Orbis Miraculum;

OR THE

TEMPLE

OF

SOLOMON,

POURTRAIED BY

Scripture-light;

WHEREIN

All its famous Buildings, the pompous Worship of the *JEWS*, with its attending Rites and Ceremonies; the several Officers employed in that Work, with their ample Revennes: and the Spiritual Mysteries vailed under all; are treated of at large.

PSAL. 27. 4.

One thing have I desired of the Lord, that will I seek after, that I may dwell in the House of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his Temple.

PSAL. 43. 3.

O send out thy Light and thy Truth; let them lead me, let them bring me to thy Holy Hill, and to thy Tabernacles.

PSAL. 84. 1, 2.

How amiable are thy Tabernacles, O thou Lord of Hosts! My Soul longeth, yea, even fainteth for the Courts of the Lord: My heart and my flesh crieth out for the living God.

LONDON,

Printed for *F. Tyton* and *Tho. Basset*, and are to be sold at the Three Daggers, and in S. *Dunstans* Church-yard in *Fleetstreet*.

1665.

Rob: Hooke p

E 179



Whither the Tribes goe up, the Tribes of the Lord, unto the testimony of Israel, Psalm. 122. 4.



Orbis Miraculum;

OR THE

TEMPLE

OF

SOLOMON,

MVSEVM
BRITAN
NICVM
9 Nh 9

In this vacant side, be pleased to take a view of the whole work in this following Scheme.

The History of the Temple of *Solomon*, in 10 Chapters, containeth the

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Of the Temple built by King Solomon *at* Jeruſalem.

THe glorious Fabrick of *Solomon*'s Temple at *Jeruſalem*, was the firſt Houſe in the whole World, that was ever dedicated to the Honour and Service of the Sacred Majeſty of the true and Living GOD: which for ſtately Magnificence, and the Antiquity of its foundation, doth moſt juſtly challenge præcedency to all Buildings, ſet apart for publick Worſhip, in any Nation under the Sun. For the delineation of this ancient and pompous Structure, once beautifying the Land of *Canaan*, that I may proceed in ſome clear method, Let me lay the Scene of the enſuing Diſcourſe in this following frame.

Firſt of all, I ſhall contrive the Porch or Proem of the Tract, expoſing to view the grand and famous preparations for the Building; which being abſolved in the firſt Chapter, I ſhall then deſcend to the main body of the work in nine ſucceeding Chapters, wherein may be treated,

In the 2d place, concerning its Dimenſions and Figure.
3. The Courts and Buildings round about it.
4. The Ornaments and Utenſils.
5. The Services and conſtant Worſhip therein managed.
6. The Endowments and Revenues.
7. The Solemn Dedication.
8. The Continuance and Duration.
9. The myſtical Significations.
10ly and laſtly, Its fatall Period and Diſſolution. Of all which, when I ſhall (by Divine permiſſion) have finiſhed my Diſcourſe in this its deſigned order, a period ſhall be fixed to this Treatiſe.

To the Reverend *and* Learned, *The* Warden, Fellows, *and* Students *of* Wadham *Colledge, in the Famous and Flouriſhing Univerſity of* Oxford.

Reverend and Learned,

IT was not long ſince my happineſs and honour, through the gracious Providence of God, to enjoy a Fellowſhip for ſeveral years in that your goodly Seminary of all polite Literature; wherein I hope ſeveral hearts are under Divine hewing and ſquaring for the ſervice of God in his Temple. During my continuance there, I received many favours from you in thoſe Academical preferments which I then enjoyed: Your great love therein I cannot but gratefully acknowledge, and conſtantly bear in minde, having been greatly animated and encouraged to the diſcharge of thoſe Employments by your aid and aſſiſtance. Since that time, it hath pleaſed the All-wiſe Majeſty of heaven to place me as a Labourer (though moſt unworthy) in his Vineyard. Moſt ſtately and magnificent is the Fabrick of God's houſe therein ſcituate, yeilding admirable delight to ſuch whom Free-Grace is vouchſafed to give ſpiritual eyes to diſcern it, far ſurpaſſing the ſplendour of its ancient Type, *The Temple of* Solomon, which was once the wonder of the world. Some ſpare hours from my conſtantly returning ſervices I have through mercy enjoyed, wherein to take ſome ſolitary turns among the beds of Spices, and there to refreſh my thoughts with the view of the correſponding Parallels. After ſeveral retirements, having taken ſome ſmall ſurvey thereof, I conceived it my duty (which I owe to your Foundation) to preſent the firſt Eſſay of this my impoliſhed draught thereof to your view, earneſtly craving of you to undertake the Patronage of your Incumbent in this work. I confeſs I ſhould have accoſted you in the language of the Gowned Nation; but I ſeriouſly profeſs, I had no deſign (when the whole work was finiſhed except the ninth chapter) to have appeared publikely in it, having reſigned it up as a piece of ſervice to a friend, for the company of a larger Treatiſe of his written in our Mother Tongue upon a ſubject of this like nature; and thereby I ſhould have paſſed through the world with more contenting ſecrecie. But ſince ſome urgent providences (well known to ſeveral of my friends) have over-ruled me to walk without another's ſhelter, I thought it no unſafe courſe to pitch upon your Candid and Learned Protection. Obliged Duty challenges the tender of my reſpects, and former experience lays the foundation of your expected Favour. The natural love and affection which I ever found planted within me toward that place of my Education (even as I have generally obſerved I know not what *Genius* [may I ſo term it] or affectionate tincture to run in the veins of ſuch as have been bred at *Wadham*) ſtrongly invites me to the former, and I cannot diſpute the equitable return of your kindneſs in the latter; being grounded upon paſt experiment. I ſhall mean-while not ceaſe to breathe out hearty

Prayers towards the Golden Mercy-Seat, That all within your Walls may be ſet up for ſtanding Pillars in the Houſe of God, that your hearts may be flaming Altars, your Tongues golden Harps, and that Garments of praiſe may be your Covering. That the great High Prieſt would pleaſe to ſprinkle your Conſciences from all dead works with his own moſt precious blood, and that he would carry your Names engraven upon the Stones of his Breſt-plate continually before the Father. That Holineſs, Vertue, all ſavoury and wholſome Knowledg, and whatſoever is Praiſe-worthy, may flouriſh and be ever verdant within your Walls. That golden Crowns of Learning, imbelliſh'd with ſparkling Diamonds of Grace may adorn your Heads and Hearts, and give forth a moſt Orient and Radiant luſtre in the Schools of the Prophets. That not only the Lamp of Knowledge ſhining out of the Sanctuary may illuſtrate your mindes with Scripture diſcoveries; But that alſo the Soul ſatiating Bread of life from the golden Table (as of old it was the Prieſts every Sabbath) may be your portion. That ye might all taſte of the hidden Manna, that *Aaron*'s Rod might fragrantly bloſſome among you, and that God would write his Laws, according to the tenour of the New Covenant, not in Tables of ſtone, but the fleſhly Tables of your hearts. That your hope may be fixed within the Vail, ſure and ſtedfaſt; whither the *Fore-runner* is entred for all the Saints. It would be one of the choice joys of the Lovers of that place, to hear concerning you, that Mercy and Truth have met together, that Righteouſneſs and Peace have kiſs'd each other: That all profaneneſs and unholineſs being utterly rooted up and caſt out to the Dunghil, there may ſuch proceed from thence, as may prove Truth's able Champions againſt the *Goliahs* of Errour; and perſons of cementing and healing Tempers, to ſoder and ſalve the Schiſms and Rents in the Church: that Trees of Righteouſneſs may be tranſplanted out of your pleaſant and fruitful Nurſery into the Garden of God, which may yeild all manner of fruit in due ſeaſon. That ſilver ſtreams of conſolation may flow from your Spring (being ſeaſoned with the ſalt of Grace) to refreſh wearied ſouls, and abundantly to water the dry and thirſty places of *Immanuel*'s land. That God's *Urim* and *Thummim* may be with you, enabling ſuch of you as are conſecrated to God, to teach *Jacob* his Judgements, and *Iſrael* his Law: That you may burn the ſpiritual Incenſe of ſweet ſmelling Prayers before him, and offer up the whole burnt Sacrifices of the Divine Ordinances upon the glorious Altar within his Goſpel Temple.

So Prays

Your hearty Well-wiſher,

Samuel Lee.

Sam. Lee

A Preface to the Reader.

Courteous Reader,

I *Here preſent thee with the ſometime moſt pompous and ſplendid Glory of the whole world,* The Temple of Solomon *at Jeruſalem: For proſpect, the moſt pleaſant; for foundation and walls, the ſtrongeſt; for all its circumambient buildings, the moſt Magnificent; for coſtly Ornaments, the richeſt; and for its myſterious Rites, the moſt Sacred Structure that ever the Sun ſaw. It is commonly reported (as I remember) of* Auſtin, *That if he could have obtained the pitch of his wiſhes, he would gladly have ſeen Chriſt upon Earth,* Paul *in the Pulpit, and* Rome *in her Glory. I wonder he mentioned not a fourth,* viz. *The Temple in all its holy-day bravery, I mean, at the ſolemn Dedication thereof by King* Solomon. *In the Land-skip of this Treatiſe thou maiſt have a ſhort, and I hope in ſome meaſure, a true glance of its Royalty. Though formerly, as a Gentile, thou mighteſt not preſume to enter theſe Sacred walls: yet now, the partition-wall being down, thou mayeſt draw near to the Holy of Holyes, without fear of* Craſſus *his doom, never to thrive after his irreverent and bold intruſion. But before I lead thee (Good Reader) into the Temple it ſelf, give me leave to detein thee, while I diſcourſe of ſome few things in haſte, which are neceſſarily to be premiſed to the following Work. Some matters, I confeſs, might have been handled more conciſely, and ſome conſequences might poſſibly have been wrapt up in a narrower compaſs. But conſidering that Obſcurity is the daughter of Brevity, and that the unproficiency of ſome Readers proceeds from the over-frequent uſe of terms of Art, and too compendious expreſſions: I have taken the counſel of* Ælian, *in the firſt Chapter of his* Tacticks, *not to involve the ſenſe in obſcure and intricate words; who blames moſt of the preceding Writers in his kind, thus,* [Ἐπίγνων ὃ ὡς ἔτυχε ἐποίουν, τὰς συγγραφὰς ὡς εἰδόσι τὰ πράγματα τοῖς ἀνδράσιν σωτίτα γράφας, &c.] That they wrote, as if all men knew already the things about which they compiled their Treatiſes: *manifeſting by their dark terms (wherein they laboured to be intricate) that they intended not inſtruction, but oſtentation. To let that paſs, The ſame Author promiſed* χειμάτων διατύπωσιν, *Types or Figures to Illuſtrate the matter, that the Eye might aſſiſt the underſtanding: So in this Treatiſe thou wilt find ſome figures of the Temple interſerted, which though not fully to my mind, yet may moderately ſerve for the advancement of the true and genuine apprehenſion of its deſcription, as well as to delight the pious fancy of the devout Reader.*

The next thing I am to mention, is that form and figure of the Temple which is exhibited in the fifth part of the Apparatus preceding that late famous Work of the many Languaged Bibles. I ſhould not for modeſties ſake, and the great reſpect I beare to ſuch noble Labours, whereby not onely our Country, but the very age is honoured, have mentioned any thing of this nature: Had it not openly exhibited the frame thereof different from what is here produced, whereby the very Body of this VVork at the firſt bluſh, would have lain under diſlike in the Cenſure of every vulgar eye.

However, I am not a little ſatisfied, that the Learned and worthy Publiſhers of that ſplendid VVork, have not declared it as their own determinate Judgement, but nakedly propoſed it as the conjecture of Villalpandus *and* Capellus; *and have themſelves onely ordered ſome Plate-views to be contracted for the beautifying of their preliminary Tract, leaving the aſſertion of the identity of that viſionary Structure with* Solomon's *unto others. I hope to make it evident in as brief a manner as poſsible, befitting a Preface) that there was never ſuch a Temple extant, as is deſcribed by* Villalpandus (*the moſt learned and laborious Temple ſtudent, that ever proceeded into publick light*) *which he hath deduced from the profound and myſterious viſions of the Prophet* Ezekiel.

Not to ſpeak at preſent to any other particulars, The wall of the outward Court deſcribed by that Prophet, will yield an invincible demonſtration to this aſſertion. For in his 42. and 45. Chapters, he doth plainly declare, that every ſide of the ſquare walls of the outward Court, did contain 500. Reeds in length, which will produce in full ſum 2000. and that compared with furlongs, is co-extended with very near 31. of that meaſure, as may appear evidently by the 49. page of this Treatiſe, beneath. But that the Temple ſhould be near 31. furlongs in compaſs, is very incongruous, and not imaginable, becauſe the whole mount Moriah (*whereon the Temple was built*) *fell vaſtly ſhort of this compaſs in the whole circuit thereof: there being ſpare ground left upon the mountain, beſides what was immured within ſacred walls, according to the general conſent of Temple-Writers. Nay, that which amplifies the incongruity, the Compaſs of the whole City it ſelfe, was but 33. furlongs, as in the forecited place of this following Treatiſe, is undeniably proved out of* Joſephus, *a perſon no doubt ſufficiently acquainted with Jeruſalem. So that conſequently, if the Temple wall ſhould be 31 furlongs in circuit, according to expreſs meaſures mentioned in* Ezekiels *viſions, then there will remain but two furlongs for all the ſtately Palaces and private buildings in the City, a thing apparent to every eye, how much it declines from the path of truth. Nay the very Map of* Jeruſalema *given in by* Villalpandus *himſelf, ſufficiently convincing in this matter. Wherefore* Capellus *being much perplexed with theſe meaſures laid down in the Prophet, is over-liberal in his cenſure upon the ſacred Text it ſelfe, and expreſly affirms a corruption of the place.* [Vitium omnino videtur, & pro קנים, legendum אמות] *There ſeems evidently (ſayes he) a fault, and that we ought to read* Cubits *for* Reeds. *But this ſtrange dealing with, and hard meaſure meted out to holy Scripture, to make no leſs then four ſuch groſs faults in four Verſes together, I leave to the Judgement of others, of what dangerous conſequence this will prove for learned perſons to exerciſe the acuteneſs of their fancies to torture, and wreſt the ſacred Writings, and to expel whole words to juſtifie a private perſwaſion of their own. Wherefore being himſelfe ſomewhat jealous it ſeems, how ſuch dealings would be reſented by ſober ſpirits, at laſt he flyes to a ſpiritual meaning of the place, that ſince the Temple limits in the Prophetical deſcription do ſo wonderfully ſurpaſs the Circuit of the very Mountain it ſelfe, ſurely it was to Typifie the Church of Chriſt, being the Goſpel-Temple, whoſe great enlargement was ſignified by that viſion: which interpretation ſeems to be very ſolid, and may be farther evidenced by the portions ſet out by the ſame Prophet for the City of Jeruſalem, for the Prieſts,*

Ezek. 42. 16, 17, 18, 19, 20, & 45. 2.

Pag. 15. Col. 2. ad Calcem.

Priests, for the Prince and the whole Land in ſucceeding Chapters, which do all exceedingly tranſcend the true Geographical limits of the City, or the Holy Land, or any of the other portions; So that theſe viſions which the bleſſed Prophet ſaw in the fourteenth year after the City was ſmitten, and the Temple ruined, cannot be laid as a firm ground and Baſis for the erection of the true Figure of Solomons *Temple. For who can convincingly and demonſtratively aſſert, that the Prophet doth there deſcribe the ſtate of that firſt Temple in its priſtine glory, becauſe ſome things therein mentioned do correſpond to what is laid down in the Books of* Kings *and* Chronicles. *Or elſe, that it was the pattern of the ſecond Temple, becauſe the Builders thereof in many particulars framing their ſtructures according to the preſident of* Solomons, *(which ſome of the Ancients had ſeen) poſſibly might fall in with ſome points of* Ezekiels: *Seeing it appears obviouſly, that it did diſagree in the main dimenſions, if we compare the general delineation of the covered building mentioned in the Commiſſion of* Cyrus, *with that of* Solomons, *or the other in the Prophet* Ezekiel. *Wherefore I fully cloſe with his laſt apprehenſion as moſt kindly and genuine, that it was a Typical Figure of the ſpiritual Church, and no other in the main deſigne thereof.*

Ezek 45. 6. & 48.

Ezek. 40. 1.

Ezra. 6. 3.

Upon theſe accounts I have not taken this Prophetical viſion as the groundwork of the following Treatiſe, but have proceeded upon others hereafter ſuggeſted. Poſſibly more light might have ſhined in upon theſe deſcriptions, had the Work of Euſebius *been preſerved to our dayes, whereof* Jerome *in the Proem to his Tract of Hebrew places, makes mention in theſe words,* [Ipſius Hieruſalem Templiq; in eâ cum breviſſimâ expoſitione picturam, &c.] That he had exhibited to publick view, a Picture of Jeruſalem it ſelfe, and the Temple, with a ſhort explanation. *But he doth not acquaint us whether it were of the firſt or ſecond Temple: Neither is it much material, (though I ſuſpect it to have been of the laſt) ſeeing now it is paſt recovery, And of ſuch things that cannot be obtaind, its vain to bewail the loſs.*

Hieronym: Tom: 4. p. Edit: 1520.

According to what helps are extant, and have falne within the compaſs of my knowledge. I have endeavoured to compoſe this Tract, tendered with all humble ſubmiſſion to the Godly and Learned in the Church of Chriſt. In any thing wherein I differ from others, I have been exceeding tender and ſparing of any the leaſt reflection, alwaies concealing the names of ſuch as diſſent from my perſwaſion, as indeed it became me according to the Rules of Chriſtian modeſty.

Through the whole diſcourſe, I have endeavoured to follow the advice of one of the Tutors of Antoninus, Not to be ſollicitous about words, *they being but the ſhels of things, having ever eſteemed it (with* Plutarch*) to be the ſign of a low & ſordid temper, to contend about terms. Sage is that paſſage of an ancient;* The Wine-preſs of Truth muſt not be filled with the leaves of words, but the Grapes of ſubſtantial matter. *Wherefore I ſhall entreat of thee (Courteous Reader) that thou wouldſt not be offended with the general plainneſs of my ſtyle, as not flouriſhing with the ſtately trappings of Rhetorick, emboſs'd with Gold. All my wiſhes are, that there may be therein found matter ſutable to ſober palates. As to which though my own fears be great, yet I hope the very ſubject being encircled with difficul-*

Anton: *de S. ipſo.* p. 9. *Plut. Vit.* vol. 2. p 273 Hieron. *ad Ruſtic. Tom:* 1. p. 44.

ties, will obtain some protection for me at thine hand. For indeed it may speak of it selfe, as the fore-front of Minerva's Temple did at Saum in Ægypt, being adorned with this Inscription; [Ἐγὼ εἰμὶ πᾶν τὸ γεγονὸς, καὶ ὂν, καὶ ἐσόμενον· τὸν ἐμὸν πέπλον οὐδεὶς πώποτε ἀπεκάλυψεν,] I am whatsoever is past, present, and to come; Never did any mortal reveal [me] plainly. 'Tis indeed true of Christ, the wisdome of the Father and his mystical union with the Church foretyped by the Temple, which remains to be fully explained and unfolded in Heaven.

Plut. de Isid. & Osir. gr. mor. Part 1. p. 631.

Many were the Fables wherein the Heathens involved their spurious worship, that thereby they might attract the minds of the vulgar. Among other things, the Ægyptians placed Sphinges before the entrance of their Temples, to note the sacred mysteries therein contained. But here, there is not one piece or utensil, but may plead for a Sphinx to stand before it; Wherefore by reason of the abstruse and hidden depths therein, I remember Mr. Rothwel was once advised by a Bishop, not to study Types: But having seriously thought, how much admirable and spiritual matter might lie couchant under those legal vails, he set himself seriously to the study of them, with great success and benefit to the Church of God in those dayes; though his useful Book be now lost which he compiled of them, as it is reported in his life. The Jews themselves were not so rigid, but indulged the study of the most difficult Scriptures to such as were past 30 years of age. The truth is, there are multitudes of Scriptures in the New Testament, which cannot be clearly unfolded but by the exposition of the legall Ceremonies: For when once the the leaves of Types are lifted up, we may discern rich clusters of Grapes hanging underneath to admiration mixt with joy.

Aleand. Tab. Hel. p. 1: Clem. Alex. p. 509. & Plut. de Isid. p. 164: In his Life.

But as to my particular dealing in this matter, I would crave leave to give in a true report of my entring upon and compleating of this present work, which in brief is this:

A loving friend having had some intentions to publish a Work, holding some consanguinity with this, intreated me as my leisure permitted, to draw up some lines concerning the Temple at Jerusalem, which might be annexed to his as a supplement, which having at length finished according to all the Chapters here presented save one, I freely resigned my pains unto him for his use, to attend his own work, according to his former intention, having obtained a strict promise for the concealment of my name therein. But he perceiving what great labour his own would cost him, and to what a volumit might arise, began to be discouraged in his design. Hereupon I, who never before intended to have gone alone in this, or to have been known, was urged at length to compose a ninth Chapter concerning the mysteries of the Temple, to adde it to the rest, and commit the whole to the wise and holy hand of God, and to the word of his blessing. So that indeed over-ruling providence hath brought that to light which was never designed in any considerable amplitude, but onely in a few sheets, in a private way to subserve the design of a friend, and testifie my respects to him.

I confess the subject, though very deep, yet was sweet in the meditation upon it, and somewhat sutable to my intended inquiries, as the Lord should vouchsafe me the enlargement of life, & give me gracious opportunities to perform it; & that which was one comfort more, it lay somewhat out of the Road of the bitter

bister skirmiſhings of theſe Times. If any thing herein be ſpoken of as to any preſent point on the ſtage of this day; it is not copiouſly handled, but ſo far forth as my ſolitary path led me to croſs over the main Road ſo full of Duſt and Fuſtling. Præfat. ad Groſted. de Ceſs. Legali.

But alas! being in the very midſt of my labour and travel through the ninth chapter, I met with enemies upon the Road, perſons of ſordid and moſt illiberal Tempers, whoſe mouths are fill'd with the dirt of lies and ſlanders, whoſe Tongues the Royal Prophet compares to ſharp ſwords, and empoyſoned arrows, who have been the inſtruments of ſome late perſonal troubles (well known to many.) The Lord rebuke them, and forgive them: Or elſe I had enlarged more amply, and reviewed it more diligently then my time would then poſſibly permit. In reſpect to which ninth part eſpecially, as unto the whole likewiſe, I humbly crave the pardoning love and kindneſs of all learned, pious, and curteouſly diſpoſed Spirits. Many Scioliſts there be, who looking through the tube of cenſure, will cry out of ſpots in the very Sun; when alas, 'tis but a fly upon the glaſs of envie, through which they pore: yet how many ſpots may be really diſcerned in this poor Tract by able perſons, I am very ſenſible: from ſuch I crave Indulgence.

I doubt not but it will meet with ſome irreligious Lucians, that will ſcorn the very matter and ſubject of the Treatiſe, as times do go: Others like Scaliger, that gave all the Poets the ferula, may poſſibly carp at the contexture and compoſition of the work. Let the firſt remember, that though no inherent, yet there was of old a typical and relative holineſs within theſe ſacred walls: The Temple ſhaddows being caſt from the Sun of Righteouſneſs. Such I ſhall leave to the Temple diſcipline of an awakened Conſcience, which in ſome good time may ſcourge them with the ſmall cords of accuſing thoughts, or elſe cauſe them to approach more reverently. As for the latter, let them but expoſe their conceited flouriſhing wits to publike view, and I may promiſe them this deſerved favour and equitable requital: That ſome may as Liberally, as Magiſterially, and with as Stoical a frown condemn their rare and polite Writings, as they have dealt by others. In the mean time, let me deſire them to ruminate on that true ſaying of our profound Countryman [Hi præ cæteris ſolent aliena liberius carpere, qui nihil proprium ediderunt,] Thoſe are the freeſt cenſors of others labours, who never publiſh'd any of their own. Solid Learning holds no conſort with diſ-ingenuous moroſity. None more ſubject them children to fling ſtones at others; as a great Light once in the Church ſaid concerning the ſcorn and laughter which the Jews in his days poured out upon the Chriſtians, that thereby they betrayed their childiſhneſs and folly, and unacquaintance with Divine knowledge. Such as ſayl upon the vaſt Ocean of Learning, perceive their own knowledg to be equally boundleſs with the natures of things, which have no ſhoars (now in our lapſed eſtate) to terminate the Intellectual viſion, and therefore uſually of all others are the moſt modeſt and ſparing in their cenſures: when as mean ſpirits that ſit in little Cock-boats upon narrow Rivers, can eaſily ſpy Banks on both ſides; on the right hand of ſpiritual myſteries, and on the left of humane Learning, being generally moſt confident of their own attainments; and like ſhallow Brooks, make the greateſt pratling. Noble minds that can engrave an ἐφεύρεκα upon the golden Ring of Sciences, are uſually of the calm and milde temper of Archimedes. 'Tis for Doggs to bark, and Swine to mire it; when as generous ſpirits, well ballanced De Art. Poet. Bradwardin. Præfat. de Cauſ. Dei. Chryſoſtom. cont. Judæos A. Chriſti, 400.

in

in their Medals, can trample upon aspersions as low things, and count it a matter below a Heathen to return them.

Not hoping that the excellency of the Sacred Mysteries lodged within these Palaces will attract all sober persons, possessed with a serious frame of spirit, to take delight in waiting at the posts of Wisdom, and beholding the beauty of the King of Saints, when he dwells in his galleries, while the Spikenard sendeth forth the smell thereof. For such I desire to pray most ardently, That as the glory of the Lord did in ancient times fill the Temple at its Dedication; so the same Divine presence may constantly reside in the Temples of their hearts, and give them radiant conceptions of those Divine Mysteries in the enjoyment of Gospel Ordinances, where his Majesty holds sweet Communion with his people. There was of old a Wall of separation intercepting between the soul and God; but now through the blood of that glorious Sacrifice offered up once for all, there is a way paved for us into the Holy of Holies. A vail of Ceremonies once darkned the glorious light of Free Grace, but now 'tis rent in sunder. Christ of old stood behinde the Wall, he look't through a window of the Temple, and the Lattices of ancient Rites; but now he sheweth his face more fully, and more gloriously. Then was the night of Ceremonies and Shaddows; but now 'tis spent, and the dawning of the day hath opened its ruddy Countenance in a full view of Grace. The Sun of the Gospel hath long stood still in the Meridian, on this famous day of our glorious Joshua, *who hath led his Church into the Land of* Canaan; *and the Lord grant it may never go down, till all his enemies are made his foot stool. Of the old Temple we may say, as our blessed Lord to his Disciples, when viewing the stately Stones thereof,* Arise, Let us go hence: *for a greater person then* Solomon *is here: a more glorious Temple is now made manifest, coming down from God out of Heaven.*

2 Chro. 7. 2.

Cant. 2. 9.

Rom. 13. 1.

Erasm. in Jerom. Tom. 1. p. 35.

The

THE TEMPLE OF Solomon.

CHAP. I.

The first Chapter containes the Proem or Porch to the main Body of this Treatise; Wherein, are exposed to view the famous Preparations for the Structure of Solomon's *Temple.*

David being anointed King by *Samuel* the Prophet at *Bathlehem*, and therefore secretly maligned, and afterwards openly prosecuted by *Saul*, fled in the time of his distress to the Prophet of God, dwelling then at *Najoth* in *Ramah*, and privately resided with him. Sanctified afflictions, enhance Spiritual Devotion, which being managed by a divine and a holy Prophet, many times produce, according to the person's quality, noble, and heroick designs for the glory of God: such a one [probably suggested by *Samuel*] was this. Whereupon they consulted together at *Najoth*, that when *David* came to the Kingdom, he should remember his Vow in distress to build, or at least to prepare all materials for the erecting of a glorious Temple for Gods name in the City of *Jerusalem*. We find these good men laying heads and hearts close together in the contrivement of all things even to the very Porters that were to watch in the gates of the Temple, and reckoning them up by their Genealogy in their several Villages. To this Building we read, that *Samuel* afterwards was a principal Benefactor, and set down by name in the first Book of *Chronicles*. Nay we find *Saul* the son of *Kish* not wanting in dedicating some Treasures to this house of

1 Sam. 19. 18.

1 Chron. 9. 22.

Chap. 26. 28.

God. After them, mention is made of *Abner*, the Son of *Ner*, the Captain of King *Saul*'s Host, and *Joab* the Son of *Zerviah*, Captain of King *David*'s Hosts (good patterns for Souldiers) nay the chief of the Fathers also, and the Captains of thousands and hundreds, all dedicating some of their spoils won in Battails, to maintain the house of the Lord. But above all, King *David* bears away the Crown in this sacred business, bestowing vast and honourable gifts towards its lustre and beauty. What this King did, the Scripture doth lavishly enumerate, and God most kindly and favourably accept.

2 Sam. 24. 24. First and main thing he did, yea the groundwork of all, was the Purchase of the place, being the Lands and Possessions of *Araunah* the Jebusite, at the particular direction of God himself by the mouth of the Prophet *Gad*. Happy that threshing-floor that was turned into an Altar to dedicate First-fruits to God. Happy that Husbandman, whose common field was turned into holy Inclosure: and happy those Oxen that worn out in honest labour, do at last dye Martyrs in holy flames; and happy that Jebusite that's converted into a true Israelite. O happy that Mountain! that once being a 2 Sam. 5. 6, 8. Fortress of the Lame and Blind Idols of the Pagan *Canaanites*, shall become the Temple and Palace-Royal of *Jehovah Jireh*, the living and the seeing God. Gen. 22, 14. Isa. 2. 4. Mic. 4. 3. Those times are pronounced blessed, when Swords shall be beaten into Plough-shares, and Spears anvilled into Pruning-hooks. But more happy sure are these, when Plough-shares shall be turned into Fire-pans, Pruning-hooks into Censers, when Plough-boot and Cart-boot shal be consecrated Wood, to burn upon Gods Holy Altar. 2 Sam. 24, 22.

But did *David* serve God with that which cost him nothing? No sure! He paid a sufficient price, even fifty shekels of silver: which, together with the succeeding sums, that I may reduce to our English value; it's necessary to produce in a few words, concerning the Hebrew Coins, and their Divisions. In brief then, 20 Geraths make a shekel; 60 shekels, one maneh or pound, 50 maneh's or 3000 shekels one Talent, one hundred drams or Adarconims are equivalent to 60 shekels, or one maneh or pound, if you compare 1 *Kin.* 10, 17. and 2 *Chron.* 9. 16. together. As to the shekel, I'le speak a little both to its figure and value; and first as to the figure, the chief face of it had inscribed about the Pot of Manna these words שקל ישראל *Shekel of Israel*. The second or reverse, had *Aaron*'s Rod blossoming, with these words, ירושלם הקדש *Jerusalem the Holy*.



For the weight and value, *Caspar Wasserus*, and *Edward Brerewood*, in their Treaties of this nature, tell us, according to their best inquiries, that each shekel was in value proportionable to 2 s. 6 d. *English*, and that it Hist. p. 249. weighed about half an ounce *Troy*. Sir *Walter Raleigh* sets a shekel at the rate of 2 s. 4 d. But I rely rather upon the learned Treatise of Mr. *Greaves*, his *Denarius*, who with the consent of the learned Primate of *Ireland*, Dr. Pag. 77. *James Usher*, having exactly weighed several of them, states it according to the *English* standard, to be exactly 2 s. 5 d. onely, according to which, one

Hebr.

Hebr. maneh of ſilver will be 7 l. 5 s. of our money. One Talent will be 362 l. 10 s. which is 50 manehs, or 3000 ſhekels. For if 603550 men be rated to pay half a ſhekel a piece, then they paid 301775 ſhekels, which is recounted to be one hundred Talents, and 1775 ſhekels. So that 300000 ſhekels which the 600000 men paid, is equal to one hundred Talents, whereof each Talent contains three thouſand ſhekels: which number of ſhekels contained in one Talent, ſeems alſo probable by the Braſs mentioned, *v.* 29. whereof there being not found fully 71 Talents, *Moſes* ſhews there were 70 Talents, and two thouſand four hundred ſhekels, whereas if there had been full three thouſand, it had fill'd up the quantity of another Talent. So that it ſeems there was above two thouſand four hundred ſhekels in one Talent by this verſe, and exactly three thouſand, as appears by the former calculation. One thing more I would ſpeak to, and that is the proportion of gold to ſilver; which according to *Plato*, *Julius Pollux*, *Bodinus*, *Bornitius*, *Villalpandus*, *Brerewood*, and generally all learned Authors is accounted to be duodecupla, or twelve times as much in value as the like quantity of ſilver: Which although it hath now and then a little varied, according to the Standards of Princes, or the ſcarcity of metals; yet a twelfth-fold proportion is the generally received Opinion and Cuſtome of moſt Nations; according to which, we ſhall rate our gold in theſe preparation-Offerings for the Temple.

Exod. 38, 26.

Ver. 25.

So then, according to this valuation of a ſhekel, King *David* paid fifty ſhekels of ſilver for the threſhing floor of *Araunah*, *i. e.* according to 2 s. 5 d. the ſhekel. 6 l.—0 s.—2 d. Now whereas it's ſaid he paid ſix hundred ſhekels of gold, we are to underſtand it of the whole Mountain of *Moriah* to build the Temple thereon; which according to twelve-fold proportion is 870 l. of our money. For it is not *Adarconim* but שקלים ſhekels in the Hebr. text: Now ſix hundred ſhekels of ſilver at 2 s. 5 d. the ſhekels ariſe to 72 l. 10 s. which increaſed by 12, gives the ſum forementioned. This then is the firſt thing which King *David* did, to buy the place, which at two payments came to 876 l. 0 s. 2 d. the whole.

li.	s.	d.
6	0	2

1 Chron. 21. 25.

li.	s.	d.
870	0	0

1 Chron. 28. 11, 12, 13.

2. The ſecond thing that *David* performed, was the model of the Temple, and all its Buildings, received from God, and given to his Son *Solomon*, being the pattern of the Porch, Houſes, Treaſuries, Upper-Chambers, inner Parlors, the place of the Mercy-Seat, of the Courts of the Houſe, the Chambers round about; the Treaſuries of the houſe of God, and the Treaſuries of the dedicate things. Of the Courſes of the Prieſts, the Veſſels and the work of the ſervice in the houſe of the Lord.

3. Thirdly, he furniſhed his ſon with many rare and coſtly materials: whereof for metals he firſt dedicated a hundred thouſand Talents of gold: Now one hundred thouſand Talents of ſilver [according to the forementioned rate of a ſhekel at 2 s. 5 d.] ariſe to 3625000 *li.* of our money. Which being twelve times increaſed, according to the proportion of ſilver to gold, will give the ſum to be 43500000 *li.* of our *Sterling* money. All this gold was for the Inſtruments of gold, the Candleſticks, Lamps, Tables, Fleſh-hooks, Bowls, Cups, and Baſons; as alſo for the Altar of Incenſe, and the Chariot of Cherubims. He ſet apart moreover a thouſand thouſand Talents, or a million of ſilver, which ariſes to 3625000 *li.* of our money wherewithall to make the inſtruments of ſilver, even for Candleſticks, Lamps, Tables, and Baſons. Beſides this, he provided Braſs in abundance, even without weight: ſome whereof was brought from *Tibhath* and *Cun* the Cities of *Hadarezer*, King of *Zobah*, and therewith *Solomon* made the Brazen Sea, and the Pillars and the Veſſels of Braſs. He dedicated alſo Veſſels of gold, ſilver, and braſs, that were ſent him as a Preſent from the King of *Hamath*, and thoſe Treaſures alſo, which he brought from *Edom*, *Moab*, *Ammon*, the *Philiſtines*, and the Land of *Amalek*,

1 Chron. 22. 14.

362500000 *li.*

43500000001.

1 Chron. 28. 14, 15, 16, 17, 18.

1 Chron. 22. 14.

C. 28. v. 15, 17.

1 Chron. 22. 3.

1 Chron. 18. 8. Ver. 10, 11.

1 Chron. 22. 3, 14. Moreover he gave Iron in abundance, and that without weight, for the Nails, Doors of the Gates, and their joynts.

As to precious ſtones, we find him to have prepared Onyx ſtones, and ſtones to be ſet, and gliſtering ſtones, and of divers colours; nay, all manner 1 Chron. 29. 2. of precious ſtones, and Marble ſtones in abundance, and hewn ſtones C. 22. 2. wrought by Maſons, that were ſtrangers in *Iſrael*.

C. 22. 4. He provided alſo Cedar-trees in abundance.

2 Chron. 7. 6. He gave alſo many Inſtruments of Muſick, which he had made for the *Levites* therewith to praiſe the Lord.

4. Fourthly, he appointed the Orders and Offices of the Prieſts and Levites in their courſes of ſervice for ſacrifice and ſinging, together with the 2 Chron. c. 23. & 24. & 25. ſtations of the Porters in their Watches at the ſeveral Gates of the Temple.

5. Fifthly, and laſtly, Beſides all this, out of his affection to the houſe of his 2 Chron. 29. 4 God, he gave even of his own proper goods three thouſand Talents of the gold of Ophir: which in ſum reſults, according to the former ſtated propor- 13050000 li. tions to 13050000 *li.* of our Coin. Beſides this, he gave ſeven thouſand Talents of refined ſilver, to over-lay the Walls of the Houſe withall, which 2537500 li. is equivalent to the ſum of 2537500 *li.* of our money.

After this grand maſs of Metals, and other Treaſures given by himſelf alone, He calls out to others to lend their helping hand, ſaying: *And who* 1 Chron. 29. 5, *then is willing to conſecrate his ſervice this day to the Lord?* Then the chief of 6. the Fathers, the Princes of the Tribes of *Iſrael*, and the Captains of thouſands and hundreds, with the Rulers over the King's Work, offered willing- 21750000 li. ly this enſuing ſum: Firſt, five thouſand Talents of Gold, that is, 21750000 *l.* and above that, ten thouſand drams of the ſame metal. Each dram being the hundreth part of the maneh, or Hebr. pound: which is uſually ſo among moſt Nations, and may be cleared to be ſo among the Hebrews (I ſuppoſe) from theſe two places compared. The firſt whereof ſays, that *Solomon* made 1 King. 10. 17. three hundred ſhields of beaten gold, and that three pound of gold went to one ſhield. The word is מָנִים three manehs. The other place ſayes, 2 Chron. 9. 16. he made three hundred ſhields, and that three hundred (*Shekels*, we ſay) went to one ſhield. In the Hebr. it's onely ſaid, that three hundred of gold went to one ſhield: Whereby we learn, that one maneh, and an hundred of ſome one ſort of the Hebr. Weights were equal, which could not be ſhekels: Ezek. 45, 12. For in *Ezekiel* it's expreſly recited, there went but ſixty ſhekels to a maneh. Therefore it remains moſt probable they were theſe drams, one hundred whereof were in one Hebr. pound, equiponderant to ſixty ſhekels, which in ſilver is 7 *li.* 5 *s.* of ours. The hundreth part whereof is 1 *s.* 5 *d.* *q.* & $\frac{3}{7}$ of our money. Now according to the twelvefold proportion of ſilver to gold, a dram of gold is 17 *s.* 5 *d.* *ob.* *q.* $\frac{1}{7}$. I know the learned *Brerewood* doth count it by a round number of 15 *s.* being near in value to the *Adarconims* in the text. But it is to be conſidered, that *Ezra*, or who elſe, that wrought the Book of *Chronicles*, while in the Captivity, uſing the *Aurei Darici*, or theſe *Adarconims* of the *Perſian* Empire, might make uſe of them, to expreſs the Hebrew drams of gold, as being the neareſt piece in value. Though it's evident enough, that it's neither an Hebrew word originally, nor a coin uſed by *Solomon*, who lived ſome hundreds of years before *Darius*, whoſe ſtamp and rate it bare. Now that one Adarconim fell in ſo jump with the hundreth part of the Hebr. pound, is but a naked conjecture. Wherefore according to the proved diviſion of a *li.* into one hundred pieces, we have adventured to take it in the Rate aſſigned.

According

According to which, the Princes added to their former sum 13986 *li.*— 13 *s.* — 4 *d.* of our money, in valuable proportion to their drams of gold. 13986--13-4.
After that we read of an addition of ten thousand Talents of silver, that is, 3625000 *li.* of ours. 3625000 li.
Moreover they added of Brass eighteen thousand Talents, and one hundred thousand Talents of Iron, besides precious stones. These two inferiour Metals I shall not stand to reckon according to the usuall proportion of their value to silver. For if we lay together the severall sums of gold and silver, I think we have a bag big enough to build the Temple Walls of massie silver, and Vessels of massie gold, as a learned man thinks, and therefore suspects the Talent of gold not to have been of such a quantity, as usually stated. I confess there is one place which much favours this Conjecture, and that is concerning the Crown of the King, or, as some apprehend, of *Molech* the God of the *Ammonites*, which weighed a Talent of gold, with the precious stones taken from him at *Rabbah*, and set upon King *David*'s head: which had it weighed three thousand shekels, or fifty Hebr. manehs or pounds, or one hundred and twenty five pound of our *Troy* weight, reckoning three thousand shekels to the Talent, and each shekel to avoid prolixity and trouble at 2 *s.* 6 *d.* or our half *Troy* ounce, it would have proved a weight for a Crown not imaginable, and would have almost crusht the Conquerour under this triumphant Ornament into his grave. Yet herein the learned *Scotchman* Mr. *John Weemse*, in his *Observations* Natural and Moral, *p.* 141. offers his Solution, by a Conjecture that the Crown was first broken, and purged by fire, and then made up into a convenient form into a less quantity, and fitted for the victorious Temples of *David*. But I rather adhere to the conceit of Dr. *Rivet*, upon *Exod.* 25. who expounds it of the value of a Talent of gold, and not of the weight by reason of the precious stones that were in it. But however this be answered, (with some fair and probable interpretations of *Villalpandus*, and others, to secure this place, which I cannot now fully insist upon) seeing it's generally agreed upon, that the Talent was of this quantity and value fore-stated, we shall not be Niggards in these sacred Expences; but draw up all the sums in Battalia together, and see what a Volley of Shot they will pay towards the discharge of Temple-Expences, wherein we shall account each shekel of silver at 2 *s.* 5 *d.* each Talent at 362 *l.* 10 *s.* and for gold, each dram at 17 *s.* 5 *d. ob. q.* ½. and each shekel of gold at 2 *l.* 9 *s.* and each Talent at 4350 *li.* of our current money.

		li.	*s.*	*d.*	*Talents.*	*Shekels.*	
The Purchase	first	000000006	00	02	0000	50 Silver.	2 Sam. 24. 24.
	last	000000870	00	00	0000	600 Gold.	2 Chron. 21. 25.
In Gold		435000000	00	00	100000		1 Chro. 22. 14.
In Silver.		362500000	00	00	1000000		Ibid.
Gold		013050000	00	00	3000		1 Chron. 29. 4.
Silver		002537500	00	00	7000		Ibid.
		813088279	00	02			

The sum total of *David*'s Offering alone.

The Princes Offering.		*Talents.*	*Shekels.*	*Drams.*	
In Gold	021750000 — 00 — 00	05000	0000	00000	1 Chron. 29. 7.
	000013986 — 13 — 04	0000	0000	10000	Ibid. 10000
Silver	003625000 — 00 — 00	10000	0000	00000	drams.

				Talents.	*Shekels.*	*Drams.*
The Princes—	02	53	88 986—13—04	1000000.	00050.	00000
David,—	81	30	88 376—00—02	0007000.	00000.	00000
				0010000.	00000.	00000
The sum	83	84	77 362—13—06	1017000.	50 of Silver.	

Hereby you may perceive that K. *David*, and his Princes together, gave 108000 Talents, 600 shekels, and 10000 drams of Gold, and 1017000 Talents, and fifty shekels of silver to this Work: which in our money amounts to eight hundred & thirty eight millions, four hundred seventy seven thousand, three hundred and sixty two pounds, thirteen shillings, and six pence, all deposited in the hands of *Shelomith*, a famous Lord Treasurer the 6th in a direct Line from *Moses*, being the Son of *Zichri*, *Joram*, *Jeshajah*, *Rehabiah*, *Eliezer* the son of *Moses*. Nay, so magnifique a sum it was, that Dr. *Donne*, sometime Dean of *Pauls*, in his *Encœnia*, or *Dedication Sermon* for *Lincolns Inne* Chappel, conjectures, that if all the Christian Kings that are, would send in all they have at once to any one service, it would not equal this Royal-Sum of *David* and his Princes.

Talents.	*Shekels.*	*Drams.*	
100000.	600.	10000.	
3000.			
50000.			
108000.	600.	10000.	of Gold.

1 Chron. 26. 25. Exod. 18. 4.

A noble sum indeed! yet *David* modestly and humbly acknowledges all that he gave, to be but of his poverty; which we must understand, as reflecting upon his many troubles and warres, much wasting his Treasury. But he adds a very divine passage, saying, *It was all of Gods own*, and rejoyces that he and his people had hearts to offer so willingly.

1 Chron. 22. 14.

1 Chron. 29. 14.

After all this, *David* being forbidden to build, yet went as far as he durst, having set Masons to work in hewing of stones, and provided cunning Gravers, and men skilful in Works, both of Metal and Embroidery: the like whereof *Solomon* desires the King of *Tyre* to send him. All which being done, *David* falls asleep in the Arms of the great Shepheard of *Israel*, and leaves the management and perfecting of all to his Son.

1 Chron. 22. 2. 2 Chron. 2. 7.

In the last place, we come to *Solomon* furnished with so vast a purse, the nerve of Peace as well as War, to empty upon so glorious a Work, as the building of an Habitation for the God of *Israel*: and yet notwithstanding, let us see what stately preparations he made. Stately, indeed, if some say true, that he used not one mite of his Fathers Treasures that were thus dedicated to God. Because it is written, say they, That he brought all (which his Father had dedicated) into Gods Treasury, as a Reserve for extraordinary Emergencies and Reparations. But if these Suggesters had remembred the fore-going Story, which tells us, that such gold, and such silver of *David's* gifts were laid out by weight upon such and such Ornaments and Utensils, they would never have troubled their Readers with such a needless help to the advancement of *Solomon's* magnificence; appearing splendid enough, and according to the rate of his vast and Royal Revenues: which (if *Villalpandus* hit right, in his comparing and casting it up,) far exceeded the Annual Incomes of the richest of the *Roman* Emperors. But as to this King in the first place, for Gold, we find him supplyed by *Hiram* with sixscore Talents of that metal, amounting, according to former proportions, to 522000 *li.* of our money: which some may conceive to have been employed in the Temple, though it doth not clearly so appear, but that it

2 Chron. 5. 1.

1 Chron. 28.

1 King. 9. 11, 14.

was

was a help to him in the building of all his ſtately Structures, both Sacred and Civil. To which purpoſe, he had beſides laid a great Tax upon his own people. Ver. 15.

In the next place, we read of his providing ſtones of ſeveral ſorts and ſizes, under the name of great ſtones, coſtly ſtones, and hewed ſtones: which you may lay together, if you pleaſe, as great coſtly hewn ſtones, for the Foundation of the houſe of God. 1 King.5.17.

As to Timber, we read of three ſorts onely, Cedars and Firre in one place, and of Almug-trees in another: ſome whereof were brought in ſhips from *Ophir*, to make Pillars in the Temple, as we tranſlate it: But concerning the uſe thereof we ſhall find a more full diſcuſſion in the 2d Chapter, where we ſpeak of the Weſtgate *Shallecheth* in the Outward Court, and of *Solomon's* ſtately aſcent to the houſe of the Lord; which was beautified and ſtrengthened with Pillars or Rails of Almug-trees. Some whereof he uſed for the Harps and Pſalteries of the Singers. The like of theſe Trees from *Ophir* were never ſeen before, nor ſince in the City *Jeruſalem*. Some quantity of theſe kind of Trees, he received out of the Foreſt of *Lebanon*. 1 King.5.8, 10. 2 Chron.2.8.

Other things he provided, as Purple, and Crimſon, and Blue, and fine Linnen, together with cunning Artificers to weave them for the Vailes of the Temple and Veſtments of the Prieſts. C.2.v.7,14.

All theſe materials being thus prepared to his hands, this mighty King undergoes the charge of all the Workmanſhip, and gathers a magnificent Army of skilful and induſtrious perſons to manage the buſineſs: which aroſe to a ſum of an hundred eighty three thouſand, and ſix hundred men and one. Fourſcore thouſand whereof were hewers in the Mountains: Threeſcore and ten thouſand were bearers of burdens: and three thouſand three hundred Officers, as 'tis related in the Books of *Kings*: but there were three thouſand, ſix hundred, as we read in *Chronicles*. To ſolve it, Poſſibly three hundred at a ſecond Review might be added to the number of Officers, for the greater care of the buſineſs. There being fifty Head-Officers, and at firſt but two hundred and fifty Officers next inferiour to them among three thouſand three hundred; and after review, there were three hundred added more: ſo that then there were fifty ſupream-Officers, five hundred and fifty of the next rate and employment, and three thouſand under-Officers, which makes the full ſum of three thouſand ſix hundred. All which, with their Workmen, were but ſtrangers in *Iſrael*, not Natives: or rather ſtrangers in bloud, though neighbors in habitation, being remnants of the *Canaanites* not yet deſtroyed, their number being in full 153600. Beſides theſe, he employed thirty thouſand men of *Iſrael* to work in *Lebanon* by courſes, ten thouſand in every moneth, and each third number reſted two moneths at home; over whom, the King placed *Adoniram* as chief Officer: which being joyned to the former number of ſtrangers, makes up the whole ſum at firſt mentioned even 183601.

183601. 1 King.5.15. 80000. 70000. 3300. v.16. 2 Chron.2.2, 17,18. 3600. 2 Chron.8.10. 1 King.9.23. 1 King.9.21. 2 Chron.2. 17. 1 King.5.13.

Moreover, we read of a vaſt number of men ſent to him from his Father-in-Law *Vafres*, the King of *Ægypt*: So ſayes *Eupolemus* in *Euſebius*, who recites alſo a like vaſt number of the *Tyrians*. Scripture mentions nothing of the former: But as to the latter, that King *Hiram*, upon *Solomon's* Requeſt, did aſſiſt him with the help of his Subjects, is clear, though not to the number: Which ſurely was conſiderable, if we poll the men by their bellies, and if all the ſpecified quantity of Proviſion was diſpenſed onely to theſe Workmen; which ſeems to be ſo in one place, which ſayes, That theſe meaſures were allowed for the Hewers, *viz.* Twenty Thouſand Meaſures of Wheat, and as much of Barley; Twenty Thouſand Baths of Wine, and as much of Oyl: Although another place tells us, it was allowed as an Annual 1 King.5.6. 2 Chron. 2.8 2 Chron. 2. 10.

1 King. 5. 11. nual Penſion for King *Hiram*'s Houſhold לְבֵיתוֹ for his Houſe: which may be admitted by a metonymy to ſignifie theſe his ſervants, as by the parallel place, it ſeems to be ſo interpreted: Now, though the King might take a taſte poſſibly, yet certainly the quantities in general were imployed to the Work-mens content. The word here for Meaſures is כֹּרִים *Corim*, now

Ezek. 45. 11. & ver. 14. a Core is equal to a Homer: and uſually as a Homer contains ten Ephahs in dry, ſo doth a Core, becauſe of equal capacity. The quantity of the *Bath* we have endeavoured in the fifth Chapter of this Treatiſe to find out, according to the proportion of an Omer to ſeven Attick Cotyla's laid down by *Joſephus*, whom we ſhall endeavour (God lending life and opportunity) to examine in another Tract, as to Meaſures: onely at preſent, this ſuppoſition being granted for true and exact, then doth the Bath, and the Ephah its Symmetrical Veſſel, contain 52 pounds or pints, and $\frac{1}{2}$ or ſix Gallons, one Pottle and $\frac{1}{2}$ pint. Now becauſe of the hard Work in the Mountains, we will allow theſe proportions to the men in Wine. There being ſpent 616 Tun, and 16 Gallons of Wine upon them, and as much of Oyl, and double as much of Wheat and Barley in a year; we cannot, in conſcience, allow leſs then a pint of Wine in a day for a poor Labouring-man to encourage him: which being of the Red-wine of *Paleſtine*, mixt with water, would be a good refreſhment. So that there being 1241984 pints of Wine in Twenty Thouſand Baths, they will ſerve 3402 men fully throughout the *Julian* year of 365 days, and ſomewhat more then a Tun of Wine over, *viz.* 254 pints for the chief Officer. But if you make enquiry by the quantity of Corn, allowing a pound of Wheat, and a pound of Barley to each man, generally drinking Water, but ſometimes encouraged with Wine and Oyl, which is more probable: Then the number by this computation will prove to be ten times as many; to wit, 34022. A company not much above the number of *Solomon*'s own ſervants, which was thirty thouſand, as you heard before. We read in *Herodotus* a chœnix of corn allowed to each perſon in *Xerxes* his Army for a day, in his *Polymnia*. p. 446. *Edit. Steph.* 1618. that is, two pound and a quarter, as learned *Agricola* rates it in his ſecond Book, *de Menſuris Gracis*, p. 120. and *Moſes* alſo allowed an Homer of Manna for each man in a day in the Wilderneſs; that is, above a pottle of that food a

Exod. 16. 13. † *Bibl. Hiſt.* l. 2. day, as you may ſee, *Cap.* 14. Now although I read in † *Diodorus Siculus*, that *Semiramis* drew together two hundred Myriads, or 20 hundred thouſand men to build the famous City of *Babylon*, a number almoſt 14 times as many as theſe Builders of *Solomon*, both of his own, and *Hiram*'s Subjects put together, which were but 217623 perſons: Yet we muſt conſider, She built a City of moſt vaſt extent and compaſs, *viz.* of 365 *ſtadia*; that is, of 45

183601. 034022. miles, and $\frac{1}{5}$ of a mile, according to the laxe and ordinary proportion of 8 ſtadia to a mile: whereas this Temple was but about half a mile in circuit, as we ſhall ſee hereafter. Beſides, we muſt remember the vaſtneſs of the

217623. Walls, and the 250 Towers upon them round about that City, together with all the Buildings within it. Moreover, we find that City to have been finiſht in a year, whereas this was 7 years and a half before it came to its perfection; all which time this number of men was employed. That I may let paſs *Diodorus* his report of her ambitious mind, calling her φύσει μεγαλοπόλεως, that ſhe endeavoured to out-vye all her Predeceſſors. To conclude, I might ſuſpect the Author's Relation, as being of a thing far diſtant from his age, and much relying upon *Cteſias* in that matter, a Writer whom *Ariſtotle* himſelf in his Hiſtory of *Living Creatures*, *lib.* 2. *cap.* 17. gives the Lye in plain Greek, without a Complement. Whereas *Solomon*'s builders are reckoned up in thoſe ſacred Pages, which know not what a Lye means; and far exceed the number of thoſe that *Cheops* imployed in building the portentu-

ous

ous Pyramid which was ten Myriads, or one hundred thousand men by the teſtimony of *Herodotus*, l. 2. To proceed; the Timber fetcht out of the Mountains of *Lebanon* by theſe Labourers, was brought by Sea, in flotes, to *Joppa* the Sea-port of *Judea*, and thence to *Jeruſalem* by Land, which was about 40 miles of *Italian* meaſure diſtant from Joppa as one Author places it. Moreover, *Hiram* King of *Tyre* (being moved thereto by King *Solomon* in a Letter) ſent to *Jeruſalem* his own Name-ſake, one *Hiram*, a rare Artificer, skilful in all manner of curious Works; as Caſting, Graving, Poliſhing, &c. who accordingly made the two Brazen Pillars, the Molten Sea, the ten Lavers, and the ſeveral Inſtruments of the Houſe of God. At laſt, when all was finiſht and compleated, King *Solomon* gave to King *Hiram* twenty Cities in the Land of *Galilee*, as a Preſent: But they pleaſed him not.

1 King. 5.9. 2 Chron. 2.16. *Quareſm. de terra Sancta*, l. 4. c. 1. 1 King. 7.14. 1 Chron. 2.14. & 4.11. 1 King. 9.11, 12, 13.

One Proemial Enquiry more we ſhall crave leave to exhibite, before we come to the main Deſign, and that is the exact diſtance (as far as may be deduced out of Authors) of this famous City *Jeruſalem* (wherein the Temple was built) from *London* the Metropolis of *England*; That we may know whereabouts in the World our Diſcourſe lies. To this purpoſe, it's neceſſary, firſt, to know (if poſſible) the exact Poſition of *Jeruſalem* under the Heavens. Mr. *Selden*, a man that hath made many uſeful Collections tells us out of a *Rabbi*, that for Longitude *Jeruſalem* lay in 66 *gr.* and ½ from the firſt Meridian, and for Latitude in 32 *gr.* *Ptolomy* acquaints us, that the Longitude was 66 *gr.* and the Latitude 31 *gr.* 40 minutes; and moreover that *London* hath 20 *gr.* 0 min. of Longitude, and 54 *gr.* 0 min. of Latitude. But we ſhall rather follow more modern Obſervations, and particularly that of *Kepler*, in his *Rudolphin Tables*, who ſets *Jeruſalem* in the Lat. of 32. 10. and *London* at 51. 32. and their difference in Longitude to be three hours, and four minutes: or rather as *Longomontanus*, his Scholar, at 3 hou. 6 min. So that if *London* lye in 24 *gr.* 20. from the firſt Meridian in the *Azores*, then *Jeruſalem* will lye in 70 *gr.* and 50′ of Longitude from the ſame place.

De anno Civili, cap. 13. *Edit. Bertii*, lib. 5. c. 16.

	Long.	*Lat.*
London,	24. 20.	51. 32.
Jeruſalem,	70. 50.	32. 10.

To calculate their diſtance then by the Doctrine of Triangles, In this following Sphæricall Triangle, *A. B. C.* Let *D* note the ſituation of *London*, its Latitude *B D* 51 *gr.* 32 min. Its Longitude being 24 *gr.* 20′ And let *E* point out *Jeruſalem*: its Latitude *C E* 32 *gr.* 10 min. Its Longitude being 70 *gr.* 50 min. So then the Data or things given are, Firſt, the ſide *D A*: the complement of *London*'s Latitude 38 *gr.* 28 min. Secondly, the ſide *A E* the complement of *Jeruſalem*'s Latitude 57. 50. Thirdly, the Angle *D A E* being the difference of Longitude 46. 30. The Quæſitum, or thing ſought after, is the ſide *D E*. The Work whereof, according to the Canon of Logarithms will ſtand thus:



	Rad. *A C* 90 *gr.*	—10,000000	*A E.* 57. 50
Diff. Longit.	Coſin. *D A E* 46. 30.	—9, 837812	*A F.* 28. 40
Compl. Lat. Londin.	*Tang. D A* — 38. 28.	—9,900086	
		—*E F*	29. 10

Tang. *A F*—28.40,———9. 737898.

Cosin. *A F*—61. 20———9,680982
Cosin. *F E*—60. 50———9,687842
Cosin. *D A*—51. 32———9,793832

Cosin. *D E*— 50. 55———9,799692

Whose complement is 39 *gr.* 5 min. the exact distance of *Jerusalem* from *London* raised from this computation. Now that we may convert these degrees and minutes into miles: the Question will be, how many miles on the Surface of the Earth answer to a degree in the Heavens? The common, though false Vote, will give in an account of 60 miles of *Italian* measure to a degree: Which some would seem to maintain and confirm by the dictate of the Learned *Ptolomy* in his *Geography*, *lib.* 1. *cap.* 11. & *lib.* 7. *cap.* 5. who sayes, that one degree of such a Circle, which contains 360 in its circumference, does πεντακοσίους ἐπὶ τὴν ἐπιφανείας τῆς γῆς ἀπολαμβάνει σταδίους; that is, take up five hundred Stadia or Furlongs upon the Periphery or Exteriour Surface of the Earth. But *Snellius* in his *Eratosthenes Batavus*, *lib.* 2. *cap.* 3. *pag.* 138. labours to prove out of *Hero*, and others, that five *Alexandrian* feet (which probably were used by *Ptolomy*, an Inhabitant of *Ægypt*) were equal to six *Roman*; and consequently, that the *Ægyptian* Stadia were larger then either *Gracian* or *Roman*: and thence would infer, that the quantity of a degree upon Earth, was much larger then sixty *Italian* miles, according to the mind of *Ptolomy*. *Martianus Capella* speaking to this purpose, sayes, that by *Ptolomies* account, every degree takes up five hundred Stadia, that is, sayes he, sixty two miles, and five hundred paces, each Stadium being equal to one hundred and twenty five paces, *lib.* 6. *pag.* 198. *Edit. Grotii.* If any desire to peruse the several Opinions of the Ancients, concerning this matter, he may find them recited by *Clavius* upon *Sacroboſco*, *cap.* 1. in the Section, *de ambitu terræ*. But to proceed to more certainty, if we consult *Gassendus* the late Astronomy-Professor at *Paris*, we shall find him abundantly larger, even to the allowance of seventy three *Italian* miles to one degree. To which account, Mr. *Norwood*, a late learned Improver of his Mathematicall Knowledge towards the advancement of the Art of Navigation, doth very near agree in a little Tract of his: Wherein he relates his Observation of the Altitude of the Pole taken at the two prime Cities of this Nation, *London* and *York*, in two Summer-Solstices by a large Instrument. The difference of the two Altitudes he afterwards comparing with the measured distance of those places, performed by great and industrious pains and diligence along the High-ways, lying betwixt them, in the year, 1635. having allowed for Obliquities, ascents and descents, found a degree in the Heavens to be co-extended with 69 miles, 4 furlongs, and 14 Poles of *English* Statute-measure, upon Earth. Now forasmuch, as an *Italian* mile consists of five thousand feet; whereas the *English* contains five thousand, two hundred, and eighty, (not troubling our selves at present with the inconsiderable difference of an *English* foot from the *Roman*; it being but 66 parts longer then the *Roman* in such an assumed quantity, as takes up two thousand such like parts (whereof more in the next Chapter) if we reduce the seventy three *Italian* miles into feet by five thousand, we find a degree in the Heavens to take up on the surface of the Earth 365000 *Italian* feet, according to *Gassendus* and *Snellius*. Again, if we reduce the *English* quantity of miles, furlongs, and poles into feet, the Product will be 367191 feet answerable to a degree: Whence it is apparent, that the difference is but small, wherein the *English* Observation exceeds the other, *viz.* but three furlongs twelve pole, and thirteen feet; that is, not half a mile in all: As to which, if we adjoyn *Gassendus* his

Pag. 104. *Edit. Londin.* 8. *lib.* 2. *cap.* 13.

Sea-mans Practice, ch. 2.

Gassend. Epicur. Philoſoph. *Part* 1. *p.* 243. *Edit.* 1649.

his *Proxime* to his 73. which he uſes, we may even count them coincident. Our induſtrious Countrey-man, in his next Chapter, moſt ingenuouſly acknowledges his Experiment not to be performed with that nice exactneſs and curioſity, which might be uſed, according to the Rules he there layes down; it being a thing worthy the attempt of ſome noble perſon to perform; nothing unbeſeeming a Prince, who in the Eaſtern parts did once undertake it: But our Obſervations and Experiments are now come to greater maturity, for the encouragement of ſo worthy a Work: eſpecially ſince the uſeful Invention of *Logarithms* hath been brought to light for more compendious Calculation. But as to our purpoſe, I ſhall mention one Opinion more concerning the former buſineſs, and that is of the incomparably learned in the *Mathematicks*, Mr. *Oughtred*, the great Ornament of our Nation, now deceaſed; who in his *Appendix* concerning *Navigation*, at the end of his Book, called, *The Circles of Proportion*, allows onely 66 of our *Engliſh* miles, and ſomewhat more to a Degree. Now then according to the vulgar account of 60 *gr.* to a mile, Mr. *Wingate* in his uſe of the *Logarithms*, ſetting *Jeruſalem*'s Latitude at 32 *gr.* 0 *min.* *London*'s at 51 *gr.* 50 *min.* and the difference of Longitude at 47 *gr.* 0 *min.* hath calculated their diſtance to be 2355 miles. If any be pleaſed with Mr. *Oughtred*'s quantity of 66 miles, he ſhall find 39 *gr.* 5 *min.* the diſtance before found, betwixt *Jeruſalem* and *London*, in degrees and minutes, to be reſolved into 2579 miles, and ½. But according to Mr. *Norwood*'s proportion of 69 miles, 4 Furl. and 14. Pole to a degree: he that compares them in account with 39 *gr.* 5 *min.* will find 2717 miles, 7 Furlongs, 30 Poles, and ½ to be the diſtance of theſe two Cities inquired after. Onely two Suppoſitions muſt be admitted in this Calculation: Firſt, that the Longitude and Latitude of *Jeruſalem* is exactly ſtated: Secondly, that the Earth is ſmooth and plain in its Surface or Convexity. For the diſtance will be much augmented to the Travellers ſweaty brows, in climbing the *Alpine Mountains*, and ſliding down the many ſteep Declivities, which he ſhall meet with, in his way: beſides the many impediments, by reaſon of the Rivers, Seas, and High-ways, in their various Obliquities, according to the different Cuſtoms of divers Nations.

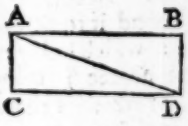
Mr. *Greaves* in his Roman foot, *p.* 31.

Pag. 21.

Cap. 3. *Probl.* 3

Furthermore, if any ſhall deſire to know the Point of the Compaſs, on which *Jeruſalem* bears from *London*, he may determine it even to a degree, if he will take the pains to make a true Chart, and by the Scale of Rumbes to ſet off its diſtance, according to the direction of an ingenuous perſon, in his Book, called, *The Geometrical Sea-man*: Or if any be deſirous to hunt after more punctual exactneſs, even to minutes, let him conſult Mr. *Norwood*'s *Trigonometry*, in the Appendix to his ſecond Book, *Probl.* 2. and 6. whence he may perform it by *Logarithms*: or Mr. *Oughtred*'s Tract of *Navigation* in the Appendix to his *Circles of Proportion*, *Chap.* 7. *Quæſt.* 5. Or Mr. *Wingate*, in his uſe of the *Logarithms*, *Chap.* 4. *Prob.* 2. ſet forth in *Octavo*, *Anno* 1633. which may very eaſily be calculated, according to the enſuing Figure and Method: wherein *A* ſhall repreſent *London*'s Latitude 51 gr. 32 min. *D*, *Jeruſalem*'s Latitude 32. 10'. *C*, *D*. the difference of Longitude 46 0—30'. The Meridional difference of the two Latitudes 26 0. 19'. Theſe things being the *Data*, we proceed to the Calculation by propoportion, and ſay:

Mr. *Henry Philip*'s, cap. 4. Probl. 2.



As the ſide *A C*. 26°. 19'.——1, 4174319.
To the ſide *C D*. 46°. 30'.——1, 6761678.
So the Radius.——10, 0000000.

11, 6761678.

To the Tangent of *D A. C.* or *A D. B.* 10, 2587359.
which is 61 gr. 8 min. 20 ″.

56. 15. ⊙. The fifth Rumbes Angle Subſtracted,
which is *S E.* and by *E.*

4. 53. 20.

So that *Jeruſalem* lies from *London S E* and by *E*, 4 degrees, 53 ′. 20 ″. Eaſterly. But becauſe Rumbes are Heliſpherical lines, therefore I ſhall rather proceed according to the method propoſed by Mr. *Norwood*, for ſayling by a great Circle, *Probl. 6. pag.* 13. Whereby we find (though I ſhall omit the Tranſcription of its Calculation) that the diſtance of *Jeruſalem* from *London*, in the Arch of a great Circle ariſes to 38 gr. 49 min. whereby we ſee the difference from the former Calculation producing 39 gr. 5 min. is but 16 minutes. We find moreover by this laſt method, that the Angle of *Jeruſalems* Poſition lyes from the South part of the Meridian 46 gr. 2 min. 52 ″. So that it lies from *London* South-Eaſt, and 1 gr. 2 ′. 52 ″. more towards the fifth point of the Compaſs, *viz.* of S E and by E, which is the moſt exact place of its Situation, reſpecting the Metropolis of *England*. It bears then we ſee from *London* towards a point in the Compaſs, which lies betwixt the South-Eaſt, and the Eaſt South-Eaſt in a direct Line of Poſition, being the Segment of ſuch a Circle, which is equivalent to any of the greater Circles of the Sphere. According to which, ſome devout Architects (perhaps reſpecting the Mother-Church of all Nations at *Jeruſalem*) have built many of our Churches not full Eaſt and Weſt, but looking towards a Point between the full Eaſt, and the South-Eaſt. But as to the moſt preciſe determination of its diſtance and poſition, if ſome curious Artiſt, reſiding among our Conſuls in the *Levantine* Countries had formerly, or ſhould hereafter exquiſitely obſerve a Lunar Eclipſe at *Jeruſalem*, which might be viſible, and alſo obſerved at *London* the very ſame time, we might obtain a more punctual deciſion of this Inquiſition, upon which we have inſiſted. But leaſt the ſituation of *Jeruſalem*, as to the Altitude of the Pole there, and its diſtance from the firſt Meridian ſhould not prove (by ſome Eclipſes perhaps to be obſerved hereafter at the ſame time in both places by the mutual conſent of ſome able *Aſtronomers* reſident in each) to have been exactly ſtated by fore-cited Authors: We ſhall adde its bearing and diſtance from ſome famous Towns in the ſame Countrey, and ſo conclude.

In the firſt place, not being fully ſatisfied about the direct Poſition of *Joppa* (the Port-Town of *Judea*) before-cited, out of *Quareſmius*, to be 40 miles from *Jeruſalem*: I obſerved out of *Ptolomy* (who being a neer Neighbour in *Ægypt*, might poſſibly himſelf have made Obſervations in *Syria*) that the Longitude of *Joppa*, from the *Canaries*, is reckoned at 65 gr. 40 min. and its Latitude from the Æquator at 32 gr. 6 min. According to theſe *Data*, having calculated by the former method, I found it to be neer about 27 minutes diſtant from *Jeruſalem* in a direct line: which being reſolved into miles (by Mr. *Oughtred*'s allowance of 66 to a degree) brings forth their diſtance to be of *Engliſh* miles 29 $\frac{42}{60}$ or $\frac{7}{10}$, or which is all one 3696 feet, that is, almoſt $\frac{1}{4}$ of a mile. But ſeeing the *Engliſh* miles exceed the *Italian* by 280 feet in each mile, there will ariſe 31 miles, and 1816 feet of *Italian* meaſure for their diſtance: If there were no Hills, nor Windings in the common-high-ways, according to the ſuppoſed ſtating of *Joppa*'s Situation by *Ptolomy*.

But

But according to *Gaſſendus* and *Norwood* (which I rather adhere to) allowing 73 *Italian* miles to a degree, the 27 minutes diſtance will produce 32 $\frac{11}{60}$ miles upon Earth in a ſtraight line. To which agrees the modern Obſervation of one *Timberlake*, an *Engliſh* Traveller, in the Deſcription of his Pilgrimage to the *Holy-Land*, letting it juſt at 32 miles diſtance. *Brocardus* the Monk (I know) ſayes, it was eight Leagues from *Jeruſalem*: which, at 4 to a mile, makes 32 miles: Although I confeſs in the Preface to his Book, a League is ſaid to be an eaſie hours travel. But I rather ſuſpect an errour in the Copy becauſe the ſame Author *pag.* 45. tells us, that *Rama* was ten leagues from *Jeruſalem*, and in the ſame Rode that *Rama* was three from *Joppa*: which, by three to a League, makes 39 miles. To which account *Breidenbachius*, ſometimes Dean of *Mentz* in *Germany*, doth aſſent in the recital of his Travels in thoſe parts, that *Joppa* was ten miles, or three leagues from *Rama*, and that *Rama* was thirty long miles, or ten leagues from *Jeruſalem*. Whereby, as alſo by *Moryſon*'s Travels in *Turkie*, giving in the ſame diſtances, it appears to be the common account of the Countrey. I have ſpoken the more of *Joppa*, becauſe thence was brought the Timber of *Mount-Lebanon* all by Land: which though diſtant in a direct line, but about 33 *Italian* miles; yet might be 40 miles, according to the crooked Windings, and the great Hills that were in the way, according to the Obſervations of modern Travellers, both of our own Nation, and Forreigners. A tedious way to bring all the Timber of the Temple through: But the noble Heart, and large Purſe of *Solomon*, thought nothing too much for the Houſe of his God.

Pag. 33. Edit. Colon. 1624.

Edit. *Mentz.* An. 1486.

pag. 36. 38, 82, 83.

Now as to other Towns round about *Jeruſalem*, St. *Hierom* in his ſmall Tract of *Hebrew* places, ſayes, That *Bethel* was 12 miles, *Anathoth* 3, *Bethlehem* ſix. Concerning this *Bethlehem*, our Saviours Birth-place, *Juſtin Martyr* (who was born in *Paleſtine*, as he himſelf atteſts in the beginning of his ſecond Apology) ſayes, that *Bethlehem* was but 35 ſtadia from *Jeruſalem*. *Bethſur*, twenty; *Bethany* two; and *Rama*, in *Benjamin*, ſix miles from *Jeruſalem*. Which laſt, *Joſephus* ſayes was 40 ſtadia. The ſame Father placeth *Hebron* 22 miles from *Jeruſalem*, and *Beerſheba* in the outmoſt Border of Judea twenty miles South of *Hebron*. I might proceed to calculate the diſtance of *Samaria*, *Tyre*, (where *Origen* was buried, according to *Breidenbachius*) *Damaſcus*, *Jericho*, *Nazareth*, and the reſt, if I intended a Geographical Deſcription. But I ſhall onely adde one more, and that is the famous place in St. *Hierom*, called, *Eleutheropolis*, long ſought for by ſome: Which appears out of *Antonines Itinerary*, to lye twenty miles from *Jeruſalem*, South-Weſterly in the High-way to *Aſcalon*, and that it lay 24 miles North East of *Aſcalon*; and furthermore 18 miles South of *Dioſpolis*, or *Lidda*.

Aztiq. l. 18. *c.* 2. *Pag.* 62. Edit. p. 58. *Sylburg.* Edit. *Bertij* in folio, p. 12. *Ælia*, or *Jeruſalem.* 20. *Eleutheropolis*, 24. *Aſcalon.* *Ptolom. Geogr.* lib. 8. *Aſiæ* Tab. 4.

To conclude, *Jeruſalem* was the Head-City of *Paleſtine* (a Province of *Aſia* the Great) bounded on the Weſt by the Mediterranean Sea. The longeſt day at *Jeruſalem* was fourteen hours, and $\frac{1}{2}$, or 7 minutes, 30 ſeconds, according to *Ptolomy*: But if any will ſtate it exactlier; they may, according to the ſuppoſed Latitude, calculate it more preciſely.

Having now finiſht this inquiry of our Cities Situation, we ſhall conclude with a Petition for favour, at the hand of every courteous Perſon, for ſo long detention in this previous Diſcourſe, and draw towards a period of this firſt Chapter.

In this City thus ſituated, ſtood the Mountain *Moriah*, whoſe ſignifications, with ſundry Obſervations annexed, may be learned out of an excellent Critick of our own Nation.

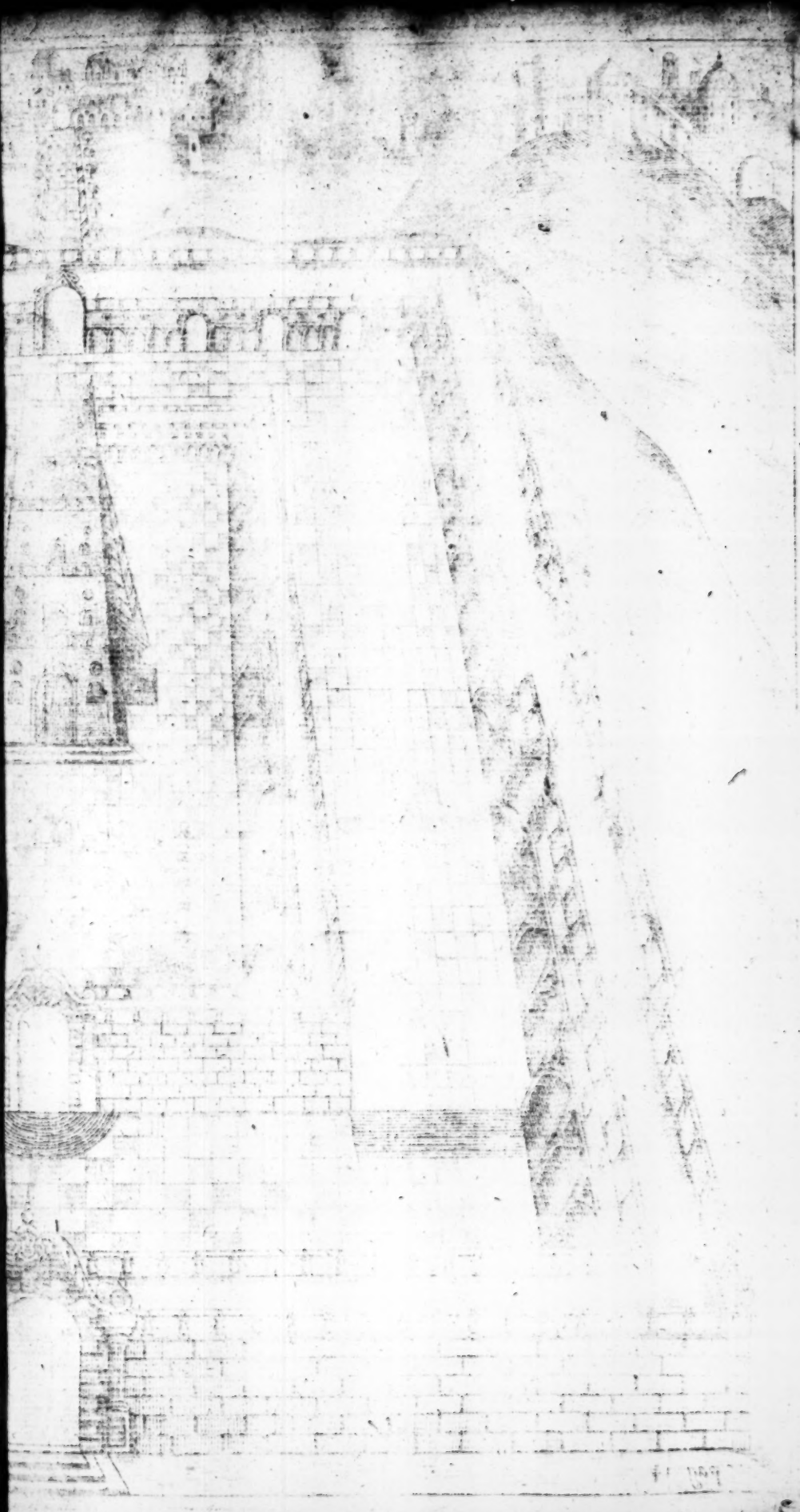
N. col. Fuller, Miſcel. ſacr. l. 2. *c.* 14.

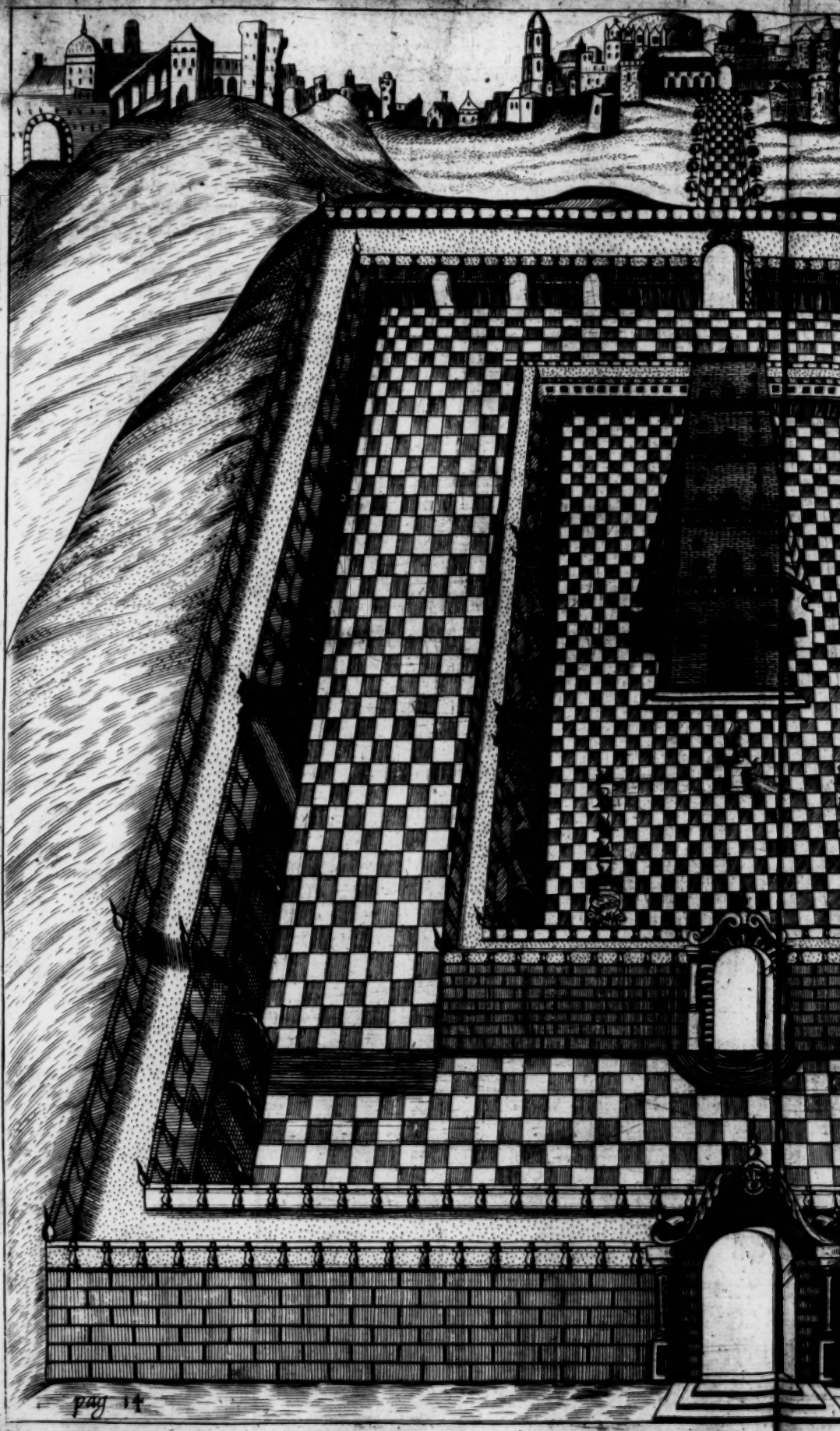
On this Mountain ſtood our famous Temple, which we are about to deſcribe, whoſe Eaſtern-Gate and Wall, faced *Mount-Olivet*. The Holy of Holies, within this Temple, ſtood Weſtward; partly to imply, that the Worſhippers of the great and living God ſhould not worſhip the Sun, according to the Superſtitious Cuſtomes of the Eaſtern Heathens: But the omnipotent God, and Creator of that Sun, who appointed his Temple to be ſo ſituated, in oppoſition to Pagan Idolatry; which is one reaſon of many of the Jewiſh Rites and Ceremonies, if *Gulielmus Pariſienſis* may be Judge. Partly alſo it was thus ſituated, to denote the motion of Gods preſence into *Europe*, and the Weſtern parts of the World: Or laſtly, as others think, to have a reſpect to *Mount-Calvary*, the place of our Lords ſuffering; whoſe body was typified by the Temple, and his meritorious death, by all the Temple-ſacrifices. Having thus finiſhed, what was purpoſed by way of Preface, it reſts, that we now proceed to the main Body of this Treatiſe in the Nine Chapters following.

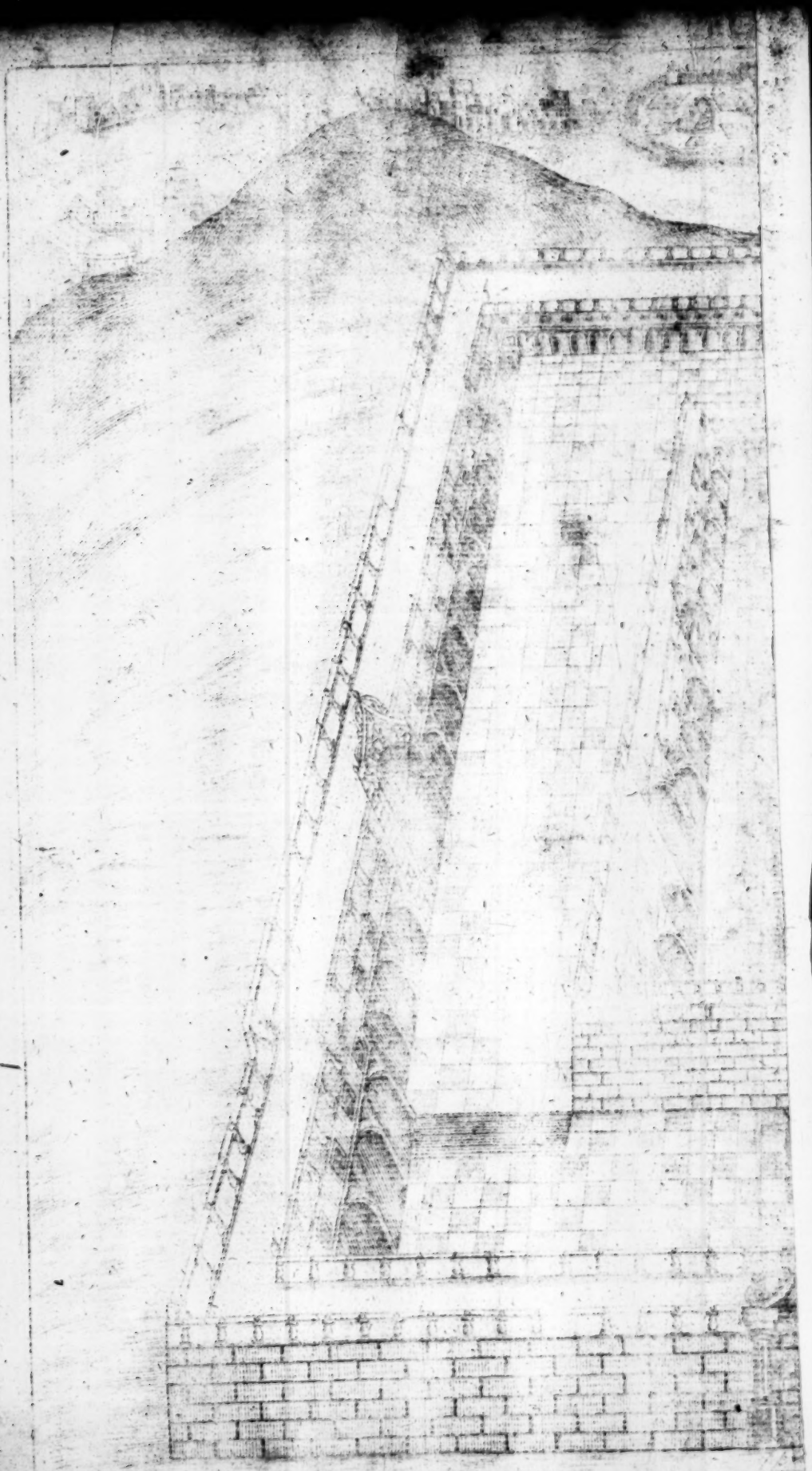
Procopius Gazæus, in Reg. lib. 1. cap. 6. pag. 192. Edit. Mevii.

Place here the Figure of the view of the Temple-Building, *and its* Courts.

CHAP. 2.




pag 14



CHAP. II.

Of the Dimensions, and Figure of the Temple.

THE Foundation of this Sacred Pile was laid in the two thousand nine hundred ninety third year of the World current, in the four hundred eightieth year after the Children of *Israel* came up out of *Ægypt*, in the fourth year of King *Solomon's* Reign, in the second day of the second moneth; which the late most Learned and Reverend Primate of *Ireland*, in his Annals of the Old Testament, *Part* 1. *pag.* 57. and *Petavius*, in his *Rationarium Temporum*, Part 2. l. 2. cap. 11. make to synchronize with the three thousand seven hundred and second year of the *Julian* Period, *May* 21. being *Monday*, and the one thousand and twelfth year current before the common Christian *Æra*. To which, if we adde One thousand six hundred fifty seven compleat years, thence will issue 2669 compleat years, fully ended this *May* the 21, 1658. since the Foundations of *Solomon's* Temple were laid. *The Time.* 1 King. 6. 1. 1012. 1657. 2669.

The place of its structure was in the Mountain of *Moriah*, within the Walls of the City *Jerusalem*, very famous for the intended Offering of *Isaac* by his Father *Abraham*, and designed by God himself for this famous Temple, when the Angel appeared to King *David* (at the ceasing of that fearful Plague for numbring the People) by the Threshing-floor of *Araunah* the *Jebusite*. In which very place, the King built an Altar, and offered sacrifice to God. In the room whereof, K. *Solomon* afterward erected the great standing Brazen Altar of the Temple. The quantity of ground, which this Mountain spent in its Circuit, is not set down in Scripture; neither is it precisely and Geometrically determined by any of the ancient Writers, or modern Travellers, that I have yet had the happiness to peruse. This is certain, that the whole compass of the Mountain of the Lords House was much larger, then that distinct piece of Holy Ground, on which the Temple and its Courts were built: especially, since we find the famous *Antonian* Tower at the North-West end of the Temple, to have stood upon the sacred Mountain. But as to the quantity and measure of the Holy Ground, we shall speak in the third Chapter, where we treat of the several Courts. For our purpose is to proceed in the Description, as near as may be, according to the method of *Solomon's* Architects. *The Place.* *Josephus de bello Judaico*, lib. 1. cap 16. pag. 746. sayes, it contained as much more, being wall'd in by *Herod.*

But before we set to the main Work, it's doubtless expected on all hands, that we should exactly define the length of the *Hebrew* Cubit, in proportion to our *English* measure. This Task might have been taken off long since, if the most curious and exquisite Labours of that learned and painful Traveller Mr. *John Greaves*, sometimes Astronomy-Professor in *Oxford*, had been perfected and printed; which he mentions at the end of his choise Tract of the *Roman Foot*. It's hoped, that persons of Learning and Virtue, will scorn to suppress so useful a Piece for the Common-Wealth of Learning, if it be in any tolerable measure prepared and left in their hands, to whom his Books and Papers were committed. In the mean time (though I intend not to weave a long Discourse at present upon this point, yet) I shall offer to consideration, a short Parallel between those two renowned Authors, *Josephus* and *Tacitus*, in their Description of the Walls of *Jerusalem*, at the Siege of *Titus*, which may give some light in this particular.

Lib. 6. *De bello Judaico*, c. 6. p. 913. G. Edit. Græco Lat.

Joſephus ſpeaks thus of the Wall —— εἰς εἴκοσι πήχεις ἀνέστη. The ſolid Wall was twenty Cubits high; indeed the Battlements were five Cubits higher. And further, Τῆ δ' τείχει ὑπερεῖχον οἱ πύργοι πήχεις εἴκοσι &c. εἰς ὕψος. But the Towers exceeded the Wall by twenty Cubits: Firſt, they were fourty Cubits high in all. And again, concerning the Tower *Hippica*, he ſayes, That the main body of it was ὕψος τεσσάκοντα, thirty Cubits high. Above that, there was a Well to receive Rain-water, and that he calls λάκκος, and ſayes it was εἰκοσαπήχης, twenty Cubits high. On the top of that there



a. πύργοις.
b. προμαχῶνες.

was a houſe διπλοῦς οἶκος, εἴκοσι δ' πέντε πηχῶν τὸ ὕψος, 25 Cubits high: Over this, πύργοις διαπήχεις, the open places 2 Cubits: & yet higher προμαχῶνες τεσσάρων πήχεις: The battlements 3 cubits high: and then concludes, εἰς δὲ πᾶν ὕψος εἰς ὀγδοήκοντα πήχεις συναριθμεῖσθαι, that the whole height came to 80 cubits. Now pray let's ask *Tacitus* what he ſays to this point, who breaks his mind in a few words, but fully thus, *Extrema rupis abrupta & turres ubi mons juviſſet in ſexagintapedes, inter devexa, in centenos viſenoſque attollebantur*: What more clear to our purpoſe? He tells us, the Towers upon the Walls, where the Wall ran on the brow of the Hill, was ſixty foot; which *Joſephus* told you before was fourty Cubits. *Tacitus* ſayes, where the Wall ran in the Valleys, there the Towers were one hundred and twenty foot high: ſuch a Tower was that called *Hippica*, ſtanding in the Walls; which *Joſephus* ſayes was eighty Cubits: ſo then hence we learn, that fourty Cubits, and ſixty feet; eighty Cubits, and one hundred and twenty feet are equal: and the proportion betwixt *Hebrew* Cubits, and *Roman* feet, was Seſqui altera; *i. e.* One Cubit of the *Hebrews*, was one foot and ½ of *Roman* meaſure.

Lib. 5. Hiſtor. p. 625. Edit. *Lug. Bat.* 1640.

In a word then, to reduce the Cubit to our *Engliſh* foot: wherein the happy and curious pains of our fore-praiſed Author, hath determined our labour as to the proportion betwixt the *Roman* and the *Engliſh* foot. For aſmuch, as he with great judgment hath fixed upon the Foot taken from the Monument of *Coſſutius* in the *Colotian* Gardens at *Rome*, and manifeſted it to be the true *Roman* foot, *pag.* 32. And moreover, having exactly compared it with the *Engliſh* foot taken by himſelf from the Iron-yard or Standard of three feet at *Guild Hall* in *London*, he found it to contain punctually 1934. ſuch parts whereof the *Engliſh* foot contains two thouſand. See *pag.* 22. and 33. It reſts then (upon this ſuppoſition, that the *Roman* foot and half punctually anſwers to the *Hebrew* Cubit) that we proceed to reduce this, to *Engliſh* meaſure. As to this reduction, let us firſt adde One thouſand nine hundred thirty and four, the whole *Roman* foot, and nine hundred ſixty ſeven its half together; and it produceth two thouſand nine hundred and one parts; which ſubſtracted from three thouſand parts, the foot, and ½ of *Engliſh* meaſure, leaves ninety nine like parts, wherein the *Roman* foot, and ½, and conſequently, the *Hebrew* Cubit falls ſhort of an *Engliſh* foot, and ½ or 18 inches of our meaſure.

Laſtly, ſeeing three thouſand parts gives eighteen inches, what will ninety nine deficient parts yield to be cut off from our half yard, that it may preciſely anſwer to the *Hebrew* Cubit?

For

For answer to which: First, suppose our inch to be divided into an 100 parts: and the result will be, 59 $\frac{6}{17}$ of an inch; which being cut off from our *English* half yard, leaves one foot, five inches, fourty parts, and $\frac{9}{17}$: or more roundly, neglecting the last fraction, we say, that the *Hebrew* Cubit contained of our measure, according to *Guild-Hall* Standard, 17 inches, $\frac{40}{100}$ parts, or $\frac{2}{5}$ of an inch.

Inches.	Parts	
17	99	15
0	59	6
17	40	9

To conclude, I dare not hence peremptorily determine as to this punctual nicety, that the Cubit did neither exceed, nor fall short of this proportioned dimension. For who knows not, that Historians work is not to act the Geometrician: Neither do any sober men expect such exactness from any, but an *Euclid*, an *Archimedes*, a *Vitruvius*; and not from a *Josephus*, or a *Tacitus*. Therefore, when we read in them the proportions of Measures, we are to expound them κατὰ πλάτος, and according to the vulgar acception. For in this very present point, who would not count it a pretty little Wonder, that the *Hebrew* cubit should fall in so exactly with a *Roman* Foot and half, without the least Fraction? But that it is very neer the matter, I am much inclined to believe upon several other accounts: Whereupon as a more firm Basis, I hope to build a larger Discourse concerning this, and other the like points of measures, if God grant life and leisure.

But you will say, What a small House will this prove; that is termed in Scripture so exceeding magnificent; and in another place very great? if the *Hebrew* Cubit be of no larger extent. I answer, the magnificence is not to be understood onely of the covered Holy House, but of all the Courts and Porches, Buildings, and Gates, in and about it, throughout the whole Mountain: which you will find in the next Chapter to be of a very large compass. Besides the admirable cost, and mighty sumptuousness of it, which made it exceed in glory all the Structures that ever were in the World beside. 1 Chron. 22. 5. 2 Chron. 2. 9.

But, secondly, you will say this Temple-measure was different from the ordinary Cubit, by the testimony of Scripture it self; which tells us, it was built by Cubits after the first measure. 2 Chron. 3. 3.

I answer: This infers not, that it was built by a greater Cubit, but parallel to the first: Whether greater, or less, the Scripture doth not determine. Indeed the place seems to refer to the Tabernacle-measures of *Moses*: which when any will clearely demonstrate to be greater, I shall be of his mind. In the mean time, all that I have to offer is, that as usually in the erecting of a new frame, or model of Government, wise Princes of old stated and sized all manner of measures; and as for measures of Longitude, usually took them from the proportions of their own bodies. The *Grecians* had their *foot* from *Hercules*; and I have read (as I remember) that our K. *Henry* I. made our *English* Yards according to the length of his own Arm. And so might *Moses* give the *Hebrews* their Cubit from his own Elbow. Now as a mans foot (if he be a well-proportioned man) is usually the sixth part of his own height; so the Cubit is the fourth part, according to the Observation of *Vitruvius*. If so be *Moses* took off the Cubit from his own Arm, or the fourth part of his own Body: it being not probable, that the stature of man was decreased by half, in that space of time, betwixt him and *Solomon*, Then may the Cubit prove to be neere our present Dimension, (though I see little reason to conclude any notorious Declination in the World, or any of its parts since the Floud); especially seeing we find, that *Sesoosis*, King of *Ægypt*, the Son of *Amenophis*, (who was drowned in the Red-Sea; as may very probably be gathered, by comparing of ancient Authors) styled *Sesostris* by *Herodotus*, lib. 2. *Vexores* by *Justin*. lib. 2. cap. 3. *Vesores* and *Vesozes* by *Oorosius*, lib. 1. cap. 14. and *Vesosis* by *Jornandes*, cap. 6. is related by *Diodorus*, *Sic.* to be in stature but four *Lib.* 3. c. 2.

cubits, and four palms, *lib.* 1. which, according to the *Samian* cubit of *Herodotus*, being the same with the *Ægyptian*, or the *Roman* of *Vitruvius*, yielding a quantity betwixt 6 & 7 foot of our *English* measure: of wch stature, there have been some even in our days. Further, in his *Calliope*, speaking of the dead bodies, that after the *Platæan* Battel, were carryed into one place, he reports, among other rare and wonderful things; as of a Skull without a suture: of a Jaw-bone, that had a set of Teeth of one continued bone; and of the body of a man of five cubits length: He mentions it, as a most strange matter, worthy to be recorded to Posterity. Besides, we find the Tombe of *Chaops*, or *Chemmis*, one of the Successors of *Sesostris*, King of *Ægypt*, (accurately examined by Mr. *Greaves*, at his visit of the great Pyramid built by that King) to be but six foot, and 488 parts of a 1000 in a foot, according to the *English* Standard: As also many other Observations of his, from embalmed bodies in *Ægypt*. This Tombe was made, as he relates, out of *Diodorus*, by *Chaops*, who began to rule 1266 years, before the comming of our Lord. Besides, we must account, that the body being wrapt up in manifold Fillets, as *Herodotus* relates, 1000 Ells, being spent upon one body, as learned *Greaves* did find in *Ægypt*. We must allow some part of the Tombe for this. *Herodotus* relates also in his *Clio*, that in the days of *Cyrus*, *Crœsus* the *Lydian* King, sent to *Delphos* an Image of a Woman, who was his Baker, ἀνδριὰν χρύσεον τετραχυ. but of three Cubits height; and in the same Book relates of *Phya*, a Woman, that for great stature should be a counterfeit of *Minerva*, to command the *Athenians* to introduce *Pisistratus* into his Tyranny; and yet she was three Digits less then four Cubits in stature. *Vegetius* also in his first Book, *de re Militari*, *cap.* 5. sayes, That *C. Marius*, when *Consul* alwayes enjoyned, that the Chief of the *Roman* Souldiers should be six foot high, or five foot and ten inches high at least. Now his first Consulship fell out in the *Cimbrick* Wars 105 years before Christ, according to *Helvicus*, and others. Therefore what is said of *Goliah*, being six Cubits and a span, and of an *Ægyptian* of great stature to be five Cubits, 1 *Chron.* 11. 23. I take to be meant of this Cubit. I cannot then but wonder, that any should so fondly dream of the declination of humane stature, and absurdly conclude from such a thin and jejune conjecture, that by Cubits of the first measure, must necessarily be meant a Duplicat to the Present of *Solomon's*. Others, from the misapplyed Stories of the Brazen Pillars, would have a Sacred Cubit to be double to a Common. But there's as much reason for that, as for two kinds of Weights and Moneys: Whereas shekels are not said to be according to the Sanctuary, because double to the common; but because equal to the Standard-shekel of the Sanctuary, which was the place for all Measures and Cizes to be laid up, as in a most Sacred Repository, 1 *Chron.* 23. 29. Whereby we may learn, that commutative justice was neer in as high reputation with God, as his own Divine Sacrifices. Nay, he regarded not the Peace-Offerings of Fat-Beasts, unless Judgment also did run down like Waters, and Righteousness as a mighty stream, *Amos* 5. 22, 24. It were to be wished, that in ours, and all other Christian Nations, that all Measures were, throughout the same Countrey, of the same proportion and dimension, according to the Statute of *Magna Charta*, (so little observed among us, though so extreamly behooveful in that point, to the publick interest, that the crafty Sellers might not so constantly impose upon harmless and simple persons, as to the legerdemain of Measures among Traders:) Which commands, *cap.* 25. That there shall be but one Measure for Wine; but one for Beer, but one for Corn, but one for Cloth; and so concerning Weights: Which, though confirmed by many Parliaments, and so to be esteemed a Fundamental-Piece of our Liberties and Birth-Right:

Pyram. p. 97 & 98.

Pag. 38.

Pag. 50.

Cappellus.

Right: Yet to our ſhame, and the general loſs of the Buyers, is not that Law reſtored to its purity. That as the Jews; ſo might we alſo, have but one Weight, and one Meaſure, and theſe laid up in our Temples, as moſt ſacred things, under the tuition of Sacred Perſons, to be kept cloſe in the moſt ſecure Archives poſſible.

But as to the preſent Cubit in hand, one thing more I have to offer about the firſt Meaſure, (ſeeing *Moſes* was learned in all the wiſdome of the *Ægyptians*, the principal part whereof was *Geometry*, they being neceſſitated every year after the overflowing of *Nilus*, to meaſure the Limits and Bounds of moſt mens Land a-new; as *Herodotus* in the Life of *Seſoſtris*, in his *Enterpe*: together with *Diodorus Siculus*, in his firſt Book, and 81 Section (according to ſome Copies,) do both atteſt.) That poſſibly *Moſes* and his People, might uſe the *Ægyptian* Meaſures: which if true, (though we have no word in Scripture for it) then I will recommend to the Readers conſideration a notable *Memorandum* of the *Ægyptian* Cubits out of *Herodotus*; holding it not convenient to ſpin out any more time on this Subject. The place is in *Enterpe*, or of his Hiſtory, *lib.* 2. In *Engliſh* thus: Act. 7. 22. *Herodotus.*

A Pace is ſix Foot, or four Cubits. A Foot is four Palms; A Cubit ſixe Palmes. If you ſay it is *Samian* meaſure, generally uſed by that Author, I anſwer with his own words in the ſame Book, Ὁ δ' Αἰγύπτιος πῆχυς τυγχάνει ἴσος ἐὼν τῷ Σαμίῳ. The *Ægyptian* Cubit is equal to that of *Samos*.

To conclude, what ever the Cubit were, either of *Moſes*, or *Solomon*, the Dimenſions of the Temple being deſcribed, not by yards or feet, but under the name of Cubits, the judicious Reader may imagine its length, according to his own moſt exact conception, and ſo conceive the Houſe as large and magnificent as he pleaſe: ſobeit he be careful, that the Battering-Ram of his fancy, do not caſt the Walls, Gates, and Porches, and the poor *Levites* in their Watches, into the Valleys of the *Moriah-Mountain*. For the whole Hill, with the Temple, and *Antonian*-Buildings included, did not contain much more, then about ſix ſtadia in compaſs, as *Joſephus* hath left upon Record. What a ſtadium in *Joſephus* is, you may ſee in the third Chapter of this Treatiſe. *De Bell. Judaic.* lib. 6. cap. 6.

Since we have then a little cleared off our hands, this tough and knotty rubbiſh of a Cubit, ſo much as to our preſent Deſign: let's begin to lay the Foundations of the Temple, and ſo proceed forward to the Top-ſtone of that admirable Fabrick.

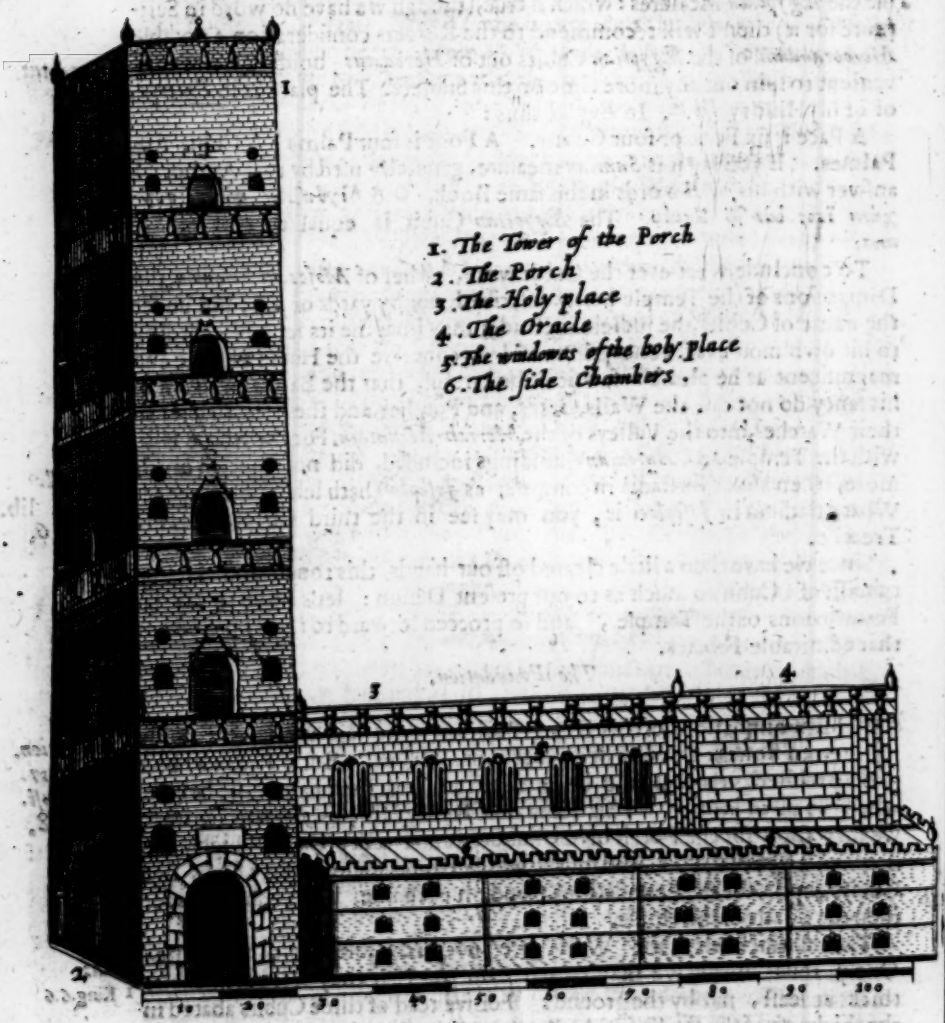
The Foundation.

THE Foundations of this Royal-Building were laid with great coſtly hewen ſtones: Of what depth, Scripture is ſilent. But if *Palladius* be a good Architect, they ſhould be in depth a fifth or ſixth part of the height, when the place is ſolid. This being on a Rocky Hill, as *Joſephus* writes, we may allow for the Porch of one hundred and twenty Cubits high, the depth of Twenty Cubits; and for the whole Houſe, being Thirty high, five Cubits depth, for the Foundations; and on each ſide, half a cubit broader then the Walls of the Houſe. *Foundation.* 1 King. 5. 17. *De re ruſt.* l. 1. Tit. 8.

The full thickneſs of the Walls are not deducible out of Scripture: Onely thus much we may clearly evince, that they were four cubits thick at leaſt, juſt by the ground: For we read of three Cubits abated in the thickneſs of the Walls, for the Beames of the ſide-chambers to lye upon. On which account, we do allow but one Cubit for the thickneſs of the Temple-wall, from above the Roof of the third and higheſt Story of the Chambers, to the Roof or Top of the Temple it ſelf. *Walls.* 1 King. 6. 6.

But if we allow 6 at the Bottome, there will remain three at the Top, which is the leaſt we can allow; conſidering the height, together with its magnificence, and deſigned duration. If ſix at Top, as uſually moſt do grant, then there will be found nine at Bottome, or 10, as the learned *Ribera* would have it. I know ſome would ſqueeze ſix Cubits out of *Ezekiel's* Viſionary Temple, for the thickneſs of its Walls: but we ſhall go in the middle proportion, and in our Figure, adde to the internal capacity the thickneſs of ſix Cubits for the Walls, till ſome Rabbinical Architect ſhall conjure up the Ghoſts of *Solomon's* Builders to decide the Controverſie.

The Figure of the Covered Temple.



1. *The Tower of the Porch*
2. *The Porch*
3. *The Holy place*
4. *The Oracle*
5. *The windows of the holy place*
6. *The ſide chambers.*

Of the Porch.

BEfore I enter upon the Proportions of this Building, its neceſſary we ſhould remember the Temple-Student, what point of Heaven the Porch and its ſtately Entrance did face: For which purpoſe, let's conſider, that *Ezekiel* in his Captivity-Viſion, being brought into the Inner-Court of the Lords Houſe, ſaw 25 men between the Porch and the Altar, with their backs toward the Temple of the Lord, and their faces towards the Eaſt, worſhipping the Sun toward the Eaſt. Whereby is tacitely implyed, that the Body of his Viſionary-Temple, or the Covered Houſe (the Pattern in many things of *Zorobabels* Structure) was Weſtward of the Brazen-Altar. If this be not enough, obſerve out of another place, that the Gate of the outward Sanctuary [that is the Holy-place of fourty Cubits long, as I ſhall ſhew by and by] which looketh toward the Eaſt, was ſhut: Yet once more, when he was brought to the door of the ſame Houſe again, we read, That he ſaw Waters iſſuing from under the Threſhold of the Houſe Eaſtward. For the Fore-front of the Houſe ſtood toward the Eaſt. I hope this is a ſufficient Teſtimony, being treble-twiſted, to draw any ſober mans conſent to us, ſeeing that the ſituation of the ſecond Temple, according to the concurrent judgment both of Jews and Chriſtians, did imitate the former of *Solomon's*. So that now none need fly to any Idiotiſmes, or Proprieties of the *Hebrew* Language for a Sanctuary, to ſhelter the true ſituation of the Temple, as ſome have done. *Situation.* Ezek. 8. 16. Ezek. 44. 1. Ezek. 47. 1.

The beautiful face of the Porch, we will then begin to erect towards the Eaſt-quarter of Heaven, whoſe inward Capacity ſhall be contained within a Line of Twenty Cubits length from North to South [for its length ran parallel to the breadth of the Houſe] and a Line of Ten Cubits for its breadth from Eaſt to Weſt. The height of the whole Porch was very ſtately and pompous, *viz.* One hundred and Twenty Cubits. Not that it was all empty and void to the Top, but probably had Chambers and Winding-ſtairs, aſcending up to the Roof. But that the loweſt Concameration of the Porch was more then 22 Cubits, and ½ in height may be evident by the height of the Pillars of Braſs, whereof we ſhall ſpeak anon. Probably, the height of its loweſt Room within, might be equal to the reſt of the Houſe, *viz.* Thirty Cubits. 1 King. 6. 3. *Length.* *Breadth.* 2 Chron. 2. 4. *Height.* Dr. *Lightf. Templ. p.* 89.

As for the *Battlements* on the Top of the Porch, we may conceive them to be much of the ſame proportion with thoſe of the Walls of the City foredeſcribed, that is, the height in the open ſpaces, was two Cubits, and the Propugnacles three Cubits, or thereabouts, or rather ſtately Rails of Stone, beſides the more curious Ornaments of Pinacles. From the Top of this *Porch* I have read, that the Dead-Sea might eaſily be diſcerned: which claims affinity with Truth, according to what *Joſephus* relates concerning the Tower *Pſephina*, in the North-Weſt Angle of the Walls of the City, which was 70 Cubits high from the ground; and that not ſo high as this upper-part of *Moriah*, according to ſome: from whence he tells us, that *Arabia*, the Sea, and the utmoſt Coaſts of the *Hebrews*, might be ſeen. *Battlements.* *Bell. Judaic. lib. 6. cap. 6.*

This is atteſted alſo by *Brocardus* (who ſaw its Ruines) that all *Arabia*, *Jordan*, and the Dead-Sea, might be perceived from that Tower in a clear day: ἐπὶ τῆς κορυφῆς κατασκευάσῳ τὸ ἱερὸν. ſayes *Ariſteus*, That the Temple was built on the Summity of the *Moriah* Mountain, which was built on higher ground then that Tower of *Pſephina*. *Pag.* 35. *Pag.* 36.

What an admirable Proſpect may Towring-Fancies conjecture to have been within view, from the Top of this rare Pile, which ſtood (as ſome relate) on more elevated ground then any part of the City, and was withall fifty Cubits higher, then the former Tower of *Pſephina*, where leaving our devout Students in Perſpective, to plot the Land of *Canaan* after a more exact manner then yet we have received; let's deſcend into the Loweſt-Room of the Porch, which we find without Gates, according to the general Opinion: but there was a very magnificent Entrance raiſed by many ſteps out of the *Area* of the Prieſts Court. The height of the Arched Portal is not laid down in the Sacred Leaves: But that the Room within was wholly overlaid with pure Gold, we have ſufficient Teſtimony enough to dazle the eyes of the greateſt contradiction. Which Radiant Adornment, might cauſe ſome heſitation, concerning the received Opinion of its being without Doors, becauſe of the grand Curioſities within, which would elſe be expoſed to all Weathers; but eſpecially ſince we find mention of the Doors of the Porch, in the Book of *Chronicles*, expreſly called in the Hebr. דלתות which that they were the Doors of the Outer-Sanctuary opening into the Porch I leave it as an improbable Anſwer to the determination of Learned Rabbies.

2 Chron. 3.4.

2 Chron. 29. 7.

Of the Sanctuary.

THE Sanctuary, or Holy Place, or Body of the Temple, ſometimes called the Greater Houſe; ſometimes the Houſe onely: or the middle-part betwixt the Porch and the Oracle, had theſe Dimenſions. For the extent of its length within the Walls, from Eaſt to Weſt, it contained 40 Cubits. The breadth from North to South was 20, and the height 30. I know *Arias Montanus* would have it within, to be but 20 Cubits high, parallel to the height of the Oracle; and that there were private Chambers over it, as well as over the moſt Holy Place: but becauſe he, nor any elſe, have yet proved it out of Scripture, we leave it to the deciſion of the Judicious Reader.

1 King. 6. 17.
1 King. 6. 2, 3.
pag. 89. in quarto.

The Doors.

The Doors of this Houſe, or Holy Sanctuary, at the Weſt end of the Porch, or the Eaſt-end of this Holy Place, were of folding leaves made of Fir-Tree, and the Poſts on which they hung were of Olive-Tree, made four-ſquare. Now whereas it is ſaid, theſe Doors were of Gold in one place, we underſtand the meaning by another place, which ſayes, they were covered with Gold; that is, with thin Plates of that excellent Metal, which were laid and emboſſed upon carved Cherubims, Palm-Trees, and open Flowers.

1 King. 6. 33, 34, 35.
For the Partition Wall, ſee the next Section.
2 Chron. 4. 22.
1 King. 6. 35.

The Walls.

As to the Walls, the Out-ſide expoſed to open view, was, as is conceived by ſome, all over-layed with ſilver. For which very purpoſe we read, that *David* appointed ſeven thouſand Talents of refined ſilver, yielding a moſt glorious and ſhining Spectacle to all Beholders, though others apprehend them onely to be of white poliſhed Marble. The in-ſide of the Walls was firſt covered with Cedar, and carved with Knops and Open-Flowers; or, as it is expreſſed [*verſe* 29.] with carved Figures of Cherubims, Palm-Trees, and Open-Flowers; and all theſe laid in Gold of Parvaim. Nay, we find that it was alſo in ſome ſelect places moſt gorgeouſly adorned and garniſhed with precious ſtones: but of what ſorts, and in what curious method diſpoſed, we cannot learn.

1 Chron. 29. 4.

1 King. 6. 18.

2 Chron. 3. 6.

Ibid.

The

The Floor.

The *Floor* of this Houſe was firſt laid with Planks of Firre, and Boards of Cedar, and all over-laid with pure Gold. 1 King.6.15, 30.

The Windowes.

Concerning the *Windows*, we neither read of their number, nor the particular dimenſion of any: neither their faſhion, or of what materials. A Queſtion might be moved, Whether they were of Glaſs, ſeeing the *Phœnicians*, the firſt Inventers of it, were Neighbours to the people of *Iſrael*, and gave in great aſſiſtance to this glorious Work: Beſides, it's ſufficiently known, that the Glaſſie Sands of the River *Belus*, were within the Territories of the Tribe of *Aſher*. But whether the Diſcovery were ſo ancient as the time of *Solomon*: I have not yet read. What *Herodotus* hath ſpoken in his *Thalia* of the *Æthiopians*, burying their Dead in a Tombe of Glaſs, dug out of a Rock, is mentioned by him, to have been ſeen by the Meſſengers of *Cambyſes*, ſent to the *Æthiopian* King: but he doth not tell us of any more ancient uſe of it. To this about Glaſs Tombes in *Æthiopia*, *Strabo*, in the 17th *Book* of his *Geography*, *p.*822. of *Caſaubon's* Edition, and *Diodorus Sic. l.* 2. *Sect.*15. and *lib.*3. *Sect.*9. and *Cteſias Cnidius* in *Diodorus*, agree with *Herodotus*, though *Cteſias* diſſent from *Herodotus*, about the manner of intombing. To this purpoſe, I remember alſo in the *Arabian* Story of the *Pyramids*, recited by the learned Mr. *Greaves*, That the King which built the *Pyramids*, put in the Weſternmoſt of them glaſs, that might be bended, and not broken *p.*82. All which Story, is by him counted little leſs then a Romance: Yet poſſibly, there might be Rocks in *Æthiopia*, like to thoſe in *Moſcovia*, mentioned by M. *Fletcher* in his Hiſtory; whoſe Scalings might be tranſparent and flexible (and not ſo fragile, as our Artificial Glaſs) which we uſe for Ship-Lanthorns, and other ends. But how ancient the Invention of Glaſs truly was, I have not yet found, ſo as to give any real ſatisfaction. For although *Theophraſtus* (the Succeſſor of *Ariſtotle* in his *School*, in the 114th *Olympiad*, as *Laertius* writes, which was about 320 years before our Lords Incarnation) doth recite a ſtory of a Glaſſie matter made of Earth and Braſs mixt, in his Book *de Lapidibus*: yet he puts a τινὲς φασὶ to it, that he received it but by Tradition, and doth not ſpeak clearly to the point in hand, about the time of its Invention. Yet concerning the Antiquity of Glaſs, I have one thing more to offer, and that is, what we read of in the relation of *Joſua's* victorious purſuit of his Enemies (as we have it in our Text) even to *Sidon*, and *Miſrephoth-Maim*; in which places, *Arias Montanus* renders the *Hebrew* words thus, [*Uſq; combuſtiones aquarum*] unto the place of the burning of Waters. Another Verſion hath it, [*Unto the Confluxe of Waters*] Another, [*unto the place of hot Baths*] Another, [*to the Salt-pit Waters*] But *Junius* tranſlates it thus [*Uſq; ad fornaces vitrarias*] that is, to the place of the Glaſs-Furnaces, which much fancied the Learned Knight Sir *Walter Raleigh*, conceiving that this place might raiſe a good conjecture, that the Glaſſie Sands of the River *Belus* were in requeſt for that uſe among the *Sidonians*, even in the days of *Joſuah*; as may appear in his *Marginal Citation*, in the ſecond Book of the firſt Part of his Hiſtory, *Chap.*2. *Sect.*1. † 2. *p.*282. But certainly, had this Invention been ſo anciently in uſe, *Solomon's* Temple ſhould have enjoyed the improvement of it, and we ſhould not have found King *Ahaziah* falling through a Lattice in his Upper-Chamber, but a glaſſe-

*Plin.*l.36. c.26.

Joſ.11.8. & 13.6.

window rather, as being a more excellent Ornament for a Kings Palace,
2 King. 1. 2. Nay, it is very probable, we should have had famous mention of this rare Invention in Scripture, in case it had been in use. For as to the Looking-glasses of women mentioned by *Moses*,
Exod. 38. 8. it's clear by the Text, that they were of polished Brass. Neither read I, as to the time of the Invention of our Artificial Glass any determination precisely set down in *Pliny*, or *Panciroll us*, or his Commentator *Salmuth*; or in *Polydor Virgil*, or *Rhodiginus*, or in *Isidorus Hispalensis*, who have professedly handled the Inventions of the Ancients: Wherefore, at present, we shall be content with gilded Latteses for the Temple-windows. I know *Procopius Gazaus*, on 1 *King. cap.* 6. sayes thus: διαφάνοις λίθοις κεκαλυμμένας. They were of bored stones: But I leave that Author peeping through them. For their form or fashion, it's probable they were of an oblong square, their length being perpendicular to the plane of the Horizon, and according to the mode of ancient sacred Buildings; narrow without, and broad within; partly for the strengths sake of the Building, partly for devotion, which is much distracted by great and glaring Windows. Much like it seems they were to the Windows of some of our ancient *British* Churches; as particularly, that of Saint *Paternus*, now *Llan-badern vawr*, in *Cardigan*-shire in *Wales*, or some of the more ancient *Saxon* Churches in this Land. For their length, we can produce no clear testimony: onely this is certain, the lowest part must be conceived to have been at least fifteen Cubits from the Pavement, because the Chambers on the Out-side of the Temple-Walls did reach so high, if not more, as shall be manifested by and by.

The Roof.

The *Roof* of the House, we may safely conclude to have been flat, according to God's general command, and their practice at the Feast of Tabernacles in the days of *Nehemiah*; together with several other places of Scripture to that purpose. At the Sides, it was guarded with Battlements, and probably adorned with Pinacles. It was not sustained by any Pillars (that we read) either of Metal, Stone, or Timber; which, by the way, yields some help, as to the fore-stated Cubit: which if it were in duple or sextuple proportion to what is mentioned, as some would plead, the Building would have needed supporting-pillars, or else the *Roof* must have been built with Arch-Work drawn from the Side-Walls, and so have proved circular, or κυκλοειδὴς contrary to the Jewish Custome, whose *Roofs* were made so plain, that they usually, in Evenings, took their delight in walking upon their Houses.

Deut. 22. 8. Neh. 8. 16. 1 Sam. 9. 25, 26. 2 Sam. 16. 22. 2 King. 23. 12. Act. 10. 9. Jer. 19. 13. Jer. 32. 29. Neh. 8. 16. 2 Sam. 11, 2.

But as to the Temple, whether there were a crested Rising in the middle I will not dispute: but certainly, as to the breadth of the House, according to our Cubit, there's no need of such a cresting, in respect to the Beams of Cedar, whereof plenty enough might be had of twice the length of 20 such Cubits; onely, possibly there might be a gentle Rising to cast the Rain-water off. The Covering then was of Beams and Boards of Cedar without: but surely the Cedar was not exposed to the injuries of Weather, without some slatting, or Metal-sheets most probably. But with what Metal this Covering *sub Dio* was, the Scripture is silent: probably, not of Lead, because nothing is spoken of that Metal at all in any particulars of the Temple. If we should over-lay the Boards with Gold, I suppose none devoutly given, would grutch at such expence, especially being out of anothers purse.

1 King. 6. 9.

But

But it is not probable that the Out-side did equal the Inner: therefore what if we allow it to have bin sheeted with silver; seeing a King of *France*, St. *Dagobet* the 11th from *Pharamund*, (far inferiour to *Solomon* in riches, if *Villalpandus* count right, who sayes, the Revenues of our K. exceeded those of the *Roman* Emperours) covered the famous Church of Saint *Dennis* with Silver. To countenance this conjecture a little, let it be thought as proper that the *Roof* should be plated with silver, as that the Walls below should be on the Out-side beautified with that Metal, as some conceive. Some being a litle niggardly, & secretly stealing away the Silver-Covering, would impose upon the *Roof* with Tiles of Brass, thinking possibly there was no sight or shew of such a costly material, as Plates of Silver in that place: Which Plates, whether of Brass, or Silver, might be laid on and fastned, much like those upon Saint *Mark's* Tower, and part of the Dukes Palace in *Venice*; as *Schottus* in his *Itinerar. Italiæ*, p. 40, 47. relates. But let such as grutch at this pomp know, that the greatest glory of this Building was hidden from common or profane eyes, and that vain Ostentation was no end aymed at by our sacred Artificers. On the Top of all, I have read in *Eusebius*, out of *Eupolemus*, that there were Bells disposed in an Artificial Method, to fright away Birds: See *Euseb. Prepar. Evangel. lib. 9. cap. 34. pag. 451. Edit. Paris, Græco-Lat.* The in-side of the Cedar-Beams of this stately *Roof* was cieled with Firre-Trees, adorned with Carvings of Palm-Trees, and Chains, and over-laid with Gold.

Gagvinus's Hist. fol. 38. *Gall.*

Cieling.

2 Chron. 3. 5, 6.

Of the Oracle.

THE *Oracle*, sometimes called the Inner-House, the Inner-Sanctuary, the Holy of Holies, and the most Holy House, comes next to be surveyed: Where first its requisite we should view the Partition between the Holy place, and this Holy of Holies: which mindes me of what I should have mentioned before concerning the Partition, between the Porch and the Holy Place. That there was a Partition, I am induced to believe; partly, because there is mention made of a stately *Door* with *Folding-Leaves*, which needed not to be, if above it, and on both sides of it, the Porch and Holy place were common. Besides, what an unhandsome and improper Spectacle would it be, to have a *Door* to shut and hinder entrance, if on all sides else it were open. Besides, I would fain know, what support there was for the West Wall of the Porch, which was ninety Cubits higher then the House, if there were neither Wall nor Pillars beneath; nor Arch-work from the side-walls, because of the vast magnitude of such an Arch. Moreover, I am the more perswaded to this thing, by the concurrent Opinion of our Reverend Translators, who tell us, that the Olive-Tree-Posts of the *Doors* of the Temple, were a fourth part of the Wall. Well then: Let there be a Wall of six Cubits thickness erected between the Porch and the Holy place, arising to One Hundred and Twenty Cubits in height. The place for the Doors and Posts containing a fourth part of the Wall, that is according to their construction of the Text: This Partition Wall running North and South Twenty Cubits. The 4th part, *viz.* five Cubits of this, was taken up by the *Doors* and *Posts*.

Partition.

1 King. 6. 33.

There remains but one Conjecture more, and that is, as if the words might favour such a construction, as this, that the *Posts* whereon the *Doors* were hanged, began to be set up on each side at the fourth Cubit distance from the Wall. There remains then twelve Cubits for the Posts and Doors:

which indeed it's probable, were very large, because folding, and divided into two leaves. But I leave both Conjectures to the consideration of abler Grammarians, as to the Hebrew Text, and more expert Architects, as to the high Pile of Ninety Cubits of Stone over the Doors, if they be granted to be so large.

Now as to the *Partition* between the Oracle, and the Holy-place, it is conceived generally, that it was but one Cubit thick: (but I shall set down three Cubits, whereof in the conclusion of this Chapter). being attested by the Writings of the Rabbins, in their Discourses about the second Temple, which had its president in many things from this of *Solomon's*. But as to these *Partitions*, one thing may be objected out of that place in the *Kings*, which sayes, The House (taking both Holy-place and Oracle together) was but sixty Cubits in length: Whereas these *Partitions* being added, will produce sixty seven, for the length of the house; besides the *Porch*.

1 King. 6. 2.

To this, I answer; That Text is to be understood of the two inmost *Plots*, or *Area's* laid together in one sum; *i.e.* Fourty the House, and twenty the Oracle within; whereas there is no account at all of any of the Walls. Now whether this *Partition-Wall* of three Cubits thick, from North to South, were built of any rare precious Stones, or of ordinary Marble (conceived to be the material of the whole Temple) we cannot decide. But that we may confirm this Opinion, that there was a Wall in this place, it's apparent; according to the sentence of *Junius* & *Tremellius*, who read that Text [*and he made a Partition*] *fecit interjectum parietem*. *Cunaus* also is flat in the point in these words, —— *Inter Sanctum & Sanctum Sanctorum murus quidam unius cubiti latitudine*, &c. First, there was between the Holy place and the Oracle, a certain Wall of a Cubit breadth: Besides, our Translators again imply their mind sufficiently in that Verse, *The Lintel and Side-posts were a fifth part of the Wall*, חמשׁ מזוזת in *Hebr.* which one renders, *Postes pentagona*: The Vulgar, *Postes quadrati angulorum quinque*; The Seventy, τὰς πεντάγωνας. One Version of the *Arabick* paraphraseth the Text thus; *On each side of the Doors he placed five Cubits length of Olive-Tree, which he made Arch-wise and raised the Door five Cubits high, and made for it thick and strong Posts.* *Junius* and *Tremellius* render it, according to our Translators, a fifth part of the Wall. Hence, from all these Versions, we may raise a Three-fold Conjecture of the meaning. Either that the Posts were made in form of a Pentagonal-prisme: Or, as some usually, though absurdly, term it, five-square. Or else we are to understand it, That the Door and Posts took up a space of ground, lying betwixt five Cubits, & measured from the North and South-Walls on both sides; that is, they were extended to & took up ten Cubits space in the Wall: which implyes, the *Doors* to take up as much place as the Wall on each side did; the whole breadth of the House being twenty. The Wall, on one side had five, on the other side five; and the Doors, with their Posts, ten; which is the Opinion of a man of our own Nation, very learned in the Oriental Languages and Antiquities.

1 King. 6. 21. *De Rep. Hebr.* lib. 2. 6. 14.

1 King. 6. 31.

The Doors.

Ezek. 41. 11.

Ezek. 41. 2. Dr. *Lightfoot* of the *Temple* in *Christ's* days, p. 87.

The last Conjecture is this, bottomed upon *Tremellius*, and our Translators Versions; *That the Posts and Doors contained a fifth part of the Wall*; that is, *four Cubits*; the Wall being eight Cubits long on each side. Thus the Notes on the *French* Translation also, *La cinquiesme partie de la paroi. assa, quatre coudees.* But submitting wholly to abler Judgments, and standing no longer upon the Threshold, we will look upon the materials of the *Doors*, which were of Olive-Tree, and carved with Cherubims, Palm-Trees, and Open-flowers, and all over-laid with Gold. The Hinges of these *Doors*, as also of the *Holy-place* fore-mentioned, were of Gold.

1 King. 6. 31. 1 King. 7. 32.

The

The Walls of the Oracle.

The Walls of this most *Holy place* were of squared polished Marble (as is generally received by the Jews of Old) their out-side, as is conceived, was covered with Plates of Silver; the in-side with boards of Cedar, wrought with Cherubims, Palm-Trees, and Open-flowers, and all over-laid with fine Gold: For we read, that the Walls of the House, both within and without, were thus adorned; *i. e.* both the *Holy-place*, and the *Oracle*: The fine Gold expended upon the *Oracle* amounted to Six Hundred Talents. 1 Chron. 29. 4. 1 King. 6. 16, 20, 21. 1 King. 6. 29. 2 Chron. 3. 8.

The Quantity of the Oracle.

The Dimensions of this most *Holy-place*, God's Parlour, or Privy-Chamber, were on this wise, (in a word) A perfect Cube excavated, or 20 Cubits high, long and broad. 1 King. 6. 20.

The Floor of the Oracle.

The *Floor* of this *Oracle* was first covered with Boards of Cedar, and then over-laid with Gold. 1 King. 6. 16, 20.

The Windows of the Oracle.

Concerning *Windows*; Whether this Holy of Holies had any or not, the Scripture is very dark, and gives us no light at all, by express naming of any Windows in the Oracle: It seems more probable on the Negative, because the Oracle it self being but twenty Cubits high, could admit but of a very small quantity of Room for those Windows, by reason of the Chambers round about the Out-side of the Temple: which Chambers, according to the inward capacity of each joyned together, arose to a sum of fifteen Cubits, for each was five Cubits high; and of them there were three Stories. Now, besides this inward capacity of the Chambers, we must consider of room for the Beams of the three Floors, and Uppermost-Roof at top. Insomuch, that *Villalpandus*, a most laborious and learned Temple-Student, (in his *Comment.* upon *Chap.* 41. of *Ezekiel*, *Tom.* 2. *Part* 2. *Lib.* 4. *Cap.* 34.) rates the height of these Chambers on the Out-side of the Temple, to be Cubits 18, and ½: So that hence there rests but one Cubit and ½ quarter for the Windows of the Oracle, which would prove very uncomely, and not befitting the state and magnificence of the Temple to have two or three little Pidgeon-holes at the Top of the Oracle. Besides, if they be framed, according to *Arias Montanus*, they will prove less then those of the *Holy-place*, which would be in no ways beautiful, according to Rules of *Symmetry* and *Proportion*. Nay, he is pleased to make part of the *Oracle*-Windows in his Scheme of the Temple, three or four Cubits higher then the *Oracle* it self by his own Scale. But to let this pass, I know it is observed by some, that several places of Scripture, (where God is said to dwell in thick darkness) do allude to the Habitation of God's Majesty, between the Wings of the Cherubims in that dark *Oracle*. *To whom Darkness shineth as the Light.* Seeing the Creator needs not the black Sackcloth of the Sun, in comparison with his most transplendent and inconceivable glory; and the pale Moon, his own-made Lamps, which he framed for his Creatures to do their work by. Besides, this place was opened but once a year for the High-Priests Entrance, whose work was not of such a nature, as needed more light then what the opened Doors of the Holy-place might yield. 1 King. 6. 16. 1 King. 6. 6. Psal. 139. 12. Lev. 16. 13, 14, &c.

1 King. 6. 4. There is nothing urged on the other ſide, of any moment, but the acception of the word לְבֵית (where mention is made of windows) that *Baith* comprehends the whole Temple: Whereas that allegation is falſe, if taken generally, and apprehended to be conſtantly predicated of the whole *Covered Temple*, as it muſt; or elſe it makes not againſt us. For if you obſerve the 17 Ver. of the ſame Chapter, the Temple of fourty Cubits length before the Oracle is expreſly termed the Houſe; and in the *Hebr.* הַבַּיִת The very ſame word being uſed for the Holy place apart by it ſelf, as well as for the whole Covered-Building; We ſhall therefore, at preſent, till clearer light ſpring forth, cloſe up theſe ſacred Myſteries, from the profane glances

Job 25 5. of Sun, Moon, and Stars, which are not pure in his ſight.

The Sides of the Oracle.

To proceed then in the Deſcription of this glorious place, let's take notice of the Sides thereof within to have bin be over-laid with Gold; as alſo the Floor and Roof, and faſtned with Nails of Gold, according to the ſenſe of

1 King. 6. 21. the Vulgar Latine, which renders that perplexed place [*He made a Partition by the Chains of Gold before the Oracle*] thus, *Et affixit laminas clavis aureis*, He faſtned the Plates of Gold (*viz.* with which on all ſides this Holieſt place was overlaid) with Golden Nails, which was done by boring little holes into the Golden-plates, and the Cedar-boards underneath; and ſo driving ſquare Golden-Rivets into theſe holes: The weight of which Nails, or

2 Chron. 3, 9. Rivets, we read, was fifty ſhekels, (each ſhekel being near about half an Ounce of our *Troy* Weight:) which according to the uſual value of Gold, *viz.* of 3 *li.* an Ounce, will produce 25 Ounces in Weight for theſe golden Rivets, yielding 76 *li. ſterling*, in value, of our money.

Antiq. Judaic. quarto, *pag.* 90. But by the Chains, in the preceding difficult place, *Arias Montanus* underſtands Chains of Gold, whereupon the Vail was hanged. Others, underſtand Artificial flowred Wreaths, and Chain-works made in gold for Ornament in the ſides of the Houſe; and ſo we will leave it, according to the mind of Dr. *Lightfoot* before-mentioned.

Pag. 358. Yet there remains one thing which I have read in the *Jewiſh* Hiſtory, of the *Spaniſh* Jew, *Solemon* made more common by the Tranſlation of *George Gemini*, who tells us, That the Sides of this *Holy of Holies*, for ten Cubits high, (or, as he hath it, ten Ells high) were all wrought of Net-work: In every ſquare hole whereof, there was fixed ſome reſplendent and ſhining precious ſtone or other. In one place, a Saphire; in another, a Carbuncle, &c. Inſomuch, that the riches and value of that place was beyond eſtimation. To which *Joſephus* ſets his *Solemn Sacerdotal Atteſtation*, *Antiq.* l. 8. c. 2. p. 267.

The Roof of the Oracle.

1 King. 6. 15, 16, 18. The *Roof* of this Houſe was (as the whole) laid with Beams and Boards of Cedar, and over-laid with gold, and ſet (as ſome conceive) with precious ſtones.

Of the Vail of the Oracle.

2 Chron. 3. 14. Laſt of all, we are to hang up the Vail, which doubtleſs was within the Wall of the *Holy of Holies*; For elſe the High-Prieſt might come within the Vail, and yet not be in this moſt Holy place, if the Wall and the Doors were neareſt to the Oracle. Whereas the main myſtery lay in the Vail,

noting

noting the flesh of Christ. Besides, in *Moses's* Tabernacle, there was no other Partition then the Vail; which when the High-Priest was entred through, he was within the *Holy of Holies*. But if *Arias* his fore-cited Opinion be true, That the Chains of gold were for to hang the Vail upon, then they being within the Oracle, this must necessarily. However, for its materials, we have them clearly decided by Scripture to have been of blew, and Purple, and Crimson, and fine Linnen, all wrought with Winged Cherubims. Heb. 10. 19, 20. 2 Chron. 3. 14.

To conclude; there remains to be considered, Whether the out-side of the Roof of this House were covered, *sub Dio*, in the Open-Ayr, at twenty Cubits height, or whether there were any Rooms within those Superiour ten Cubits parallel to the height of the Holy place. As to this, I fall those three Verses, *viz.* the 8th, 9th, and 10th, (of 2 *Chron.* Chap. 3.) are to be understood concerning the *Oracle*, or *Holy of Holies*, and its Parts, Dimensions, and Materials onely, as 'tis most probable, then it should seem there were Chambers over this Oracle. The very words [*Of the most Holy House*] in *ver.* 8, and 10, do carry them clear: and as for the Golden Nails in the beginning of the ninth, I know none but agree in it, that they concern the Oracle. Why then must half a Verse be interpreted of Chambers I know not where, seeing no other part of the Temple is mentioned near them, but the Oracle, both before and after. Let us be excused then, if we adhere to *Montanus* in this point, that the Upper-Chambers there mentioned to be over-laid with gold, are two Chambers of five Cubits a piece, (according to the quantity of the other Side-Chambers) which being over the Oracle, possibly were Repositaries for those things of *Moses*, his *Holy of Holies*, *viz.* such and so many as were not used by *Solomon*, which was utterly unlawful surely to condemn to any profane use. 2 Chron. 3.

Of the Side-Chambers.

THere yet remain to be viewed and described the Side-Chambers of the Temple, by way of Appendix to this Chapter, as they were to the Temple it self.

Of the Situation.

In the first place, let's observe, that there were no Chambers adjoyning to any part of the Porch: For although the Text tell us, there were Chambers round about, yet it explains it self, when it sayes, *They were round about the House*; that is, *the Temple and Oracle*, there being no mention of the Porch at all; which apprehension, agrees with the general consent of Writers. 1 King. 6. 5. 1 King. 6. 6.

Of these Chambers, there were three Stories: The nethermost whereof was five Cubits broad; the middle, six; the highest, 7.

Of the Breadth.

Now, how it came to pass, that the highest Chamber should be the broadest, the Text, in our Translation, renders an account thus: For without, in the Wall of the House, he made Narrowed-Rests round about, that the Beams *Ibid.*

Beams ſhould not be faſtned in the Wals of the House.] The *Expoſition* of this place will clear up the different Meaſures of the Chambers thus: The Wall of the Temple for five Cubits height above the ground, was a Cubit thicker then it was in its height above thoſe five Cubits: So that at five Cubits height, there was a plain parallel to the Horizon of a Cubit broad round about the Temple; or if you will call it, a Seat of Stone, whereupon one
1 King. 6. 10. end of the Cedar-Beams of the Chambers did reſt to bear up the *Roof* of the loweſt, or the *Floor* of the ſecond Story. Five Cubits higher from thence, or at 10 Cubits height from the ground, the thickneſs of the Temple-Wall was yet a Cubit leſs; and upon that ſecond Seat thus made by a Cubits rebatement in the Wall, reſted the Cedars Beams for the *Roof* of the ſecond, and *Floor* of the third Story.

At 15 Cubits height from the ground, the thickneſs of the Temple-wall was yet ſtill a Cubit leſs then it was at 10 Cubits height, which yielded a third Seat, on which the Beams for the *Roof* of the third and higheſt Story were laid. So then, hence we learn, that as the Wall of the Temple abated in thickneſs, ſo the Meaſure of the Chambers increaſed in breadth; that the loweſt being five; the ſecond ſix; the third did prove 7 Cubits broad; and yet on the Out-ſide, the ſtone-work of the Chambers was perpendicularly equal: So that they made a ſhew to Spectators, at a diſtance, much like the lower Leads of our *Engliſh* Churches.

The height of the Chambers of the Temple.

Here alſo remember, that we uſe the numbers of 5, 10, and 15 Cubits for the Rebatings in the Wall at ſuch heights, meerly becauſe Scripture is ſilent of the thickneſs of the *Floors* between Chamber and Chamber: Whereas properly, when the height of each Chamber is ſaid to be five Cubits, we muſt apply this to the inward content of the Chambers: For though *Temple-Writers* generally tell us, that all the three Stories were 15 Cubits high, yet
1 King. 6. 10. we read no ſuch thing in Scripture; onely that each was five Cubits high: Which, that it is meant of the inward capacity, is probable from the uſuall Deſcriptions of the other Temple-Buildings; as of the Porch, Holy-place and Oracle, whoſe Dimenſions are onely proportioned to the inward part: as is clear of the Oracle, by the extent of the Cherubims Wings. Beſides, from the quantity of a Cubit before-ſtated (which I hope, by divine permiſſion, more fully to demonſtrate hereafter in another place) If it be but a *Roman-Foot* and half, or very near that point, then the Beams, and Boarding, and Carved-Work, will take up ſo much of each Story, as that a very tall and proper man would almoſt touch the Cieling, which would prove very unſeemly in ſuch Buildings. Beſides, if the judgment of *Arias* and *Villalpandus* may be taken, they raiſe the Top of the third Story to 18 Cubits, and ½ allowing a Cubit, and ½ for each Partition.

The number of Chambers belonging to Solomon's *Temple.*

How many Chambers there were appendant to *Solomon's* Temple, Scripture doth not recite: But *Ezekiel*, in his Viſionary-Temple, mentions
Ezek. 41. 6. 30 round about: and *Joſephus* inſtructed by Jewiſh Tradition, acquaints us
Antiq. l. 8. *c.* 2. alſo with the ſame number, in theſe words: Πλευραις δε τον Ναον εκατερωθεν τριακοντα παστοφορια περιεκλεισεν. He built round about the Temple, Thirty little Houſes.

Beſides,

Beſides, in the ſecond Temple, it's clear, there were juſt ſo many. All which put together, ſtrongly incline me (ſeeing the ſecond Temple (though much broader,) Yet was much of the ſame length with *Solomon's*) to believe that their number was neither more nor leſs then 30. Wherefore, as they were in the ſecond, ſo we ſhall be content, at preſent, to ſet them down 12 on the North, 12 on the South, and 6 at the Weſt-end of the Temple; that is, four on a Floor on the North and South, and two at the Weſt.

The length of Solomon's *Temple.*

As to the length of each Chamber; this is a certain way, in caſe they were all of one Size, to allot a fourth part of the length of the Temple and Oracle for each Chamber, and its ſeparation from the other, on the North and South ſides: But at the Weſt-end, the juſt half. Only here we muſt, in this diſtribution, warily conſider, that the thickneſs of the Temple-walls, conjoyned in the North-weſt, and South-weſt Angles, muſt extend the length of the Chambers ſo far, as the thickneſs of the Wall did increaſe the outward Dimenſions, beyond the inward of ſixty Cubits, commonly ſo computed. Beſides, we muſt conſider, that the Contignation, or Floorings of the Chambers themſelves, did meet in their own particular mutual Angle, diſtinct from the Angle of the Temple-wall. For if you obſerve the Ichnography of the Temple, the Chambers, and their own Out-walls meet in an Angle; or elſe the Temple-Angle would be diſcovered: Whereas they did circumſcribe, or cloſe round about, as you may ſee in the *Area*, or Ground-plot of the Temple. So then, if you take the Meaſures thus: fourty Cubits for the Holy-Houſe; three for the Partition, as I ſhall mention anon, my conjecture in the cloſe of this Chapter; Twenty for the Oracle, ſix for the ſpace parallel to the thickneſs of the Temple-walls; and five for the ſpace parallel to the Chambers at the Weſt-end, that they may fall into a juſt ſquare. It will then be apparent, that the ſpaces for the Chambers, on both ſides, and the end, with the Temple, will fall into a Figure, containing four Parallellograms; as you may ſee in the 35 of the firſt of *Euclide*. The length of theſe ſpaces, is 74 Cubits; which divided into four parts, gives 18 Cubits, and ½ for each Chamber and its Wall: Whereof the firſt Wall begins at the Weſt. But ſeeing the thickneſs neither of the Temple-walls, nor of theſe Chambers is determined in Scriptures, we cannot apply any exact meaſure for the length of each, or of all the Chambers together; and therefore it would be very abſurd to lay any ſtreſs upon ſuch conjectures, which we ſubmit fully to every acute Architect. The Doors of the lower of theſe Chambers were on the ground: But for the middle Chambers on the right ſide of the Houſe; that is, the South, at the top of Winding-ſtairs; and out of the middle, there were Aſcents into the Upper-rooms. Where it is to be obſerved concerning the Door: First, that it was in *latere*, or in the ſide of the Houſe, not in the Front. And again, in *latere Domûs*, not in *latere cellarum*, in the ſide of the Houſe, not of the Chambers, that is between the Temple and the Chambers; and were made, as ſome conceive, in the very thickneſs of the Temple-wall, on the South-ſide of the Temple, and that the Door opened into the Holy place. Moreover, it is conceived, that there were no Doors on the Out-ſide at all; and that above there were Galleries to walk round about on all ſides the Temple, to any particular Chamber as alſo, into the chambers over the moſt holy place, nay, and thoſe over the Sanctuary alſo, according to *Aben Ezra*, who would have that place within to be no higher then the Oracle, *v. g.* Twenty Cubits, and ſo

40
3
20
6
5
74

1 King. 6. 8.

have the remaining Ten ſpent in Chambers; which ſome deſire to extract out of *David's* Pattern of the Temple, given to his Son *Solomon*; where we have mention of Houſes, Treaſuries, Upper-chambers, and Inner-Parlours; that is, of the Rooms over the Temple it ſelf, the Upper-chambers, and Inner-Parlours, being the Rooms above & below, in this Appendant-Building, which we are now deſcribing. But we ſhall obtrude nothing eagerly, leaving this, and all our Labours, to be viewed and amended by exacter Judgments, both as to the Interpretation of this Text, and the deciſion of the whole matter.

2 Chron. 28. 11.

The Stairs fore-mentioned, doubtleſs, aſcended to the Top of the higheſt Roof of theſe Chambers, which probably were adorned with Battlements, and Pinacles, as the Top of the Temple it ſelf.

Thus have we finiſhed, by Gods good hand, the delineation of the *Covered-Temple*: We have nothing now to do in this Chapter, but to give in a naked *Sceleton* of the whole Work, as to its Dimenſions, and ſo conclude, leaving the Reader to the *Cuts* themſelves, thereupon to ſpend the reſt of his Devout Meditations.

Here firſt, as to the inward Area's, or Ground-plots, leaving out the Walls, the Proportions ſeem to be according to theſe Dimenſions.

Breadth.	*Cubits.*	*Length.*	*Cubits.*	*Height.*	
Chambers	5	Chambers	15	Oracle	20
Porch	10	Porch North & South	20	Sanctuary	30
Oracle	20	Oracle	20	Porch	120
Houſe	20	Houſe	40		

The Cabaliſtical Myſtery of theſe Dimenſions of the Temple, lyes in the Name of ℱ *ESUS*, ſay the *Rabbins*, in this manner:

60 Long,
30 High,
20 Broad.

30	30		60	[6
20	10	10]	60	
10	300		0	

ℱ *E S U.*

A rare Diſcovery! whereof may be read in *Schickard's Happeruſch. Bechinath*, pag. 65. But I ſhall leave that to its Authors to juſtifie, who doubtleſs were infeſted with *Hypochondriack Melancholy*, and had need to have their ſublimated Mercury a little better fixed.

To quit this profound Abyſſe of the *Pythian Tripos* of the *Rabbies*, that knows no ſolid bottome of Reaſon; We may obſerve from preceding Deſcriptions, that the Houſe was broad, 20; high, 30; long, 60 Cubits. The length

length was double to the height, and treble to the breadth. The Porch was broad 10 cubits; the House broad, 20; high, 30; long, 40. The house and Porch long, 50: the House and Oracle long, 60: the Porch, House, and Oracle long, 70. The House was high, 30; and the Porch, 120; that is treble to the height of the House. The House and Oracle long, 60: the Porch high, 120: that is double to the length.

In the last place, I will present my Conjectures (for any higher appellation I dare not give them, in a matter so far distant from our Times, and so obscurely recited) concerning the Dimensions of the Temple, considered together with its Spaces and Walls; as also the Appendant-chambers, and their Walls. As to all which particulars, I cannot in modesty undertake to determine, but leave that to better Judgments. In general then, the breadth and length of this Temple, as we shall at present plot it, will contain the full extent of *Moses's* Tabernacle, Court and all, if so be you will allow the Chambers to be fully drawn out parallel to the East-End of the Porch. But it's true, they were not so; yet the Porch and Temple were of the same extent for Longitude, as that Tabernacle in the Wilderness, according to these following Dimensions. Exod. 27. 9 & 12.

The Breadth, thus:

	Cubits.
A The South Wall of the Chambers,	04
B The Chamber-floor	05
C The South Temple-wall	06
D The Temple-floor	20
E The North-wall of the Temple	06
F The North-chamber floor	05
G The North-chamber wall	04
The Breadth	50

The length, East and West.

	Cubits.
H The West-wall of the Chambers	04
I The Floor of the West-Chamber	05
K The West-wall of the Oracle	06
L The Floor of the Oracle	20
M The Partition-wal between the Oracle and the *Holy-place*; which being allowed 3 Cubits for to raise a *Symmetry*, or *duple proportion* to the breadth, will make the whole an hundred: or if you please to allow the West-wall of the Chambers six, and this but one onely, as commonly, it comes all to one.	03
N The Holy House	40
O The Wall betwixt the House and Porch, to support its height of One Hundred and Twenty Cubits	06
P The Porch-floor	10
Q The East-wall of the Porch	06
The Length	100

The Heighth of the House.

	Cubits.
The inward height	30
The *Roof* one Cubit at least	01
The *Battlements* above the *Roof*, according to the proportions of *Josephus*, in the Wals of *Jerusalem*	05
	36

The Height of the Porch.

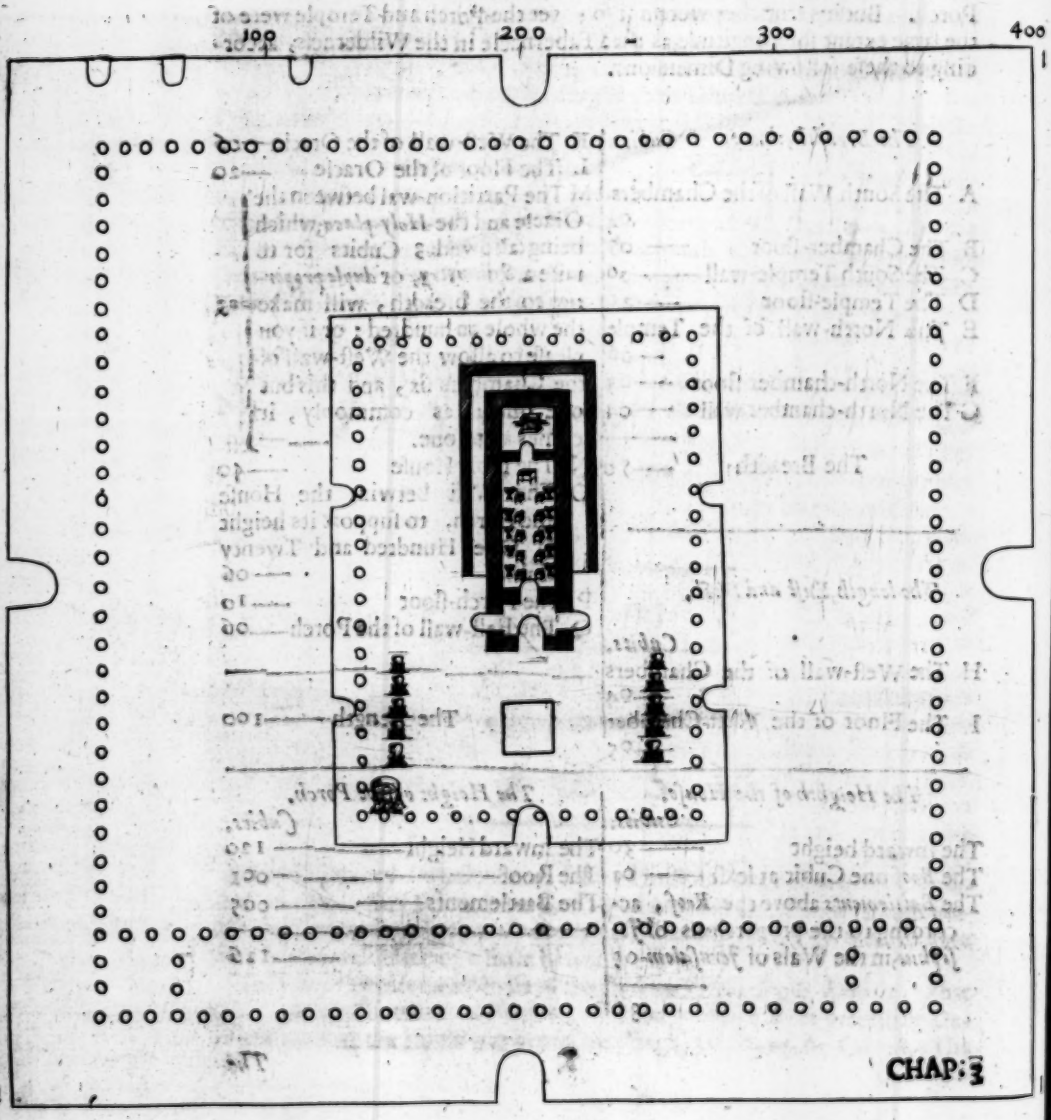
	Cubits.
The inward Height	120
The Roof	001
The Battlements	005
	126

The Porches Breadth, East and West.	*Cubits.*
The East-Wall	6
The Area	10
The West-Wall	6
	22

Its Length.	*Cubits.*
The South-Wall	6
The Area	20
The North-Wall	6
	32

Here we see the Breadth 50, the Length 100, the Height 36; as to the House in general. But as to the Porch in particular; its Breadth 22, its Length 32, its height 126. So much for the second Chapter, treating of the Temples Dimensions, which may be perceived in the annexed Figures of that Sacred Building.

The Ground-Plot of the Temple.



CHAP. III.

Of the Courts and Buildings about the Temple.

THere are various Opinions of the number, quantity, and form of the Courts of the first Temple.

Some hold that *Solomon* built but one Court; and that, by the two Courts mentioned in Scripture, we are to understand (say they) first, the Priests Court, which indeed they grant he built, and to be called the Inner-Court. But by that called the Outer or greater Court they conceive we are to understand it of the Mountain of the House, which lay wide and open. 1 King. 6. 36. 1 King. 6. 36.

Some hold there were two Courts built even by *Solomon* himself, which in conclusion, I believe, will prove the truest. Others there be, that hold he built four, though upon very improbable grounds.

As for the quantity of one or other, I find as yet none peremptorily determining: for indeed Scripture in that is fully silent.

For the form or fashion, many hold that both Courts did compass the Temple on all sides round about; which, with submission, I suppose, after serious search, will prove most correspondent unto truth. Others are of a mind, that the Priests Court did not compass the Temple, but that the outer did. Others think, that neither of the Courts did compass the Temple; but that both of them stood on the Eastside of the Temple, one before the other. Now all the Weight of this last Opinion lyes on poor *Josephus* his back; wherein we shall with all modesty endeavour to clear, that his words seem to be misapplyed to their purpose: and afterwards (I hope) in some measure, make it appear evident, that there were two Courts, or walled Area's in the time of the first Temple, built by King *Solomon*, and attested by *Josephus* himself to be round about the Temple.

But first let us lay this Rub gently out of the way, by enervating that Opinion of two Courts one before another, grounded upon misconstruction of *Josephus*. The place cited for this fancy of theirs, is *de bello Judaic. lib. 6.* in these words, —— Τὸ δ' ἱερὸν ἱδρυτο μὲν ἐπὶ λόφου καρτεροῦ &c. Which place, because I would neither burden the Press, or the Reader, with the *Greek* at length, I shall give it in *English* thus. [*But the Temple was built, as I have said, upon a hard Mountain. At first, the uppermost Plain was scarce sufficient for the Temple, and the Courts of the Altar* [The word here in the *Greek* is βωμὸς and is taken for the Court of the Altar in this place; and *pag.* 918. *D.* and expresly *Josephus* declares concerning *David*, when God accepted his Offering (after the Plague) on *Moriah*, ἔνθεν τὸν τόπον ἐκεῖνον ὅλον, βωμὸν προσαγορεῦσαι. He determined to call the whole place, *i.e.* of the Holy Mountain, the Altar of all the people, *pag.* 245. *F.* To proceed then in the recital of his words, as follows] *For the Verge thereof* (saies he) *was steep and precipicious. But when King* Solomon (*who also built the Temple*) *had raised a firm Wall on the East side, there was a Porch built upon the forced Bank of Earth. But on the other sides, the Temple lay naked; till in after-times the people always adding earth, the top became even and large.*] Now in this citation, the great stress of the question lies in the sense of those words, γυμνὸς ὁ ναὸς ἦν, the Temple was naked or open. *Joseph. Bell. Judaic.* lib. 6 cap. 14. pag. 915. *Edit.* 1634. *Graco-lat.*

For the Explication of which words, I beſeech the candid and judicious Reader; Firſt of all to conſider, that *Joſephus* doth not ſay, The Plain was *Not ſufficient*: But μόλις ἀρκοῦν ſcarce ſufficient. Beſides, he doth not ſay, [*The Hill*] but τὸ ἀνωτάτω χλοερὸν: the ſmooth equall Plain at top without any the leaſt declivity, was ſcarce ſufficient: Whereas in truth, it was the more fit and proper place for to build the Temple upon, becauſe of its præruptdeclivities: Which being framed into ſeveral ſquares ſuperior each to other, might yield a moſt pleaſant and delicious Proſpect, not unlike the ſtately Gardens of that ancient Seat of Sir *Edward Stradlings* at St. *Donats* in *Glamorgan*-ſhire, or any other of the like nature among the Palaces of our Nobles in this Nation. For according to this projection of the frame of the Temples Situation, the Courts and other Buildings might lye ſomewhat below it, that ſo by graceful ſteps and aſcents, out of one Court into another, the Temple might appear the more Auguſt, ſtately, and lofty to all Spectators. But I mainly deſire the ingennous Reader to remember, that *Joſephus* is not here diſcourſing of *Solomon's* Temple *ex induſtriâ*, but curſorily, ἐν παρέργῳ by the way onely: Wherefore he is not here ſo much to be attended to, as in thoſe places, where he makes it his particular work and buſineſs to deſcribe the form and meaſure of *Solomon's* Buildings. There you ſhall find him reading another Leſſon. If then any ſhall inſiſt upon it, and take his words here ſo ſtrictly and rigorouſly, I fear his provoked Ghoſts will prove angry, and engage ſully againſt them by and by. Yet however, as to this very place, the words immediatly going before ſhew, that he was hinting at thoſe mighty Foundations of four hundred Cubits deep in ſtone (mentioned elſewhere fully) which being raiſed up to their intended height, by a perpendicular Line, aggeſtions of Earth and Rubbiſh were added to the declivity of the Hill, to make the Hill and the Stone-Foundations even. Upon which Foundations, *Solomon* raiſed a ſtately Porch, called ſo in after-ages by his name. Now immediately upon theſe words, comes in the controverted paſſage [*But on the other ſides the Temple was naked*] Of what was it naked? of Courts and Walls? as they would hence infer? No ſure! the laſt thing he ſpake of, was of Porches: of ſuch then we will grant the Temple was naked, *viz.* As to ſuch rare ſtately double Porches built on ſuch vaſt and famous Foundations, as were upon the Eaſt-ſide, we may yield, that the other parts were ſomewhat leſs ſplendid and famous. Nay poſſibly at the firſt Work of *Solomon*, the other ſides might not be porched by him: but that after he had finiſhed his own and the Queens houſe, it appears ſomewhat probable by Scripture it ſelf, that he porched both Courts round about, as in after lines may more fully appear: and therefore this χωρὶς poſſibly may be favourably interpreted of the firſt days of King *Solomon*, that ſo we may ſalve *Joſephus* his credit and reputation: Which will elſe appear to be very infirm and lubricous. We will not then conſtrue him in that ſenſe, as if there were no ordinary Wall compaſſing the Mountain of the Houſe, or ordinary Porches incloſing a piece of ground, which was termed the Outer-Court. This, according to *Joſephus* himſelf, we cannot grant: For, concerning Walls and Porches round about, we ſhall find our apprehenſion by and by to be ſufficiently averred, that they were extant under the firſt Temple, (with their Gates oppoſite to the four Cardinal Winds) and all this ſhewn by *Joſephus*, that they were even built by King *Solomon* himſelf, where he handles that Kings Fabricks of ſet-purpoſe.

Besides, the words following, as well as those preceding in this present Text of our Jewish Historian, do allegate, that *Josephus* meant by this phrase of the Temples naked face, its being destitute of such stately Porches on each side, at its first Erection except on the East-Quarter: For he tells us afterwards, that in existing Times, there was a Three-fold Wall about the Temple, and that the Foundations of the lowest parts of the Outward Wall were three hundred Cubits high; in some places more: and that the stones were fourty Cubits large. Upon such Foundations (says he) there were Buildings erected worthy of them; to wit, double Porches sustained by Pillars of Twenty five Cubits high, that were single stones of Marble: And moreover he relates, that those Porches were Thirty Cubits broad, and the whole compass of them, together with the Tower *Antonia*, was six Furlongs. Hence we may learn, that for such stately Fabricks as *Solomon's* Eastern Porches, and those afterwards added, there was a necessity of mighty strong Foundations. Of which vast Foundations, when their stately Porches built upon them were gone to ruine, the Temple was destitute, and left open, in comparison of the East-side, where *Solomon* himself had yet actually built them.

1 King. 6. 36.

1 King. 7. 12.

But that there was a Wall including the greatest part of the Mountain of the House with several Gates, the same Author shall presently satisfie you, and that fully. Wherefore, as to such vast additions of Earth, as some imagine, I have this conception only to give in, *viz.* That where the Walls were raised Straight up out of the Valley, for to build those Porches upon, the Earth was pared from rough and uneven places of the Hill, and conveyed by Labourers from place to place, to fill up those hollow inequalities between the raised Walls, and the sloping declivity of the Hill; for all that was thus laboriously performed, was to this end, even to make the Temple ground rise by degrees smoothly from the East-gate of the Outward Wall up to the Temple it self. For the Mountain it self was but little added to, by all these industrious Labours, as to its main parts, receiving no accession of *Pelion's*, or *Ossa's* cast upon it, or laid to it, as some fondly dream: Concerning which, you may please to read that Learned piece, (of the Temple, in our Saviour's days) written by Dr. *Lightfoot*, pag. 4. & 5.

But submitting the whole to sober and unbyassed persons, I shall now proceed to prove that their Works stood two Courts each passing the Temple, which I shall divide into two Sections. First of all, that there were two, and that even by Scripture it self. Secondly, that these two encompassed the *Outward Temple*. To which purpose, we read in the Book of *Kings*, That *Solomon* built the Inner-Court, with three Rows of hewen stone, and a Row of Cedar-beams. Again, we find in the same Book another passage, relating to Posterity, that the great Court round about, was built with three Rows of Hewed-stone, and a Row of Cedar-beams. Whence we may infer, by the Rule of Relation, even from an Inner-Court, that there was an Outer; and from a great Court, that there was a less. Besides, we read expressly of Courts in the plural number; so says the Author of the Chronicles, That the *Levites* Office was to wait on the Sons of *Aaron* in the Courts, and in the Chambers. In another place *David* calls his People, that God had said to him, That *Solomon* his Son should build his House and his Courts. To whom, in the 12th Verse, he gave the Pattern of the Courts of the House of the Lord. Hence therefore we infer, that there were two for certain, if not more, in the very days of *Solomon*.

1 King. 6. 36.

1 King. 7. 12.

1 Chron. 23. 28.

1 Chron. 28. 6. Ver. 12.

That there were any more then two Courts in *Solomon*'s days, it cannot be clearly decided; but 'tis most probable, in the Negative, by some passages of Scripture, which speak in so many terms, concerning the two Courts in the House of the Lord, in the which *Manasses* built his Altars, that were overthrown by godly *Josiah*. If any should object, that these are to be understood of the two principal Courts, whereas we read of a Middle-Court, and a New-Court, and a Court of the Women in Scripture, before the days of *Manasseh*; let them remember, that those three names were given onely to one Court, which was laid out and built possibly by *Jehoshaphat* in whose days we first read of a new Court. Though some conceive that the Outward Court was called by the name of New-Court, as being in those times so famously repaired, as if it had been new built, and might justly demerit that denomination.

2 King. 21. 5.
2 Chron. 33. 5.
2 King. 23. 12.
2 Chron. 20. 5.

The great Outer-Court then which we have gained from Scripture, which proceeds from the mouth of Truth it self, whether it were an inclosed piece of ground round about the *Covered Temple*, and the Priests Court, contained within its circumference, I shall next endeavour to open. To this purpose, that this Exteriour Court, contained within its Wall, the whole Area, or Plot of Sacred Ground taken out of the Mountain of the House of the Lord, I hope, may be clearly evinced before we conclude.

Isa. 2. 2.
Mi. 3. 12. & 4. 1.
Zech. 8. 3.

For, first, we read of no other Courts extant in the days of *Solomon*, then the Priests Court; and the outer Court which is expresly laid down in the Book of *Chronicles*. Besides, it's generally confessed by the Learned, both Jews and Christians, that there were never no more Courts then these four.

2 Chron. 4. 9.

1. The Priests Court, with a small distinction in it for the people, (that were clean) of three Cubits high.
2. The Womens Court, called the New-Court, as some conceive.
3. The Chel or Inclosure of Stone round about these Courts, which may be valued at the reputation of a small Court.
4. The Court of the Mountain of the House.

Now, if neither the Womens Court, nor the Chell, were built in *Solomon*'s time, but in the Reign of after-Kings, then it remains, that the Court of the Mountain of the House, must be the Outer-Court of King *Solomon*: for a large proof whereof, I refer you to that excellent Tract of the second Temple, written by the fore-praised Author, a man most learned in all Rabbinical Knowledge, and the ancient Customes and Histories of the Jewish Nation: who out of *Le Empereur* in *Middoth*, *fol.* 67. and others, doth manifest this more fully. The which also I hope to make clearer in succeeding Lines, by the Gates at which *Solomon* appointed the *Levites* to watch: which Gates were in the Walls of this Outward Court. Besides, notwithstanding the Chel was not extant in *Solomon*'s days; yet under the first Temple it seems to be, which he endeavours to clear by an interpretation of that place, where 'tis said חֵל וְחוֹמָה that the Rampart and Wall did lament. By the Wall, interpreting the Court-wall: By the Rampart, or Chell, the space that encompassed it round about, which were (as it seems by this Text) destroyed by the *Chaldeans*.

Dr. *Lightfoot*, p. 101.

Pag. 95.

Moreover, that these two Courts which *Solomon* built are not to be understood of the two parts of the Priests Court, distinguished by a little Partition, (that the People might look over) it will appear more evident by and by from the Gates and Watches of the Porters, which were placed in the Outward great Court encompassing the Temple: For so we find them

them exactly distinct in the Book of *Chronicles*, where we read, That King *Solomon* made the Court of the Priests, and the Great Court: shewing, that a certain Court made by *Solomon*, distinct from the Priestly Court; and being compared with that, was greater; and therefore *a comparatis* called so: as also because there was no more Courts then this, except the Priests: It is called, The Great Court, fitly expressing the demonstrative Article ה before the Hebrew word הגדולה in that Text. Whence it appears, that the Priests Court was the lesser; Whereas, if that small fore-mentioned separation in the Priests Court (including a piece of ground by all descriptions less then the place where the Priests did minister in their Office,) should give Title to this great Court, then the great Court (so called in this Text) would not prove so large as the lesser, in comparison with which it received its denomination of greatness, and so there will arise a fine contradiction in very terms. 2 Chron 4. 9.

Moreover, that there must be laid out a very large Court without the Priests Court in *Solomon's* days, may appear from the vast multitudes of People, which were at the dedication of the Temple, called [*All the Congregation of Israel*,] no doubt all the males of all the Land, according to the command of God; for the Dedication was just in the same moneth with the Feast of Tabernacles. How many hundred thousands were then present, let men judge by *Joab's* Catalogue, brought in to *David* at the numbring of the People, to wit, one million, and 300000. valiant men: which none will be so absurd to think, that they could stand possibly within many such Partitions, as were in the Priests Court, and into the Priests Court it self they might not enter. But then seeing we must place them without doors after *Solomon's* prayer was ended, that when fire came down from Heaven upon the Sacrifices, the Scripture says that all the Children of *Israel*, &c. bowed themselves with their faces to the ground (and that's not all, but 'tis added) upon the Pavement על הרצפה ——— רצף *Strauit*. The place then which contained these many thousands of People was all paved with stone: which is one usual ingredient into the making and consequently the describing of a Court; that is, an open place, walled in and paved; such as was this great and famous Court, wherein these vast numbers of the males of *Israel* did now stand and worship falling down upon its Marble Pavements, when they saw the Celestial fire descending from Heaven upon the Sacrifices. As for the Gates and Walls about this Court, we shall serch them up by and by, whereby to determine this Courts encompassing the Temple round about. 1 King. 8. 14. 2 Chron. 6. 12. 2 Sam. 24. 9.

Secondly, In the second place I shall endeavour to manifest even from *Josephus* himself (whose Authority hath been hitherto so abused and wrested to countenance a contrary Opinion) that there were two Courts compassing the Body of the *Covered Temple* round about, and both built by King *Solomon*. Pray then be pleased to turn to that place of *Josephus* his History, where according to the proper series of Times, discourshing of the Reign and Acts of King *Solomon*, he gives in a large and ample account of the sumptuous building of the Temple in the eighth Book of his Antiquities: and there (when handling these matters of set-purpose) you may read expresly record these words Πεποίηκε δὲ τῷ ναῷ κύκλῳ γῆσον μὲν κατὰ τὴν ἰσχυροτέραν χώραν &c. Which words, and the following, may be thus translated. [*But he compassed the Temple round about with a Wall, called,* γῆσος, *in our Countrey Language, by the Greeks* θεριχὸς, *raising it to the heights of three Cubits, to keep off the multitude from entring into the Holy Court, and signifying* ad- *Joseph. Antiq. lib. 8. cap. 2. p. 263 F. Edit. Graco-Lat: Geneva, 1634. Fol.*

admission to the Priests only. But without this Wall, he built a Court in a four-square Plot of ground, raising great and broad Porches, and opening with High-gates: Each whereof did look upon each of the Winds; being shut with Golden Doors, into this Court all the People might enter, that were distant from others in their purity, and observation of the Laws. But this outward Court appeared unspeakably admirable: nay, beyond the belief of a mans own eyes. For filling up deep Vallies (such as for their wonderful depth, it was not safe to look down to their bottoms) and raising them four hundred Cubits high, he made the top equal to the heights of the Mountain on which the Temple was built: and so the outward open Court became equal in height to the Temple-Court, (that is, its inward Court: For ναὸς here is taken for the Temple-building, and the inward Court about it, and ἱερὸν wholly for that outward Court.) *Then he compassed that Court with a building of double Porches, fastning the Pillars in the top of the natural Rock, and the covering of them was adorned with a Roof of Cedar. The gates also of this Outward Court were all made of silver.*] Here you have *Josephus* in the orderly course of his History, particularly handling the Buildings of *Solomon*, and expresly relating, first, the compassing of the Temple with an inward Court. The words are περιέβαλε τὸν ναὸν, He compassed the Temple round about upon all Quarters with a Wall. For so the force of the word περιέβαλλον and περιεῖχε does undeniably import. He shall be counted a person little tinctured with the knowledge of the *Greek* Language, and poorly acquainted with *Herodotus*, *Thucydides*, *Polybius*, *Plutarch*, or *Strabo*, or any of the *Greek* Historians that shall attempt to deny it. But as if that were not enough, *Josephus* to make sure work, addes περιῆλθε κύκλῳ i.e. Round about on all sides. Only by the way, let us be wary that we do not hence infer that the Wall was circular: for by κύκλῳ *Josephus* onely expresses the force of the *Hebrew* word סָבִיב which any moderate *Hebritian* knows to be used in Scripture sometimes, when the figure of a building is quadrangular, as I shall shew below, *cap.* 3. As when he speaks of the thirty side-chambers that were built by *Solomon* about the Temple, he uses the word κύκλῳ *pag.* 239. *C.* This Wall then thus compassing the *Covered Temple*, was but three Cubits high, as *Josephus* relates: for this end (says one) that the people might look over and behold the Priests and their Sacrifices. For according to the common reception of a Cubit, it answers well near to a yard, and is of our measure, giving admission to the eyes of ordinary sized men.

Ribera, pag. 45.

Secondly, in this Story of *Josephus*, you may observe an outward Court, compassing the inward, which is cleared by this passage, that it had Gates opening to the four Winds of Heaven. Whereas if this outward Court stood onely *ab anteriori parte*, just before the inward Court toward the East, then it had not any Gate properly belonging to it opening to the West: but that Gate on the West of the Outward Court seemed to be of this exterior situation, was the famous East-gate of the Priests Court, and properly belonged to the inner-Court: Whence it will follow, that the exterior Court, according to this their conjectured Situation, will have no West-gate at all. But to let this pass at present, the quantity and measure of the West-Wall of the outward Court, together with the situation of its gates, puts all out of controverse: For by what hath past, and shall be cited, you may perceive that each side of this outward four-square Court was a Furlong at least in length.

Thirdly,

Thirdly, It's famouſly known, that the outward Court, (or *exterius Fanum*, as *Gelenius* renders thoſe words τὸ ἔξωθεν ἱερὸν) had thoſe rare Cloiſters built by King *Solomon*; which ſeemes in ſome meaſure manifeſt, by Scripture it ſelf. Becauſe we find, in the ſecond Temple, that our Lord and Saviour converſed with his Apoſtles, and they with the People, in *Solomon's* Porch: Which though ruined by the Chaldeans, was yet afterward, upon *Solomon's* own foundations of 400 Cubits deep (that were not by them deſtroyed, as ſhall be ſpoken to in ſucceeding pages) re-edified, and did bear his name. Now theſe holy Perſons, being not Prieſts, could not, by the Law, be admitted into the inner Court. Wherefore it reſts upon the proof of that aſſumption, (that *Solomon's* Porches built on ſuch rare and ſtupendious foundations were on the Eaſt ſide of the outward Court in thoſe ancient daies) I ſay, it followes that there was ſuch an exterior Court extant in thoſe times thus porched by that magnificent King: whoſe example, for the form, and the expreſſe tract of Walls and Porches, was generally imitated by the Architects of the ſecond Temple, as I have often mentioned, according to the ſenſe of grave and ſerious Authors, not without good probability of truth. Now this aſſertion, of *Solomon's* Porches being built in the outward Court, is expreſly recorded for truth by *Joſephus* himſelf, in theſe words, Ἔπεισθεν τὸν βασιλέα τὴν ἀνατολικὴν στοὰν ἀνεγεῖραι, &c. or thus in Engliſh, [*The People perſwaded the King* (that is, *Herod*) *to repair the Eaſtern Porch: now this Porch was in the outward Court, and was built upon Walls raiſed up out of a deep Vally, 400 Cubits, of pure white foureſquare ſtones. The length of each ſtone was 20 Cubits, the height ſix, the* work of King Solomon, *who at firſt built the whole Temple.*] Here you ſee his mind fully, as to thoſe admirable foundations, concerning which, the learned *Villalpandus* hath ſpent a whole Chapter, labouring to prove, that *Solomon's* building of *Millo*, mentioned in the Book of Kings, is to be interpreted of this ſtately Pile, which he raiſed out of the Vally, after he had finiſhed his own houſe of Lebanon, and the Queen's; ſo that he is clear in the point, that all the immenſe Subſtructions or Foundations round about the precipitious Verge of the Mountain, being the compaſſe of the outward Court, were built by King *Solomon*, with ſeverall Gates, and a Wall; but with Porches at firſt, only on the Eaſt ſide: which he proves more at large, *Explanat.* in *Ezek.* cap. 40. *Tom.* 2. *Part.* 2. *lib.* 2. *Iſagog.* cap. 18.

John 10. 23. Act. 3. 11. & 5. 12.

Joſeph. Antiq. lib. 20. *cap.* 8. *pag.* 699. *G.*

Apparat. part. 1. *lib.* 2. *cap.* 8. 1 King. 9. 24.

There yet reſts an other place of *Joſephus* to be urged, when treating of what *Solomon* performed very expreſly, and with great diligence, in theſe words. Λόφῳ δὲ ἦν πετρώδης ἀνάντης, ἠρέμα πρὸς τοῖς ἑῴοις μέρεσι τῆς πόλεως ὑποτείνων· ὃν καὶ τὴν κορυφὴν ἄκρον, &c. [*The Brow of the Hill was rocky and ſteep, gently ariſing from towards the Eaſt ſide of the City up to the higheſt top.*] *This Brow* (τοῦτον, id eſt, λόφον) *or rocky Verge of the Hill,* Solomon *our King, by the direction of God, firſt of all, walled up to the top with mighty workmanſhip:* τὸ περὶ τὴν ἄκρον, *round about the top of the Verge of the Mountain. He built alſo beneath, beginning under the foot of the Hill, which is compaſſed with a deep Vally toward the South. On the inſide of the Wall, from top to bottom, the ſtones were faſtned to the rockes with Lead: ſo that it was wonderfull to behold the vaſtneſs and height of this foureſquare ſtructure. As to the greatneſs of the ſtones, it was openly conſpicuous to view: But inwardly their Joynts were faſtned one to another with iron, unmoveable againſt all the injuries of time. Having wrought up this foundation, thus faſtned together, to the top of the Hill, and fill'd up the hollow places between the upright Wall, and the declivity of the Hill: he made the Plot of ground eeven and ſmooth to appearance, on the top of the Hill. Now all this did contain in compaſſe, round about, full four Furlongs, each Angle containing in length one furlong,* (that is, each ſide from Angle to Angle; where, by the way, take notice that *Joſephus* expounds himſelf, what he

Joſeph. Antiq. lib. 15. *cap.* 14. *pag.* 543. *G.*

meant by thoſe words before cited, περιέβαλε τῷ κύκλῳ: not circular but quadrangular, as we before expounded him.) *But within this, even juſt upon the top, another Stone Wall did compaſſe the Hill about, upon whoſe Eaſtern Ridge there was built a double Porch equall in length to the Wall,* (that is, *a Furlong*) *the middle whereof looks toward the Doores of the Temple.*] Thus far *Joſephus*. After which words, concerning the buildings of *Solomon*, he tells you what other Kings, and, particularly, what *Herod*, performed. Though I muſt here confeſſe, the Latine Tranſlation doth not fairly repreſent it for *Solomon's*, yet if we obſerve the Greek words narrowly, the Antitheſis will inferr it. For ſpeaking of that glorious King, he ſaies, ἀνωτείχιζεν ἄνωθεν τὰ περὶ τὴν ἄκραν. *He built above round about the ſummity, or top*: and adds ἀνωτείχιζε δὲ κἀτωθεν: *But beneath he built a farr more admirable work*: which he proſecutes in the after-words, accordingly to what he had ſpoken, *lib.* 8. *cap.* 2. expreſly of *Solomons* Walls of 400 Cubits height raiſed out of the Vally, as is before cited, to be at the top a fourſquare work, and is here amplified, as to the meaſure of its quadrangular Extent. Alas! it was not for *Herod*, one under the *Romans*, and vext with continuall wars, and inconſiderable, as to *Solomon's* Territories or Riches, to do ſuch works as theſe. Wherefore ſeverall have juſtly ſuſpected whether ever he medled with the Temple, unleſſe as to Reparations and Ornaments. Which was in theſe Subſtructions inviolable by time, and adorned by former Kings on the Eaſt, which was a furlong long aswell as the reſt. Which Court thus fourſquare, and each ſide of a furlong extent, and built by *Solomon*, is alſo aſſerted by *Ludov. Cappellus* in his Apoſtolicall Hiſtory *pag* 153. By what precedes, we may perceive it more and more confirmed, out of the mouth of *Joſephus*, that *Solomon* built all the vaſt Foundations round about, together with the whole fourſquare Wall, at the top, on the Brow of the Hill, each ſide of the Square being one Furlong in length, that is, 625 Roman feet, according to *Cenſorinus* in his Book *De die Natali*, or *A. Gellius* in his *Noctes Atticæ*, or *Pliny* in his *Naturall Hiſtory*. Now, though this Stadium of *Joſephus* be moſt properly to be accounted according to the Grecian meaſures, yet it breaks no ſquares with us: for the Stadium of the *Romans* and the *Grecians* is accurately noted by *Lindebrogius*, in his Notes upon that place of *Cenſorinus*, to be the ſame, if the Calculation be carefully obſerved: where he cites *Lucas Petus de Menſuris & Ponderibus*, and *Hues de Globis*, that although the Grecian be but 600 Foot, and the Roman 625 Foot: yet he gives this reaſon for their Paralleliſm: *Nam pes Græcus excedit pedem Romanum ſeminncia*: For a Greek foot is longer then a Roman by half an inch. So that 600 half inches, at 12 inches in a foot, make up thoſe 25 Feet in the Roman Stadium, beyond the number of feet in the Grecian.

cap. 13. *lib.* 1. *cap.* 1. *lib.* 2. *cap.* 23. *pag.* 86. *Edit. Lug. Bat.* 1642. 8°

Moreover, from the laſt cited place of *Joſephus*, we may obſerve, that *Solomon* is mentioned to have built Porches, at firſt, on the Eaſt end onely: which ſerves to expound the ſo much vexed, and miſinterpreted Paſſage of *Joſephus*, which was in Controverſy, *viz.* That the Temple was τὰ λοιπὰ γυμνὸς, that is, *It was deſtitute of Porches on any other ſide of the Temple*, at leaſt in the firſt times of *Solomon*. For the Scripture ſeems to favour his porching of the Courts of the Lord's houſe round about, at the twenty years end, when he had finiſhed the houſe of *Lebanon*, his Pallace and Throne, together with the Queens houſe, according to the order of its Relation 1 *King.* 7. 12. Though, its certain, Preoccupations are frequent in the ſacred Leavs; as immediately about the Utenſils of the Temple, after all; and therefore we ſhal not rigidly preſs upon it from Scripture, though *Joſephus* in his 8th book is peremptory in this point, as you have read above. So that if you will permit *Joſephus* to be his own Interpreter, as 'tis all the reaſon in the

the World he ſhould, behold him now joyning hands with our expoſition.

Thus much then may abundantly (I hope ſuffice, as to the two firſt Arguments, out of Scripture, and out of *Joſephus*, to prove two Courts round about the Temple, eſpecially out of the laſt, whoſe Authority was alwayes brought to contradict it.

The third Argument may turn upon the Hinges of the Temple-Gates, in the outward Court, opening of their own accord for a deciſion to this controverſy: which were placed to all the four winds, ſaies *Joſephus*. Evidently clearing, that the great Court was round about the covered building. For he tells us expreſly in another place, concerning the inward Court of the ſecond Temple (according to very judicious Perſons, it being correſpondent in moſt things to the firſt) that it had no Gate toward the Weſt. Theſe are his words, Τὴ δ' Νοτὸς δύσιν μέρος ἐκ ἔσχε πύλιν. If then there were Gates to all the winds, and if there was none on the Weſt in the inner Court, it followes, that the Weſtern Gates of the Temple muſt be placed in the outward Wall of this great Court, compaſſing the Temple and the inner Court round about. *De Bell. Judaic. lib. 6. cap. 6. p. 916. F.*

Fourthly, The Compaſſe of the wall of the outward Court being four Furlongs, according to *Joſephus* his deſcription of *Solomon's* buildings, each furlong taking up a whole ſide of the Quadrangle: doth clearly determine the Gates on the Weſt ſide to be in the wall of the outward Court, which by its largeneſſe muſt needs be ſuppoſed to compaſſe the inner.

I will yet add two probabilities to this purpoſe, that the Court did compaſſe the Temple. The firſt may be taken from the dimenſions and poſition of *Moſes* his Tabernacle. Wherein we read that the Court was ſet up round about [*The Tabernacle.*] This might be fully demonſtrated from the length and bredth of the Court and Tabernacle. The Court is expreſly declared to have been 100 Cubits long and 50 broad. The covered Tabernacle, *Torniellus* and others do evince, from the meaſures of the Boards and Curtains, to have been but 30 Cubits long and 10 broad within, and conſequently to have been placed within the Court. Now, that the Temple did in many things imitate *Moſes* his Tabernacle, though generally double to its dimenſions, is clear to every one: being 60 long and 20 broad, as to inward capacity, the Walls not being conſidered; whereas *Moſes* was but 30 in length and 10 in bredth, as aboveſaid. Wherefore then, as *Moſes* his covered Tabernacle ſtood within its Court incloſing it round on every ſide: ſo it is ſomewhat probable that in this particular the Imitation might ſort; even that the covered Temple ſtood within the Walls of its Courts. Exod. 40. 8. Exod. 27. 18. *Annal. ad ann.* 2544. *Num.* 60.

The ſecond probability may be deduced from *Zorobabel's* and *Herod's* Temple, agreeing in moſt things with *Solomon's*, as very ſober Authors, upon ſerious deliberation, do hold forth; only the Fabrick of the laſt covered houſe was ſomewhat larger. But *Herod's* Courts, conceived by many to be præciſely wrought up in the very *veſtigia* or prints of *Zorobabel's* Walls, did compaſs the Temple round about, as may be cleared out of the Jewiſh writers, and particularly out of *Codex Middoth* and *L'Empereur* the learned Commentator upon it. Which probably being erected, according to the pattern of the ancient Temple of *Solomon*, with the conſent of ſeverall judicious Writers, as I have often hinted, may in ſome meaſure help to confirm the aſſertion of its compaſſing Courts, before largely treated of, from the teſtimonies of the ſacred Scriptures, and our often cited Hiſtorian of the Jewiſh Nation.

At length, to conclude, the conſent of many very learned men, both Jews and Chriſtians, in this particular, is very conſiderable. Though indeed *Montanus* doth ſomewhat vary from others in the frame and form of the *Montanus, Abulenſis, Villalpandus* &c. *pag.* 91. *col.* 1. *lin.* 14.

the compaſſing Courts, conceiving them to be largeſt at the Eaſt end, and narroweſt at the Weſt.

But of the Courts encompaſſing the Temple never did any doubt, (that I yet read of) till *Ribera*, upon the miſconſtruction of *Joſephus*, in that forecited paſſage [τὰ λοιπὰ γυμνὸς] had obtruded upon other overſequacious pens the ſame conceit: whereof ſufficiently, in foregoing lines.

Recapitulatio.

Thus much may then ſuffice, as to the number of Courts in *Solomon's* daies. Firſt, that for certain there were two in number. Secondly, that moſt probably there were two onely. Thirdly, that for form they were quadrangular, and both compaſſing the Temple. If you will adhere to *Montanus*, then you muſt not conceive each Quadrangle to be æqui-lateral: but the Eaſt Wall to have been far longer then the Weſtern. Yet if you will follow the generall opinion: Then the Courts, wherein the covered Temple ſtood, were each of them of a ſquare æqui-laterall Figure, one within the other. Fourthly, it's moſt probable that the new Court, or Womens Court, together with the Chel, or ſeparate place, of 11 Cubits broad, encloſing both the Prieſts and the Womens Court, round about with a Wal, were not extant in *Solomon's* daies. But, that they were laid out during the firſt Temple, and encloſed with walls, it's imagined by ſome to be manifeſt in a good meaſure from Scripture it ſelf, and the Teſtimony of Jewiſh Writers. But becauſe theſe laſt Erections were not digeſted by *Solomon*, nor diſtinctly mentioned in Scripture, we have taken leave to diſmiſſe them to the deſcriptions of the Rabbies, and their Sectators, and the Commentators on the viſionary Temple of the Prophet *Ezekiel*.

Of the Quantities of the Courts.

SInce then we have found out two Courts encompaſſing the Temple, let us try if *Joſephus* will yet lend his hand any further, from the Records and Traditions of the Jews, to determine their Quantities and Dimenſions, who may well be credited, having with his own eyes beheld the admirable and vaſt foundations of *Solomon's*, on the Eaſt ſide of the Temple, raiſed up out of the deep Vally, and not deſtroyed in his time. Nay ſome of *Solomon's* civill buildings remained in the dayes of Rabbi *Benjamin*, if he may be credited in his *Itinerarium*, אשר בנה שלמה בנין חזק מאד מבאני נדולרת ſpeaking of what he ſaw at *Ieruſalem*, viz. *Some remnants of the Stables of* Solomon's *Court, which* Solomon (ſaies he) *built with very ſtrong Buildings, and with great Stones*, the like whereof no where to be found. This *Rabbi* wrote his Travels in the common year of our Lord 1173, as *L'Empereur* in his prævious diſſertation doth manifeſt. If this be true, it's very probable, the vaſt foundations of the Temple might be much more extant in *Joſephus* his daies: who hath told us plainely, that each ſide of the outward Court, even in *Solomon's* dayes, was a compleat furlong. For though that King ſhould be ſuppoſed to have built the Eaſtern Porch only (albeit *Joſephus* ſaies he porcht it round and that it was four-ſquare *lib.* 8. as above cited) yet if that eaſtern part were a furlong in length as he ſaies *lib.* 15. *And the whole work likewiſe was* τετραγώνῳ σχήματι *in quadrangular form*, and that the reſt of the ſides were æquall to this, as the ſame Author aſſerts: it will then prove 4 furlong in compaſs. Each furlong or ſtadium of *Joſephus* being 600 Grecian feet, or 625 Roman, which is all one, as before I mentioned out of the Commentator upon *Cenſorinus*. The ſtory is, that *Hercules* running in his greateſt ſpeed, as much as he could at one luſty breathing, finiſhed the ſpace of 600 of his own meaſured feet, and there being out of breath made a ſtop or ſtation, and thence aroſe the meaſure of the Olympick Stadium: which the Grecians afterwards generally received. Now the

pag. 43. *Edit. L'Empereur.* 8° 1633

Antiq. l. 15.

the *Roman* foot, as I ſaid before, being half an inch leſs then the *Grecian*, 625
of theirs (conſequently) will be commenſurate to 600 of the *Olympick* feet, and make but the compleat meaſure of one and the ſame Stadium. So then from 625 *Roman* feet, being quadrupled for the Walls of the four ſides of the Outward Court, there ariſes 2500 *Roman* feet for the compaſs of the Wall of the Outward Court: which being divided by five (becauſe five *Roman* feet make one of their Paces, as *Columella*, and *Iſidorus*, and many others truly relate) gives in the Quotient five hundred *Roman* Paces; that is, juſt half a mile of their meaſure, for the exact Circuit of the Wall of the outward Court of the Temple. But there was more ground upon the Mountain of *Moriah* then this (which was thus ſacred) by two whole Stadiums; whereupon, afterwards, the Tower *Antonia* was built: For *Joſephus* teſtifies, that the whole compaſs of the Temple, together with this Tower, was ſix Furlongs: and it's alſo clearly manifeſted, by that Learned Dr. *Lightfoot*, in his *Second Temple*, *Pag.* 4. out of an ancient *Rabbin*.

625
——4
2500

De re ruſt. l. 5. *Origin.* l. 15. c. 15.

De bello Judaico, lib. 6. cap. 6.

To reduce the compaſs of the Holy Ground to *Engliſh* meaſure, let us firſt remember, that every Statute-mile is three hundred and twenty Perch in length, or eight Furlongs; each Furlong containing fourty Perch; and every Perch ſixteen foot and ½.

Secondly, let every *Engliſh* foot be divided into twelve Inches, or one thouſand Parts; and each part into twelve Scruples: ſo that each Inch, or twelfth part of thoſe thouſand, will contain 83 of thoſe parts, and four ſubdivided ſcruples.

Thirdly, according to this Diviſion, let's remember, that the *Engliſh* foot exceeds the *Roman* by 33 ſuch 1000 parts; that is, the *Roman* foot contains in length but 967 of thoſe thouſand, whereinto the *Engliſh* foot is divided; as the Learned Mr. *Greaves* hath fixed it: which $\frac{33}{1000}$ parts of the *Roman* foot's deficiency, in reſpect to the *Engliſh*, being ſubſtracted from 83 parts, and 4 ſcruples (that are equal to one *Engliſh* Inch, as above-ſaid) leave fifty parts, and four ſcruples remaining of one of our Inches: ſo that the *Roman* foot is ſomewhat above the third part of our Inch deficient as to it's co-extenſion with our *Engliſh* foot. Conſequently, each *Engliſh* Pace (of five foot, or five thouſand ſuch Parts before-mentioned, to a Pace) will exceed the *Roman* Pace by 165 of the ſame parts; that is, of our meaſure, one Inch, eighty one Parts, and eight Scruples. Furthermore, five hundred *Engliſh* Paces ariſe to three Furlong, thirty one Pole, eight Foot and ſix Inches, or five hundred Parts of a Foot of *Engliſh* Meaſure:

33.
1000.

164——12
1. *Inch*——83——4
81——8

Furl.	*Pole.*	*Feet.*	*Inches.*	*Part.*	*Scrupl.*
3	31	8	005	83	4
0	5	0	01	80	4
3	26	8	04	3	0

Which exceeds five hundred *Roman* or *Italian* Paces (or their half mile, anſwering to the four *Stadia* before-mentioned) by five Pole, no Feet, one Inch, eighty Parts, and four Scruples of our Meaſure: Which latter being ſubſtracted from the former ſum of the five hundred *Engliſh* Paces, yield a reſidue of three Furlongs, twenty ſix Pole, eight Feet, four Inches, three Parts, and no Scruples: The exact extent of the Wall of the outmoſt Court, according to our *Engliſh* Meaſure. So that this being the compaſs

of the Wall of the outward Court of the Temple, according to our Stature-measure, in proportion to the *Roman* foot, whereof 625 make *Josephus* his Furlong equivalent to the *Grecian* (as 'tis said above) we shall find it precisely to fall short of an *English* half-mile, 13 Pole, 8 Feet, one Inch, 80 Parts, and four Scruples.

Furl.	*Pole.*	*Feet.*	*Inch.*	*Part.*	*Scrupl.*
3	39	16	5	83	4
3	26	8	4	3	0
0	13	8	1	80	4

Middoth. c. 2. *Edit. L'empereur.* p. 35. *Hist.* Judaic. *ex Hebr. in Lat. ver. à Gentio,* p. 359, &c.

Now upon the supposition of *Josephus* his fixing the length of the Wall exactly, and that it did truly correspond with the length of four Stadiums, according to his recital; we have with more nicety, then some perhaps will think requisite, reduced the outward circuit of the holy ground, to a precise and determinate portion of our *English* mile. However, those that please, may say, in general, that it was almost half an *English* mile in compass.

But now seeing the *Rabbins* generally with open mouth, and one Vote, declare this Court-Wall to have been 500 Cubits square, which seems to contradict *Josephus*; let's try if we can by any means reconcile them. It's true, these *Rabbins* treat usually of the second Temple; and therefore no need may some think of reconciling them to *Josephus*, whom we have cited in this particular for the first Temple. To which may be answered, that *Josephus* lays down the same measure for the External Court of both Temples: Upon which, and other accounts, it is, that sober and learned persons have generally conceived the form and quantity of the Outer-Court, to have been the same under both; and therefore it will be pertinent enough to our work in hand, to make an inquiry into the sense of the *Rabbies*, so far as my small acquaintance will give me leave to trade with them, and to observe what communion there is driven betwixt them and *Josephus*. To this end it will not be amiss to call to mind, that *Villalpandus* in many places, doth quote *Josephus*, as averring, that the Wall of this Outer Court, was but 400 Cubits square; and, particularly, in his *Apparatus*, *Pag.* 118. 8. But he no where tells us in what place *Josephus* doth so declare himself, that I yet find, though upon diligent search: Neither have I yet observed, though upon careful perusal of all his Books, that *Josephus* himself doth any where mention the Quantity, circumscribing the Outer-Court by Cubits, but by Furlongs; as *Antiq. l.* 15. *cap.* 14. unless the printed Copy be false in one place, which I vehemently suspect in his History of the Jewish Wars. The words are these, [Τὸ μῆκος τοῦ τείχους διάστημα, σταδίων ἦν δύο, πᾶν ἰσόπλευρον] The Interpreter, probably, having used another Copy, then that which we now have printed, hath varied much, thus [*Spacium erat usque ad murum* CCC *Cubitis planum*] The space unto the Wall for 300 Cubits, was plain or even; and therein also hath probably committed a fault (or else the Copy is corrupted) for CCCC. two C's being contracted into the first letter of [*Cubits*] which gave me the Rise to suspect, that in some *Vatican* Manuscripts, or of other ancient Libraries which *Villalpandus* might possibly have viewed: it was written thus, Τὸ μῆκος τοῦ τείχους διάστημα, σταδίων ἦν δ. ἑκατὸν, ἰσόπλευρον. If the Original were so of old, then it would play fair on *Josephus* his side, confirming his own Relation in a place before-cited; where it's said, that each side of the square was a Stadium, or Furlong. Now 'tis sufficiently known,

Lib. 6. cap. 14. *Secundum Græcam, Edit.* p. 916. *E.*

that

that a Greek Stadium (with which, as the other Measures also of capacity better known to the Jews, then the Roman quantities, *Josephus* frequently compares his *Hebrew* Measures) was exactly 600 *Grecian* feet; of which before: So sayes *Censorinus*; *Stadium Olympicum est pedum. DC.* Besides, *Suidas* professedly tells us in the word σταδιον] ὅλον τὸ στάδιον ἐστὶ πηχέων ͵δ. that a whole Stadium is 400 Cubits, which agrees with the place of *Josephus* before corrected, and with what we formerly said concerning a Cubit, that it was nearest about a foot and a half. Here the Account falls in precisely with *Grecian* Measures: For 400 Cubits, 600 *Grecian* Feet, and one Stadium, you see, are now coincident.

Cap. 13. *de die natali.*

Well then, as to the reconciliation intended; *Josephus* says, that the whole compass of the sacred ground, together with the *Antonian* Tower, was six Furlongs; which must be thus understood, That the Temple-ground contained four Furlongs in compass: for so he sayes distinctly, that each side was a Furlong; and that the Tower-Plot took up in compass two Furlongs, even as Dr. *Lightfoot* hath determined it in his Second Temple, and was four-square at the North-West end of the Temple Porches. Each side of the Tower then was half a Furlong; so that the North and West-sides took up but half of the whole, *viz.* one Furlong: by which computation, *Josephus* will agree with the *Rabbins* exactly enough. Though I fear both of them speak but at large, that their Measures may fall into round numbers. But let it be here remembred, that this Tower being at first used for the Mansion-house, and laying up of the Garments of the High-Priest; which standing upon a spare place of the Mountain of the House, is by them cast into the Reckoning of Holy Ground: Not but that yet there was some portion of ground remaining on the West, and on the North, for profane, and not at all counted in any of their sums. So then taking the Circuits of the Temple, and *Antonia*, distinctly and apart, we see that the Temple was four Furlongs about, and *Antonia* but two; which being put into one sum, makes six. But if you joyn the Circuit round about both of them, reckoning onely the two Out-sides of *Antonia*, that are fartheſt from the Temple, there will result but five Furlongs for the compass of the holy ground, commonly so reputed. To which, very clearly and patly, agrees a passage of *Eusebius*, out of *Aristæus*, concerning the Pipes, laid under the Temple for conveyance of Water, in these words, Πέντε σταδίων κυκλόθεν τῆς κατὰ τὸ ἱερὸν κατασκευῆς, for five Furlongs round about the Foundations of the Temple: See *Euseb. Præpar. Evang. Lib.* 9. *Cap.* 38. The same, word for word, we read in *Aristæus* his own *Greek* Copy, *Pag.* 27. *lin.* 11. *Edit. Basil.* 8° 1561. *in Epistola ad Philocratem.* Wherefore, seeing the *Greek* Stadium of *Josephus* was six hundred feet, if you multiply them by 5, (that is, five Furlongs) they will yield three thousand feet for the Circuit round about. Moreover, four Palms (generally being the known parts of a Foot) being multiplyed into three thousand, will produce twelve thousand Palms, the Circuit of the Walled Ground. Now the *Rabbies* say, that the Mountain of the House was five hundred Cubits square: so that in the four sides added together, it's Circuit arises to two thousand Cubits: which being multiplyed by six Palms to a Cubit, that is a foot and half (as is before said, and may more amply be manifested in another place) there issues twelve thousand Palms equal to the measure of *Josephus*, which makes him and the *Rabbins* not to fall out in the Building of the Temple.

De Bell. Lib. 6. *c.* 14. *pag.* 916. *C.*

Antiq. l. 15. *c.* 14. *p.* 544. *B.*

Pag. 27. *l.* 18.

Vitruv. l. 3. *cap.* 1. *pag.* 40. *lin.* 9. *Edit. Lug. Bat.* 1649.

Hence then it follows, that the Outward-Court, and its Wall is more exactly determined by *Joſephus*, than by the *Rabbins*, who lived ſince him, and ſaw not what he reports, as an ocular Witneſs; who tells us expreſly, as is before related, even concerning *Solomon*'s Outward-Court, that it was four-ſquare, each ſide containing a *Greek* Furlong in length, and the Whole round about being almoſt half an *Engliſh* mile; as is before compited.

Thus much then for the Compaſs of the Outward Court.

Of the Inner-Court.

THis Inner-Court is ſometimes called the Prieſts Court. The quantity whereof, under *Zorobabel*'s Temple, about three hundred and ten years before Chriſt our Lord's Incarnation, *Joſephus* relates out of the Writing of *Hecataus Abderita*, ſpeaking of the Wall that encompaſſed the Temple and Altar, in theſe words; Περιεῖχε λίθινος μὴν ὁ περὶ πλέθρου, ἔνθεν σηκὸν ἑκατόν. The Stone-Wall encompaſſing it, was for its length, five *Jugera*; and, in breadth, one hundred Cubits. Now *Suidas* ſayes, in the word πλέθρον, that it was the ſixth part of a Stadium, which before, we have manifeſted to have been ſix hundred *Grecian* Feet, which is proper to *Hecataus*, a *Greek* Writer. Hence then we learn, that in thoſe days, the length of this Court, from Eaſt to Weſt, was five hundred *Grecian* feet; which is parallel to three hundred thirty and three Cubits, and ⅓. If the *Hebrew* Cubit ſhould prove neerer to a *Grecian* foot and half, than to the *Roman*, (which being of an intricate diſquiſition, I leave to another Diſcourſe.) But theſe 333 Cubits excellently well concur with the length of the Plot of the Inward Courts of *Zorobabel*'s Temple, the Walls not being admitted into Dimenſion. For the conſtant computation of them is thus: The Prieſts Court 187 Cubits long: The Womens 135: And the Chel 11; which produces the 333 Cubits of *Hecataus*, wanting but ⅓ of a Cubit, to parallel with his πεντάπλεθρον, or ⅙ of a Stadium, for the length of this Court. But as to *Roman* Meaſure, five hundred *Greek* feet are equal to five hundred and twenty ſeet & ten Inches, which is equivalent to three hundred fourty and ſeven Cubits, and four Inches, if a Cubit be but a foot and ½ of *Roman* meaſure: ſo that this will yield above fourteen Cubits for the two outmoſt Walls; beſides the 333 Cubits before ſpoken. Now as to the breadth, *Hecataus* mentions one hundred Cubits; which unleſs we accept, concerning the bare ground on the North and South-ſide of the covered Temple, deſtitute of any building, it will not agree with the Jewiſh Deſcriptions. But if it be ſo underſtood, then the breadth of the covered Temple Walls and Chambers, being fifty Cubits, as is ſaid before: This being added, makes the ſum agree in 150 Cubits for the whole breadth: whereof more by and by.

Contra Apion, lib. 1. pag. 1049. D.

187
135
11
333

But you will ſay; This whole ſtory of *Hecataus* is concerning the Second Temple of *Zorobabel*'s. To this I only, at preſent, anſwer; That if the Outward Court Walls were raiſed in the ſame place under the ſecond, wherein they ſtood under the firſt Temple; then is this a good teſtimony of *Hecataus* to our purpoſe. For which we ſhall not very earneſtly contend, though there be good probabilities for that purpoſe. It is true, the length and breadth of neither Court can be defined out of Scripture, unleſs you will joyn iſſue with *Villalpandus*, as to his Viſionary Temple in *Ezekiel*: which (*eo nomine*) becauſe related but in Viſion, cannot be a ſound Foundation for material Temple-Buildings; eſpecially ſeeing the

Dimen-

Dimenſions of the Wall, round about the Outward Court are laid down by *Ezekiel* to be two thouſand Reeds, each Reed being ſix Cubits, and an hand breadth. Now ſeeing that two thouſand Cubits are five Furlongs at four hundred Cubits to the Furlong, as aboveſaid; Then two thouſand Reeds will be ſix times five, that is, thirty Furlongs, beſides two thouſand hand-breadths, which ariſes to 333 Cubits, and $\frac{2}{3}$, or $\frac{1}{3}$, that is, almoſt another Furlong; whereas *Ariſteus*, an Eye-witneſs, (if his Copy be true which we have, though the Authors work concerning the ſeventy Tranſlation, is warranted by *Tertullian*, *pag.* 31. in his Apology againſt the Chriſtians, *pag.* 637. 8°.) teſtifies in theſe words concerning the City *Jeruſalem* it ſelf, Τετραγώνου σταδίων ὄντος τῆ περιόδῳ, Its compaſs was fourty Furlongs. Now, if according to *Ezekiel*, there were about thirty one Furlongs in compaſs, expended upon the Temple-Buildings, there will remain then but eleven for all the City beſides; which is moſt abſurd, Nay, *Joſephus* who knew it better, ſayes the whole City was but thirty three furlongs in compaſs, *De bello Judaico*, lib. 6. cap. 13. *Grac. pag.* 914. *B.* which receives farther confirmation by his Teſtimony, concerning the circumvallation of *Titus*, in his Siege againſt the City, which he relates to take up but 39 ſtadia, in his 6th Book *De Bello Judaico*, *cap.* 31. or 13 *Lat. Pag.* 927. *B.* in theſe words, Τὸ μὲν οὖν τοῦ χώρου, ἐνὸς δέοντος, τεσσαράκοντα σταδίων ἦν: Whence we muſt neceſſarily infer the compaſs of the City it ſelf to be leſs then the Line of the Beſiegers, which incompaſſed the City of thirty three Furlongs in circuit, as he had related before. So that there will be left by *Ezekiel*'s Meaſures of the Temple, but a little above two Furlongs for the whole City. Inſomuch, that we may juſtly wonder at the coſts and pains of *Villalpandus*, in his large Volumes, building a Temple without any ſolid Foundation for its Dimenſions, to be extended upon the holy Mountain, which was incomparably leſs in its whole Circuit, then *Ezekiel*'s Temple-Courts. Well then, we muſt not be peremptory in this buſineſs: I ſhall onely preſent to conſideration thus much concerning this inward Court of the Prieſts in *Solomon*'s days: That ſeeing the Temple it ſelf, or the covered Building was in its inward Dimenſions, double to *Moſes* his Tabernacle; why may not the Court about it be double to *Moſes* his Court? The holy Place and the *Oracle*, with *Moſes*, was 30 long; with *Solomon*, 60 long. The breadth in the Tabernacle was 10, and in the Temple 20. Then ſeeing *Moſes* his Court was one hundred Cubits long and fifty broad, why may we not thence allow the Prieſts Court round about *Solomon*'s Temple, to be two hundred long, and one hundred broad? This conjecture is ſomewhat fortified by the plain Ground Plot, or Area, of this Court under the ſecond Temple: For we read expreſly, that it was one hundred eighty and ſeven long: ſo that our two hundred Cubits yields ſix Cubits, and $\frac{1}{2}$, for the thickneſs of the Walls, Eaſt and Weſt, in that Court, to make its Dimenſions co incident with the ſecond Temple. But as to the breadth, North and South, let's conſider, that the Temple-Building, with its appendant Chambers, in its inward Area, (not meaſuring the Walls; for in theſe proportions, they are to be excluded) was triple to the inward Area of *Moſes* his Tabernacle, which was but ten Cubits broad within. Now in the Temple, the Holy Place was twenty Cubits broad, and the Ground-Chambers, on each ſide, were five Cubits a piece in Floor, that's ten for both, making thirty in all for the inward Areal capacity of the breadth of the covered Temple, neglecting the Walls: So then, upon this ſuggeſtion, conſequently, the breadth of the Prieſts Court will fall out to be one hundred and fifty Cubits in all, which is in triple proportion to the Court of *Moſes*'s Tabernacle, being but 50.

Codex Middoth, *p.* 1694. *cap.* 5. *Sect.* 1.

Exod. 38. 12, 13.

But some will say, as to this contrivance, the Porch was left out, as to the length; for that made it 70 in all, which makes another proportion betwixt them, as to length.

I answer; First, that the Porch was onely for beauty, but the Side-Chambers were for use. And, secondly, the marvellous co-incidency of this our conjecture, with the Measures of the second Temple, doth much allure us, to lay down these proportions. For therein we read, that this very Court was 135 broad in open Area, leaving 7 Cubits, and ½ for the thickness of the two Walls, on the North and South, that it may ly parallel with 150 Cubits of our supposed breadth of this Inner-Court, in triple proportion to the Court of *Moses's* Tabernacle.

Middoth. *Ibid.*

These Courts then, in some measure, (I hope) are fixed, as to their number and fashion, including the Temple within two Squares; though as to their Dimensions, I can say nothing peremptorily: onely that the great Court (if *Josephus* may be believed,) was four hundred Cubits square, and so compleatly finished, as to the Foundations out of the Valleyes, the Wals, the Gates, and the famous Porch at the East end, and other ordinary Porches round about, even by *Solomon* himself; as we have before manifested from that Author. The Priests Court probably, fixed by proportion, taken from the Tabernacle to the Temple, and concurring with the Dimensions of that Court under the second Temple.

There remains yet something to be said of the new Court, which we evidently find erected before the destruction of *Solomon's* Temple, and was called the Womens Court under the second: Not as if they alone did resort into that place, but that they could go no further.

2 *Chron.* 20. 5.

There was also the separate place, or the Inclosure, called Chel, which ran round about both the Priests Court, and the Womens. But their quantity is utterly undeterminable out of Holy Scripture, what it was under the first Temple. Besides, they not being extant in *Solomon's* dayes, pertain not necessarily to this Description. Neither shall we need to give in the Plot of these Courts, unless any would imagine, that the Jews did precisely raise the Walls of these Courts, in the very Tract of the old Ruines, which possibly might be so; though we cannot prove it, as to all the Courts: Yet *Josephus* is a clear Witness in this point, as to the great outward Court, that it was walled in the same place under both Temples: if we compare what he sayes concerning the Buildings of *Solomon* and *Herod*, together. Wherefore, as to these last Courts, we are content to leave their Measures in the same posture under the first, as they are punctually described to have been under the second. We are sure the Walls of both Temples were of like fashion, if we compare 1 *King.* 6. 36. with *Ezra* 6. 4. Moreover, Dr. *Lightfoot* gives in his Verdict, that 'tis almost past peradventure, that *Cyrus* gave his Commission for the second Temple, after the Pattern of *Solomon's*, having learned it from the Jews about him, *Temple, pag.* 43. As to this point, I suppose from good Authors (I am sure, from Scripture) it will be as hard to contradict it, as for us to prove it. We shall then, at present, conclude upon the Dimensions of these two Cubits briefly.

Lam. 2. 8. *King.* 42. 1.

Lib. 15. *c.* 14. *p.* 544. *B.* *p.* 545. *D.*

The Great Court square, 400 Cubits.

The Priests-Court, within the other; long, 200; broad, 150; Desiring the more diligent Reader, and one better acquainted with these Antiquities, to touch them charily and gently: For we have set them up onely at present for a tryal, how they will suit with the conveniencies of Temple-Worship, and more firm consequences, either from Scripture, or approved ancient Authors, that may be hereafter brought to light, either to approve, or disprove the Premises; and we do accordingly promise, that with all

care

care and ſpeed we ſhall endeavour then to fix them in their moſt exact places.

Of the Walls, Gates, Porches, Treaſuries, Pavements, &c. in both theſe Courts.

IN the next place, we are to ſpeak concerning the Walls, Gates, and Pavements, Porches, Stairs, Treaſuries, and Houſes, of dedicate things within theſe Courts, which *Solomon* built: for as to the New-Court, and the Chel, we ſhall leave them to the Deſcribers of the ſecond Temple.

For the Walls then, how thick or high in the Outward Court, Scripture is ſilent; and ſo is *Joſephus* alſo: unleſs, as to the ſecond Temple, which if exactly like the firſt, we have nothing to do, but to refer the whole work to its Deſcribers. *Ariſtæus* ſayes, in his time, they were ὑπὲρ ἑβδομήκοντα πήχεις, above 70 Cubits high. *Pag.* 26.

That the great Court; as alſo the inward, were both walled round about, we have it recorded in Scripture; together with the manner or form of the Walls, *viz.* with three Rowes of Hewen-ſtone, and a Row of Cedar Beams, which we find to be the very ſame for the ſecond, in the Commiſſion of *Cyrus*; which makes us ſomewhat inclinable, to think, that their very Poſition alſo was in the ſame place with the former. But I leave that in *dubio*. 1 *King.* 7. 12. *Ezra* 6. 4.

The Gates.

As for the Gates of the outward great Court, we read, that the Doors, or Folding-leaves, were over-laid with Braſs; but their Situation we are to learn from the Diſcourſe about the Porters of the Temple, in 1 *Chron.* 26. 13, &c. Where we find, as followeth. 2 *Chron.* 4. 9.

1. An Eaſt-Gate: For the Lot fell to *Shelemiah* Eaſtward, *verſ.* 14. at which Gate there were to watch ſix Levites, *ver.* 17. This; under the ſecond Temple, was called *Shuſhan* Gate. Some think, it was called the Kings Gate: Not that the King went in, that way, but becauſe King *Solomon* built it in a more ſumptuous and extraordinary manner then the reſt. In ſome one of the Chambers, in this Gate of old, ſate the *Sanhedrim*, and ſometimes alſo in the Eaſt-Gate of the inner or higher Court, as may be learned out of *Jeremy* by comparing theſe places together, *Jerem.* 35. 4. & 36. 10. 6 *Levites.* 1 *Chron.* 9. 18.

2. The North Gate. For the watching at which Gate, the lot fell to *Zechariah*, a wiſe Counſellour, the Son of *Shelemiah*, called alſo *Meſhelemaiah*, See 1 *Chron.* 26 *v.* 2. and *v.* 14. Here there were four *Levites* placed in the daily watch *v.* 17. 4 *Levites.*

3 The South Gate. For which the lot fell to *Obed-Edom*, *v.* 15. Here there were four *Levites* in conſtant watch, *v.* 17. Whether there were two Gates in the South Wall, or not, is diſputable. For though *Joſephus* ſayes Πύλας τῇ μέσον In the plural: yet he ſpeaks there of the ſecond Temple. From hence ſome hold there were two, and probably ſo, under the ſecond. The *Rabbins* alſo agreeing to it, and calling them the Gates of *Huldah*. But that there was but one under the firſt Temple, I rather incline to think, becauſe there are but four Porters mentioned Southward. There being at the four main and principall Gates, four alwayes ſet to watch. 4 *Levites.*

4 The West Gate called *Shallecheth*, from *Casting up*; the word being derived from שָׁלַךְ *to cast up*, as being denominated from that famous Causey, which *Solomon* made here, to passe on from his own house over the Vally into the Mountain of the Temple. The Gate stood by the Causey of the going up, as we render it, whereof there is famous mention. Each side of this Causey was planted with Oaks and Teyle trees, as *Dr. Lightfoot* hath well observed. There were also made stately Railes of Algum trees, by transposition, called also Almug trees, which some take to be Corall, and to be fecht out of the Sea neer *Tyre*; so a *Rabbi*. But this is improbable, because such a hard materiall was not proper or fit to make Harps, and Psalteries, which were made of the same Algum trees. Besides they are expresly said to be fetcht from *Lebanon*, and from the golden land of *Ophir*. Others say, they were the same wood that we now call by the name of *Ebony*; others, *Brazil* wood: because they have fancied *Ophir* to be *Peru*. Others, with the learned *Buxtorf*, explain it of the best sort of Cedars, to which we shall incline till better light; being sure that *Lebanon* was very famous for Cedars. Possibly this might be some more excellent sort then the ordinary which is commonly menrioned. The 70 in *Chron.* render it Ξύλα πεύκινα, *Wood of the Larch-tree*, as some interpret πεύκη, which will not easily burn as *Vitruvius* sayes *lib.* 2. *c.* 9. concerning a Castle neer the *Alps* built of it, which *Cæsar* could not destroy by fire. The vulgar Latine calls them *Thyina ligna*: which *Dodonæus* expounds of the wild Cypresse. Well, what ever the Wood were, it was a rare and choise sort, whereof the King made stayes for the house of the Lord, we render it in the Text, *Pillars*: in the Margin of our Bibles, Railes or props, The Word is מְסִלָּה *Avenarius* turns it thus, *Fultura, qua scilicet utrâque parte gradus sustinet.* The *Seventy two* render it ἀναβαθμοὺς. In another place the same thing is rendred מְסִלּוֹת, we read in the Text *Terrises*, in the Margin, *Stayes*, and (that which suits best of all) *High-wayes*, to the house of the Lord, by the *Seventy* Ἀναβάσεσι, which is the proper meaning of the word, as may be found in many places of Scripture, where it is so rendred, and particularly, *Esai.* 33. 8. and 49. 11. This famous Causey, planted with trees on both sides, for shade and pleasure, and railed with Railes of Cedar, or some other choise and excellent wood, for safety, was that stately ascent to the house of the Lord, which *Solomon* made for a passage from his own House into the Temple, through the chief Western gate, called *Shallecheth* from this admirable Causey, which the Queen of *Sheba* did not without cause behold with pleasing wonder. This Gate was called *Coponius* his Gate, under the second Temple. Where for the service of watching, there were placed also, as at the three other Cardinal Gates, so so also here, four *Levites*. The lot fell to *Shuppim* and *Hosah v.* 16. Now because this Gate was open onely to the King and his Family, and because a great part of the City lay on the West side of the Temple, we read of other Gates in this Western Wall.

1 Chron. 26. 16.
Esa. 6. 13.
pag. 17.
Edit. Gentij. pag. 357.
2 Chron. 9. 11.
2 Chron. 2. 8.
2 Chron. 9. 10.
1 King. 10. 5.
2 Chron. 9. 11.
2 Chron. 9. 4
1 Chron. 26. 18.
4 *Levites.*

As first of all, the Gates of *Asuppim* which were two little ones, being at the Southermost end of the Western Wall, together with a Treasury called the House of *Asuppim*, lying betwixt them. The lot for the watch at these two little Gates fell to the Sons of *Obed-Edom*. To each Gate two, *v.* 17. that's four *Levites* to these two Gates. Whereby it seems they were but little ones. For the famous great Gates, that stood in the midst of their Walls, had four a piece. That here were two Gates, the Text insinuates by the division of the number of Porters, saying not four: But toward *Asuppim* two and two, that is, two to each Gate.

1 Chron. 26. 15. *v.* 18. 4 *Levites.*

Then

Then laſtly comes in *Parbar*-Gate, which is expreſly fixed Weſtward, and two *Levites* placed in their watch at that Gate. *v.* 18. 2 *Levites.*

We have then you ſee four Prime Gates, to the four Winds, and three leſſer ones, towards the Weſt beſides; that's ſeven in all: And twenty four *Levites*, in their conſtant order, watching at every one of the Gates, according to the lot of their Father's Houſes, and their ſeveral Diviſions.

Of the Gates of the Inward Court.

BEfore we come into the Prieſts Court, to view the Gates, we muſt aſcend by fifteen ſteps or degrees, which for form were ſemicircular, the whole were in height ſeven Cubits and a half, each being half a Cubit in Riſe. Where by the way, take notice, if the Cubit were a whole yard, as ſome would fix it: it would prove, *Hic labor, hoc opus*, to climb up thoſe Staires. The Aſcent would be neither gracefull nor pleaſant. Theſe were the ſteps whereon the *Levites* ſang the fifteen *Pſalmes* of degrees. Which thing, together with the Conformity of this Aſcent to the ſecond Temple, is the onely motive why ſuch a number is delivered. Theſe *Pſalmes* (as is delivered by many grave Expoſitors) being aſſigned by *David* to be ſung upon this Aſcent.

Being entred we can find but five Gates in this higher Court of the Lord's Houſe, if Scripture be conſulted.

1 The Eaſt-Gate, called the higher Gate of the Lord's Houſe, which was either new-built or repaired by King *Jotham*, and is called, as ſome think, *The High Gate* of the Houſe of the Lord. Though there is one place which ſeems to favour an apprehenſion that the high-Gate there mentioned was the ſame with *Shallecheth*, or the Weſt-Gate of the outward Court towards the King's houſe. For if you obſerve 2 *Chron.* 23, 20. The Scripture tells us that *Jehojadah* with the reſt brought young King *Joaſh*, newly crowned in the Temple, from the Houſe of the Lord: that is, the inner Court, where he was crowned and anointed neer his royal pillar, as we have before obſerved, and then being brought into the outward Court, they came with him through the high-Gate into the Kings Houſe, where the immediate connexion of the Kings Houſe ſeems to imply, that the High-Gate, ſo called, of the Temple, was that which was neereſt to the Kings Houſe. There are two probabilities to ſtrengthen this conceit. Firſt, that it was called the high-Gate, becauſe ſituate on the higheſt ground of *Moriah*: which was at the Weſt end of the Temple: ſo confeſſed by all. Secondly, the Eaſtern Gate though pompous, yet it's obſerved by *Dr. Lightfoot* that its Battlements were made low, that the Prieſt on the Expiation day, on Mount *Olivet*, might behold the Porch of the Temple. Beſides, probably, the Weſtern Gate was built the more magnificently, becauſe of the royall entrance of the Kings. But to proceed; This Eaſtern Gate of ahe inner Court, being thus (as is conceived by moſt, with whom we will not fall out) magnincently rebuilt by *Jotham*, had, by reaſon of its new Erection, the name of the *New-Gate* of the Lords Houſe. The Entry whereof was kept by the Fathers of the Levites, who had there alſo a famous Chamber, where of old time the High Court of Judicature, called the Jewiſh *Sanhedrim*, did ſit in counſell. This Gate was called by the name of *Nicanor* under the ſecond Temple. Concerning which, and the remaining Gates, the diligent Reader may conſult the forecited learned Author, in his ſecond Temple, for a clear guide in theſe particulars.

2 King. 15.35. 2 Chron. 27.3.

Temple ſervice, cap. 17. §. 2.

Jer. 26. 10. 2 Chron. 9. 19. Jer. 36. 10. Ezek. 8. 7, 11.

In the South-Wall of this inward Court, there were of old but two Gates, that we yet find recorded in Scripture.

*Jer.*20.2. 1. The High-Gate of *Benjamin*, becauſe it ſtood on ſomewhat higher ground then the other, and was called by the name of *Benjamin*, becauſe it ſtood in the Lot and Territory of that Tribe, as the Temple with the Altar fully did. This was called the Gate of Kindling, under the ſecond Temple.

2. The lower Gate of *Benjamin*, which ſtood in the South-Wall over againſt the Altar, and was called the Water-Gate under the ſecond Temple.

On the Weſt-ſide of the Temple, and in the Weſtern-Wall of this Inner-Court, there was no Gate at all: So *Joſephus*, and all the Ancients, ſpeaking of the ſecond Temple, do fully agree: Whence it clearly follows, that the Weſtern Gates muſt be placed, as before, in the wall of the Outward Court. If the Suppoſition of the firſt Temple, its being an example in its moſt conſiderable Buildings and Frame for the ſecond to follow (wherein moſt agree) be built upon ſolid Foundations.

De bello Jud. lib. 6. cap. 6. p. 916. F.

On the North there were two Gates in their Poſition exactly correſpondent to the Southern.

1. The Upper North-Gate opened upon the Body of the Temple, and is called the Gate of the Lords Houſe toward the North, but tearmed the Gate *Beth-Mokadh*, under the ſecond Temple: In which place the Women ſate weeping for *Tammuz*, as they are repreſented by the Prophet *Ezekiel*.

Ezek. 8.3, 5, 14.

2 The Gate of the Altar, becauſe it was right againſt the Altar, and oppoſite to the lower Gate of *Benjamin*. This is the lower North-Gate, and under the ſecond Temple was called *Nitzotz*, or the Gate of the *Song*.

Ezech. 8.5.

Theſe are all the Gates of the Prieſts Court, that are mentioned in Scripture under the firſt Temple, which proves not, that there were no more: But onely gives us to conclude, that no more are yet cleared up for our entrance into this Court.

The Pavements.

The Pavement of both Courts, with what ſtones it was laid, is not clear. That there was one in the great Court, is very evident: For the Text ſayes, All the People bowed themſelves with their faces to the ground upon the Pavement, and worſhipped, who were not admitted into the Inner-Court, whereby it's moſt probable, that the Prieſts Court was alſo paved, becauſe of their various ſervices that did require it. It appears alſo very probable, that the Prieſts Court was paved, by that Relation of *Ahaz* his taking down the Brazen Sea from off the Oxen, and ſetting it upon the Stone-Pavement, Moſt probably, in the ſame Court, where it ſtood in its gallantry. 2 *King.* 16.17. The ſecond Temple had its Court laid with all manner of ſtones, when as the Riches of the Nation was nothing comparable to what it was in the dayes of *Solomon*: and therefore we may juſtly conceive, that the firſt was far more tranſplendent in theſe Ornaments.

2 *Chron.* 7. 3.

De bello Jud. lib. 6. c. 14. p. 916. C.

Each Court was made plain and even with aſcents, by ſteps, out of the firſt into the ſecond, and out of that into the Temple Porch. Under the ſecond Temple there were 15 ſteps, as before is ſaid, out of the great Court, at the Eaſt-Gate, entring into the higher Court, or that of the Prieſts. Beſides the advance out of that Court into the Porch, was by 12 ſteps, as is commonly conceived of the firſt in ſimilitude and likeneſs to the ſecond.

Id. l. 6. c. 14. pag. 917. B.

The

The Porches.

The Porches of each Court follow next to be ſpoken to: For which purpoſe, let's ſee what may be the meaning of that place, where it ſayes, that the Inner-Court was built with three Rowes of Hewen-ſtones, and a Row of Cedar-Beams, ſeeing that in the ſame manner alſo the outward Court was built according to the meaſure of Hewen-ſtones of ten Cubits, and of eight. Poſſibly ten long, and 8 broad; or, ſome ten long; ſome 8 long; or elſe cubical. Some underſtand that Text, of Rowes of ſtones in the thicknſs of the walls, lying plain and even one with another, parallel to the Horizon, and Cedar-beames within the Stones for the inſide of the Courts and Porches; ſo *Montanus*. Others underſtand it of three Rowes of Stones one upon another in height, and Cedar beams at top: So *Ribera*. Some by this expreſſion underſtand the Cloiſters round about the Courts, That they were built with three Rowes of Stones, of ten Cubits high and eight Cubits thick a piece. So that the out-wall of the Cloiſters was eight Cubits thick, and thirty Cubits high of ſolid ſtone, and then Cedar beames at top, lying croſſe upon Pillars within. The wall running Eaſt and Weſt the beames were laid at top North and South, with Pillars underneath, which made a walk covered at top, and open on the inſides, towards the open Pavements of the Courts, the beames being ſupported with Pillars, like as the Royal Exchange, or the Piazzo in *Covent-Garden*. If this be the truth, then 'tis clear by the Text, that *Solomon* himſelf did Porch both the Courts; for they are both deſcribed to be of the ſame form of Building in the forecited places: the laſt whereof *Villalpandus* peremptorily interprets of the outward or great Court of the Temple, *Explanat. in Ezech. Tom.* 2. *Part.* 2. *Lib.* 1. *Iſagog. Cap.* 9. *Pag.* 22. *Col.* 2. D. and *Part.* 2. in *cap.* 40. *Ezech. lib.* 3. *cap.* 25. and joyns *Toſtatus* with himſelf in the ſame Opinion. If ſo be this be truth, then 'tis clear, that *Solomon* built a ſtately Wall at leaſt, even round about the outer or great Court, if he did not porch it round. But *Joſephus*, when he treats particularly of *Solomon*'s Buildings, ſpeaks plainly, that *Solomon* did porch even the outward Court round about, as well as the inward. His words are, Τότε ὃ ἔξωθεν ἱερὸν ᾠκοδόμησεν ἐν τετραγώνῳ σχήματι, στὰς ἐγκύρσας μεγάλας καὶ πλατεῖς, &c. Without this (meaning the inward Court-Wall) He built the ἱερὸν (or outward Court) which was Holy Ground alſo, but not equally to the inward. For he ſayes preſently, that no perſons but ſuch as were clean, according to the Law, might enter into it) in quadrangular or four-ſquare form, erecting great and broad Porches: which ſeems to refer to the very laſt words, even to all ſides of the Quadrangle. But if you will not have *Joſephus* to quarrel with himſelf, you muſt interpret him of the Eaſtern Porches onely, which it is clear, from other places of his Works that *Solomon* built them fully. But if the former expreſſion, in Scripture, of the Hewen-ſtones, and Cedar-Beams, be meant of Porches, then farewel any niggardly Expoſitors, and let *Solomon*'s Buildings be as large and ſumptuous as his Heart: onely at the Eaſtern end, we will delineate double Porches. Now whereas before ſome ſcrupled much of having but a Wall on the Weſt ſide of the Temple, becauſe of the forecited expreſſion, that *Joſephus* ſayes, the Temple was naked till after-times: Let's take the ſame Author's mind into counſel, and we ſhall find he tells us, that *Solomon* himſelf did equal thoſe *Precipices*, and made the outward Court equal, *i.e.* In ſmoothneſs, to the Court of the Temple; and there ſpeakin of double Porches, ſayes, they were round about. His words are περιελαμβάνει ὃ αὐτὸ καὶ διπλαῖς στοαῖς. He compaſſed that alſo with double

1 *King.* 6. 36.
1 *King.* 7. 12. *ver.* 10.
λίθοις δεκαπήχεσι, *Joſeph. Ant. l.* 8. *c.* 2. *pag.* 266. G.
2 *King.* 7. 12.
Antiq. lib. 8. *c.* 2. *pag.* 266. G.
Antiq. l. 8. *c.* 2. *pa.* 263. A.

Porches. ἀντὰ referring to the ἔξωθεν ἱερὸν, or the outward Court, whereof he is now treating. So that *Josephus* acquainting us in his sixth Book, of the Jewish Wars, that in *Solomon's* days the Temple was naked and open on all sides but the East; till after-ages raised the præcipitious declivity, with accumulation of Earth: (that so he may not appear contradictory to himself) we must explain him of those vast Substructions of Stone-Walls, raised out of the deep Vallies, and stately double Porches built upon them, as at the East end: Whereas, if he means by γυμνὸς, that it had no Wall, no Court-room, though uneven, and no single porcht Buildings at all: but that the West-end of the covered Temple stood upon the Brink of the præcipitious Rock; we must make *Josephus* either a Lyar, or of a slippery-memory, or his present Book to be very corrupt. But, for my part, I had rather excuse it by a slip of his Pen in this place of the Jewish Wars, where this γυμνὸς ἦν is mentioned: Seeing in the Books of the Antiquities, where he doth of set-purpose, handle the famous Acts of the Kings of his Nation, he plainly tells us, *Solomon* porcht the Temple-Courts round about; which we have proved in the second Chapter at large, to have been in *Circuitu Templi*, encompassing the covered Building. Now his Books of the Jewish Antiquities were written after the other of their Wars; as he himself assures us, *Antiq. l.* 1. *cap.* 22. *p.* 20. F. & *lib.* 13. *cap.* 9. *p.* 443. F. Wherefore in this last written Book of his Antiquities, clearly describing of Porches round about, even built by King *Solomon*, he doth tacitely retract his former errour about the nakedness of the Temple in his Jewish Wars; Wherefore I cannot but wonder at *Ribera* and his Proselytes, in this particular, that they should lay the stress of their opinion about the deformity of the Temple on these two or three words; so often mentioned; especially seeing he himself gives *Josephus* this deplorable Character [*Sæpè ita lubricus est, ut cum maximè tenere eum credas, elabatur*] *Ribera de Templ. l.* 1. *c.* 28. He says, a little before, that he was a grave Historian, and an Eye-witness, and yet presently that he is such a slippery fellow, that when you do most confide, in having attained the true sense of his mind, He slips like an Eele through your fingers: Almost as bad as that Stigma impress upon another Author, which I have heard of; He was a good Historian, but that he wanted truth. To let pass then the modern Opinions of some few that slip down the declivity after *Ribera* for want of Courts and Walls, as having no plain Foundation for their own standing, we shall proceed to a further view of this magnificent Temple; having, we hope, clearly recovered its pristine lustre in the circum-ambient Buildings, and gained most beautiful Porches, with stately Pillars round about both the Courts: Onely where there were Gates with their Buildings, and Chambers with their Treasuries.

That there were Treasuries and Chambers round about in the Courts, is evident by King *David's* Pattern given to *Solomon*, which no doubt he exactly followed, or else God would not have declared himself well pleased with his Offerings. The place, for the Pattern, is in the Book of *Chronicles*, wherein *v.* 11. we read of the covered house, with its Porch, Houses, Treasuries, Upper-Chambers, and Inner-Parlours; and then *ver.* 12. of the Courts of the House, and all the Chambers round about, and the Treasuries.

1 *Chron.* 28. 11, 12, 13.

In the Buildings of the Outward Court were the Chambers and Lodgings of the *Levites* especially in those near the Gates, where their Offices lay. Some places there were for the Ministerial Vessels, and the Instruments of the Sanctuary: Other Rooms for fine Flower, Salt, Wine, Oyl, Frankincense, Spices, Ointment, &c. See *Ver.* 28, 29, 30.

1 *Chron.* 9. 27.

Mattaniah

Mattathiah (the first-born of *Shallum*) with his Brethren, was Porter at the East-Gate, and his Office pertained to things made in Pans. So that the Pastry Office, it should seem, was in some Rooms of the East-Gate of the Inner-Court.

Others were appointed over the Shew-Bread. The place whereof, under the second Temple, was in *Beth-Mokadh*, and so possibly under the first.

The Singers also, and Players on Instruments, had their fixed Chambers, which was under the second, and probably so in the first Temple, in *Nitzotz*, or the Gate of the Song, which was before, called the Gate of the Altar.

But how to dispose all the Chambers and Treasuries exactly, as to the times of the first Temple, is beyond any Inference from Scripture. If so be the second was proportionable and conformable in these points to the first: then we need to exhibit no other then a Transcript of *L'Empereur* in *Middoth*, and of the Learned and excellent pains of Doctor *Lightfoot*, who hath made great use of his *Rabbinical* Learning, for the opening of Scripture.

To conclude, whether there were any small low separating Wall in the higher, or Priests Court, as we read of under the second, cannot be determined clearly out of Scripture; and therefore we shall leave that *sub judice*; and now at length remove our Camp to the next Chapter.

CHAP. IV.

Concerning the Vessels, Utensils, and other Ornaments of the Temple.

THat we may proceed in some orderly method; let us first place the Heavenly Houshold-stuff within the Covered Temple; and after that, the several Utensils in their Courts.

Within the covered Building, there were two Ground-Rooms, and a Porch: In each whereof, we shall find rare and magnificent Ornaments; for the glorious Majesty of Heaven was pleased to keep house among the Children of *Israel*, having His Presence-Chamber in the Sanctuary, and His Privy-Chamber in the Oracle.

These glorious Chambers were adorned on all sides with Cherubims, and Palm-Trees, carved in Cedar, and over-laid with Gold, according to this ensuing Figure.

The Figure of the Cherubims, and Palm-trees.



IN the Oracle, or Holy of Holies, ſtood theſe following things:
1. The Ark of the Covenant of the Lord was ſet in this moſt Holy place under the Wings of the Cherubims, the very ſame that *Moſes* made in the Wilderneſs: whereof you have the lively Icon, or Figure, in this enſuing Draught.

The

The View of the Ark of the Covenant.



THE matter of the Ark read to be *Shittim*-wood, that grew plentifully in *Arabia*, and especially in *Abel-Shittim*, in the Plains of *Moab*, possibly taking its name from that place, where was the 42d Mansion of the *Israelites*. The quantity of the Ark was not large, being in length but 2 Cubits, and ½, in breadth and heighth equal, *viz.* One Cubit and a half: It was over-laid with pure Gold within and without, and had a Crown of Gold round about. *Numb.* 25. 1. & 33. 49.

It had four Golden Rings, two on each ſide, cloſe by the four corners,
Exod. 37. 1——6. with two ſtaves made of *Shittim*-wood, and over-laid with Gold, for the *Levites* to carry it in the Wilderneſs: which very ſtaves were brought into
1 *King.* 8. 6, 7, 8. the Temple, to remember the people, that if they brake God's Covenant, the ſtaves yet remained within the Rings of the Ark, even in the fixed Temple, ready to bear away the Symbole of God's gracious preſence from them.

2 *Chron.* 5. 10. *Exod.* 32. 15, 16. *Exo.* 32. 15. & 34. 4. *Deut.* 10. 3. *Deut.* 10. 8. 1 *Kin.* 6. 19. *Exo.* 34. 28. 2 *Chro.* 6. 11. 1 *King.* 8. 9. 2 *Chro.* 5. 10. In this Ark there were the two Tables of Stone, which *Moſes* put therein at *Horeb*, whereon were engraven the Ten Commandements, not as they are uſually painted in Churches on two ſides onely, but on all the four ſides of the Stones. It was the Work of God. It ſeems they were not very ponderous and large: becauſe *Moſes* carryed them both in one hand. They were called the Tables of the Covenant, (and the holy Ark wherein they lay, the Ark of the Covenant) becauſe they contained the Ten Commandements, which if they kept, God made a Covenant with them to bleſs them. There was nothing elſe put within this Holy Cheſt, as is expreſly declared in two ſeveral places of Scripture.

The Mercy-Seat.

Exod. 37. 6. Over this Holy Cheſt, containing the Stone-Tables, there was laid a covering of pure beaten Gold, called, the *Mercy-Seat*, equal in its meaſures of length and breadth, to the Ark; and was placed betwixt the Stone-Tables, and the Cherubims: between whoſe Wings, God's Majeſty is ſaid to ſit. It ſignified Jeſus Chriſt, the Mediator betwixt God and Us, interpoſing between God's Wrath and our Perſons, who have broken the Commandements that lay within.

The Cherubims.

Exod. 37. 7. On the two ends of this Mercy-Seat, ſtood the two Cherubims of *Moſes*, both of Beaten Gold: Their Name is deduced from רָכַב to *Ride*, as ſome think; becauſe God is ſaid to ride and to ſit between the Cherubims, *Pſal.* 99. 1. Their Forme or Figure was in the ſhape of young men; as ſome apprehend from that place of Scripture, which mentions a young man ſitting on the right ſide of the Sepulchre of our Bleſſed Lord, in a long White Garment, *Mark* 16. 5. The ſame which the Holy Evangeliſt *Matthew* calls the Angel of the Lord, *Math.* 28. 2. Such alſo were the Apparitions of Angels, in the days of the Ancient Patriarchs, as is generally received. [*Theſe Cherubims were made out of one Piece, even out of the*
Exod. 37. 8. *Mercy-Seat were they made:*] So that by theſe words thus repeated, it ſhould ſeem, that the Mercy-Seat, and the Cherubims, were made out of one and the ſame Beaten-Piece of Gold: which ſhewed the conſtant attendancy of the Angels upon Jeſus Chriſt. They ſtood upon it, 1. Noting, that
Heb. 2. 7. our Lord, according to His Humane Nature, was made a little lower then the Angels. Their faces are ſaid to be oppoſite one to the other, and made looking down upon the Mercy-Seat, noting their deſire of underſtanding the Myſtery of Chriſt's Incarnation. 2. They ſtood upon the Mercy-Seat,
1 *Tim.* 5. 21. ſhewing that Chriſt was the Baſis, or Foundation, of the ſtanding or confirmation of the Elect Angels, that forſook not their firſt eſtate. They ſpread
Jud. 6. *v.* out their Wings on high, noting their prepared alacrity to fly on the Meſſages of God; and they ſtood covered with their Wings over the Mercy-Seat: Some think, and perhaps not improbably, according to ſome of the Prophetical Viſions, that theſe Cherubims had four Wings: two whereof were

were liſted up on high, and two covered their feet, being a modeſt expreſſion of the Holy Spirit. But it's clear out of that place in *Exodus*, that their faces were one to the other; that is, one lookt Southward, the other Northward; and their Wings alſo ſtretcht North and South, their faces being inward. Whereas *Solomon's* Cherubims ſtood on the Ground, and their faces were towards the Houſe; not inward, as our Tranſlation reads it; but as the *Hebrew* פְּנֵיהֶם לַבַּיִת *and their faces were towards the houſe*; *Baith* being taken for the Holy Place, and *Debir* for the Oracle: So that their Faces were toward the Holy Place, looking Eaſtward, downward out of the Oracle, into the Sanctuary. *Iſa.* 6. 2. *Exod.* 37. 9. 2 *Chr.* 3. 13.

There were then, beſides *Moſes* his Cherubims ſtanding on the Ark, two other Cherubims ſtanding on the Ground, made (as we read it) of Image-work. The material was of Olive-Tree, and overlaid with Gold. Each Wing, of each Cherubim, was five Cubits long. All four Wings being extended to the length of Twenty Cubits, *viz.* the whole breadth of the Oracle. The two inward Wings touched each other; and the two ends of the outward Wings touched the Wall of the Houſe. The height of each of *Solomon's* was Ten Cubits apiece; under whoſe two inward Wings, ſtood *Moſes* his Ark and Cherubims: Theſe four Cherubims are likened, in Scripture, to a Chariot of four Wheels, whereon the Divine Majeſty did ſit, and utter his infallible Oracles, and are called therefore the *Chariot of the Cherubims*; though ſome think each of theſe greater Cherubims ſtood upon a Chariot, and therefore called ſo: But the Text doth clearly ſpeak out, that they ſtood on their feet, 2 *Chron.* 3. 13. which is conceived to be meant not onely of their Erect Poſture; but alſo of their Situation upon the Golden-Floor; whereas the other two ſtood on the Ark. 2 *Chr.* 3. 13. *v.* 10. 1 *Kin.* 6. 23. *v.* 28. 2 *Chron.* 3. 11, 12, 13. 1 *Chron.* 28. 18. *Pſal.* 99. 1. 2 *Chron.* 5. 7.

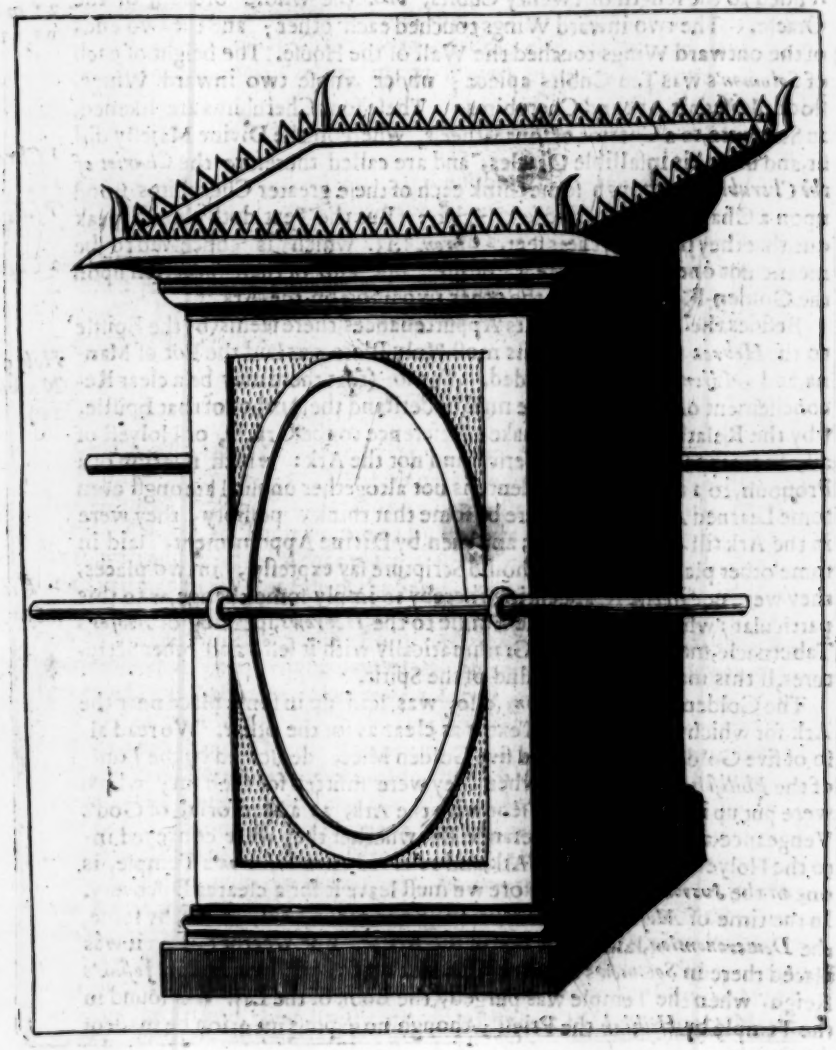
Beſides the Ark, and theſe its Appurtenances, there ſeems (by the Epiſtle to the *Hebrews*) that within this moſt Holy Place was laid the Pot of Manna, and *Aaron's* Rod that budded. For ſo (that there may be a clear Reconcilement of Scripture) we muſt underſtand the Author of that Epiſtle, (by the Relative ἥτις) to make a Reference to the Oracle, or Holyeſt of all, mentioned in the third Verſe, and not the Ark: which relation of a Pronoun, to a remote Antecedent, is not altogether unuſual amongſt even ſome Learned Authors. There be ſome that think, poſſibly, they were in the Ark till *Solomon's* time; and then, by Divine Appointment, laid in ſome other place. For why ſhould Scripture ſay expreſly, in two places, they were not in the Ark, ſeeming thereby to imply ſome change, as to this particular: which if ſo, then the Epiſtle to the *Hebrews*, ſpeaking of *Moſes's* Tabernacle, may conſiſt more Grammatically with it ſelf, and other Scriptures, If this may be the true mind of the Spirit. *Heb.* 9. 4. *Numb.* 17. 10. 1 *King.* 8. 9 2 *Chr.* 5. 10.

The Golden Cenſer of *Aaron*, alſo, was laid up in ſome place near the Ark, for which the fore-cited Text is as clear as for the other. We read alſo of five Golden Emerods, and five Golden Mice, dedicated by the Lords of the *Philiſtims* unto God, when they were ſmitten for their ſin; which were put up into a Coffer, and ſent with the Ark, as a Memorial of God's Vengeance, and of their Deliverance. But whether they were conveyed into the Holyeſt Place, with the Ark, and reſerved unto *Solomon's* Temple, is one of the ἀνεπίγνωστα, and therefore we muſt leave it for a clearer Diſcovery. In the time of *Moſes*, there was alſo the Book of the Law, called, by ſome, the *Deuteronomion*, laid on the ſide of the Ark: But whether or no it was placed there in *Solomon's* dayes, we do not read: yet we find in *Joſiah's* Reign, when the Temple was purged, the Book of the Law was found in the Temple by *Hilkiah* the Prieſt; though no expreſs mention be made of the Oracle.

Of the Veſſels and Utenſils in the Sanctuary, or Holy Place.

WE ſhall diſpoſe theſe in the ſame order, that the Scripture mentions them; that is, Firſt, the Altar of Incenſe; Then the Tables and the Candleſticks; as may be ſeen, 1 *King.* 7. 48, 49. and 2 *Chron.* 4. 19, 20.

The Altar of Incenſe.



As

As to the Golden Altar of Incenſe, it's firſt requiſite to clear it up, that it was placed in the Sanctuary without the Oracle and its Vail. In *Moſes* his Tabernacle, it's clear, that it had ſtood without the Vail. For *Moſes* having placed the Ark, lets down the Vail, and then places the Table Northward, the Candleſtick Southward, and this Altar before the Vail; that is, at the upper end of this Room, juſt in the middle before the Vail. But a clear Inference we have out of *Leviticus*, where, upon the Expiation Day, the High-Prieſt was to take a Cenſer full of Burning-Coals of Fire from off the Altar before the Lord, and his hands full of ſweet Incenſe beaten ſmall, and bring it within the Vail. *Exod.* 40. 3, 21, 23, 26. *Lev.* 16. 12.

If the Altar ſtood within the Vail, then it were abſurd to ſay thus, that *Aaron* took a Cenſer of Coals from off the Altar within the Vail, and brought it within the Vail. But when as its Poſition was without, it's properly ſaid, that with theſe prepared things he went from the Altar into the Oracle within the Vail, to burn ſweet Odours. Again the Text ſays, that after the High-Prieſt had done ſprinkling the Mercy Seat, with the blood of the Bullock, and the Goat, 7 times, that he ſhall go out unto the Altar, that is before the Lord, and put blood upon its Horns, and ſprinkle it 7 times. If ſo be then *Aaron* muſt go out of the moſt Holy Place, before he can come to this Altar: It's evident, that the Altar did not ſtand within the Vail. Thus much I deſired to add, to that common and urgent Argument, of the daily burning of Incenſe by every inferiour Prieſt, in his courſe upon this Altar, who could not have admiſſion within the Oracle, being open onely once a year, and to the High-Prieſt onely on the ſolemn day of Expiation. For ſo we find the High-Prieſt, and eighty inferiour Prieſts, with King *Uzziah*, at this *Incenſe-Altar*; who durſt not go into the Oracle, 2 *Chron.* 26. 17. Now that *Solomon's* Altar was placed alſo in the Holy Place, appears by the Text alleadged, which ſays it was ſituate by the Oracle, implying, that it was not within it, 1 *King.* 6. 22. *Lev.* 16. 18.

There is nothing worth anſwering, that I know of, which can be oppoſed, but that foreſaid place of the Apoſtle, where it's ſaid, concerning the *Golden Cenſer*, that it was in the moſt Holy Place. To which, I ſay, either it is to be underſtood of that *Cenſer*, that was thus brought into this Oracle within the Vail once a year by the High-Prieſt, and ſo may be truly ſaid to be in the Oracle, though not conſtantly, yet at ſolemn times; or elſe we muſt think of ſome other Interpretation. For whereas this may be conceived by ſome but an evaſion; becauſe the Apoſtle ſeems by the word ἔχουσα, not to note a Temporary, but conſtant poſſeſſion, not onely *ad uſum*, but *ad ſitum*: for that the very ſame word, ἔχουσα, in the ſame verſe, is ſpoken of the Pot of Manna, which, who knows not but continued many 100 years within the Pot. There be ſome, therefore, would expound the word, θυμίαμα, for the Altar of Incenſe it ſelf: But are forced to do violence to the word. For in all the Septuagint Bible, I think they cannot manifeſt one place, where it is by them put for the Altar, whoſe *Greek* it's known, that the *New Teſtament* Pen-men chiefly follow. Nay, in its native ſenſe, it ſignifies Incenſe onely, and, by a Metonomy, the *Cenſer* wherein it was put. But to admit a double Trope to ride upon one word, is as harſh, as rare. Wherefore, to reconcile this place to the *Old Teſtament*, I take it to ſignifie a *Cenſer*: For ſo the Epithete [*Golden*] challenges it from its native ſignification of Incenſe: And I humbly conceive, that poſſibly we may underſtand by it the *Cenſer of Aaron*, wherewith he burned Incenſe, when two hundred and fifty men, with their *Cenſers*, were appointed, by God, to try with him, who it was that God had appointed to that Office. After the two hundred *Heb.* 9. 4. *Numb.* 16. 17.

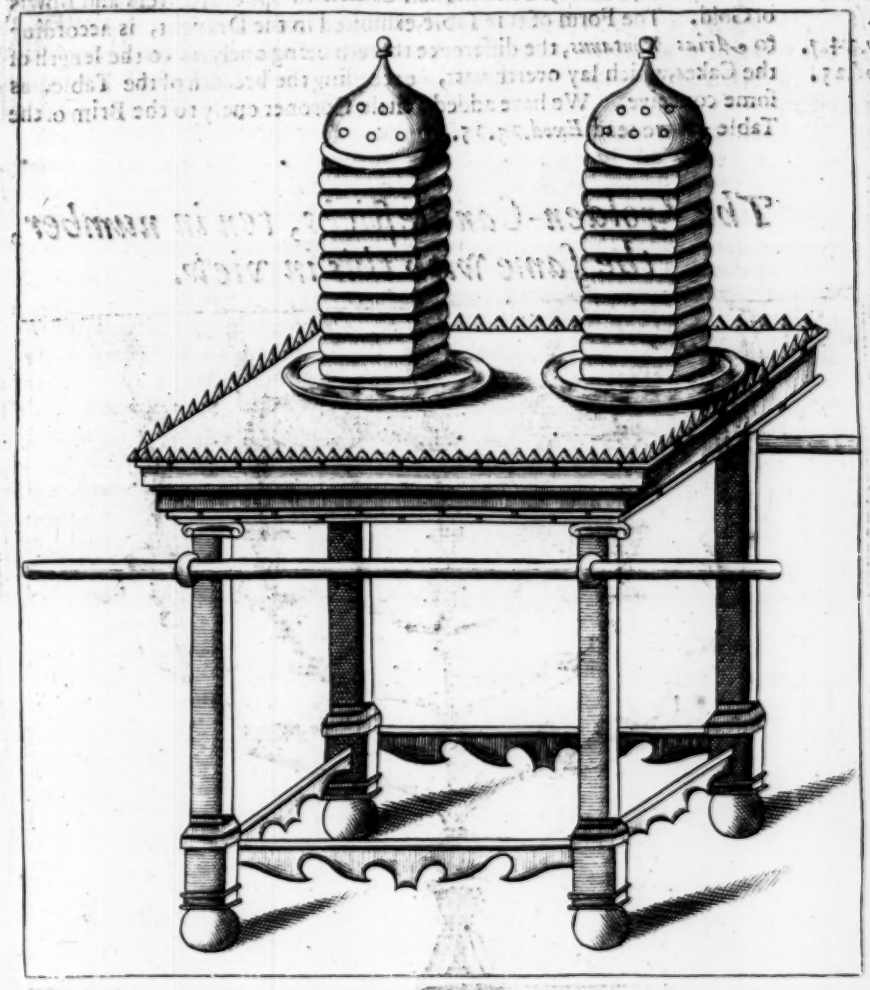
Ver. 25. and fifty men were consumed by Fire, their *Censers* were hallowed, and
Ver. 38. Plates made of them for the Altar, for a sign to the Children of *Israel*. Now, though the Text in *Numbers* does not tell us that *Aaron's Censer* was particularly laid up: yet, if we interpret this place in the *Hebrews* of that *Censer*, it is no way repugnant to any Scripture, nor to the Analogy of Faith: But helps exceedingly to inlighten and reconcile that place. I am the more induced to incline to it, because it is joyned with two other things, *viz.* the *Pot of Manna*, and *Aaron's Rod*: both which were laid up there, as a token of their Murmuring and Rebellion against the Lord, being two miraculous Effects, which God produced presently, upon their murmuring, to demonstrate the Omnipotent Presence of the Divine Majesty, against whom, and His instituted Ministers, they had so grievously murmured. So then, after this grand murmure of *Korah*, there being two Miracles produced; the one, the swallowing up of many in the Earth; the other, the burning of two hundred and fifty, by fire, from Heaven: for the remembrance of it, this *Censer*, possibly, was added, as another Token, together with the *Pot of Manna* and *Aaron's Rod*, to be laid up in the Oracle before the Lord. There is nothing to be objected against this sense, but that because the *Altar of Incense* is omitted, *ver.* 2. therefore it's brought in *ver.* 4. and to be understood to be within the second Vail, *quoad usum*, onely. To this I answer, That the Altar standing without the Vail, *Aaron* might take this *Golden Censer* that lay within the Vail; and with it taking Fire-Coals off the Altar, and Incense in his hands, come and perfume the most Holy Place. I dare not be peremptory, in this point; although that a certain *Golden Censer* lay in the Oracle, constantly within the Vail, according to the express terms of the Apostle, is the mind of Learned *Mr Weemse*, in his Exposition of the *Ceremonial Laws*, *pag.* 48. However it be, I submit my Conjecture to all sober and learned persons; having, I hope, before evinced the true Position of the *Altar of Incense*, to be without, but near the Vail, which we now proceed briefly to describe.

Exod. 30. 1—10. The *Altar of Incense*, which *Moses* made, was, for matter, of *Shittim*-Wood, and over-laid with pure Gold round about. For form, four-square: For quantity or measure, two Cubits high: And as for length and breadth, one Cubit in each. It had a Crown of Gold round about, four Horns, two Rings, and two Staves. There be some hold, that *Solomon* vased the ancient one of *Moses* with Cedar, and so made a larger over it. A pretty fancy quickly vented: Whereas we shall find expressly, that *Solomon* made one compleat.

1 *Chron.* 18. 28. For, first, we read, that *David* prepared refined Gold, by weight, on purpose for the *Altar of Incense*. Besides, when the Scripture says, that the
1 *King.* 8. 4, 6. Priests brought up the Ark, and all the Holy Vessels of the Tabernacle; It
2 *Chron.* 5. 5, 7. mentions onely the carrying of the Ark into the Temple, though Negative Authority is not absolutely Cogent; yet when as *Solomon* is written to have made another, and this is not mentioned to have been brought into the Temple, but rather laid up in some of the Chambers, I think we may safely shut *Moses* his Altar out of this pregnant Belly of *Solomons*. That *Solomon* made one is expresly mentioned in two distinct places; and in a 3d
1 *King.* 7. 48. place, that the inward material was of Cedar, and over-laid with Gold.
2 *Chron.* 4. 19. How large it was, we read not, if we may double the quantity of *Moses* his
1 *King.* 6. 20, 22. Altar, it may be we may not transcend the limits of Truth: but it is best of all to be silent with Scripture.

The

The Tables *of* Shew-Bread.



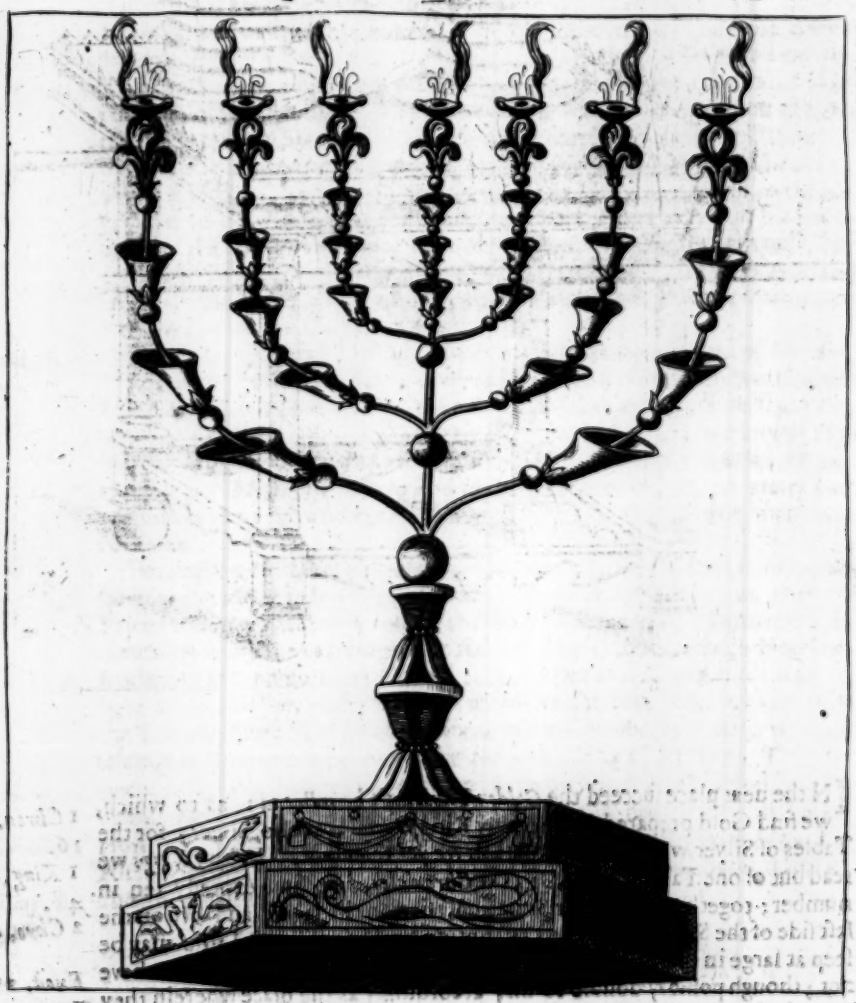
IN the next place ſucceed the *Golden Tables of Shew-Bread*: as to which, we find Gold prepared for them by King *David*; as alſo Silver, for the Tables of Silver, whoſe uſe or ſituation we yet read not. In the *Kings* we read but of one Table: But, in the *Chronicles*, we find expreſly ten in number; together with their Situation, five on the right, and five on the left ſide of the Sanctuary. The Deſcription of *Moſes* his one Table may be ſeen at large in the Book of *Exod.* But the Dimenſions of *Solomon's* we have not; though poſſibly double to his, according ly as the place wherein they were ſet was double to his in capacity. Some think that *Moſes* his *Golden Ta-*

1 *Chron.* 28. 16. 1 *King.* 7. 48. 2 *Chro.* 4. 8. *Exod.* 25. 23——29.

2 *Chron.* 4. 19. Dr. *Lightfoot*, c. 14. §. 5. *Lev.* 24. 7. *Exod.* 25. 29.

ble was one, and the nine reſt were according to that size, wherein we ſhall be utterly ſilent. The uſe (we read) was to ſet the *Shew-Bread* upon them. On each Table, there were ſet twelve Cakes, ſix in a Row, one upon another. They were ſquare, and not round, as uſually figured, with a Golden Diſh of Frankincenſe, on the higheſt Cake, with Spoons, Covers, and Bowls of Gold. The Form of this Table, exhibited in the Draught, is according to *Arias Montanus*, the difference therein being onely, as to the length of the Cakes, which lay overthwart, exceeding the breadth of the Table, as ſome conceive. We have added a little Coronet onely to the Brim of the Table; as we read, *Exod.* 25. 25.

The Golden-Candleſticks, ten in number, the ſame with this in view.



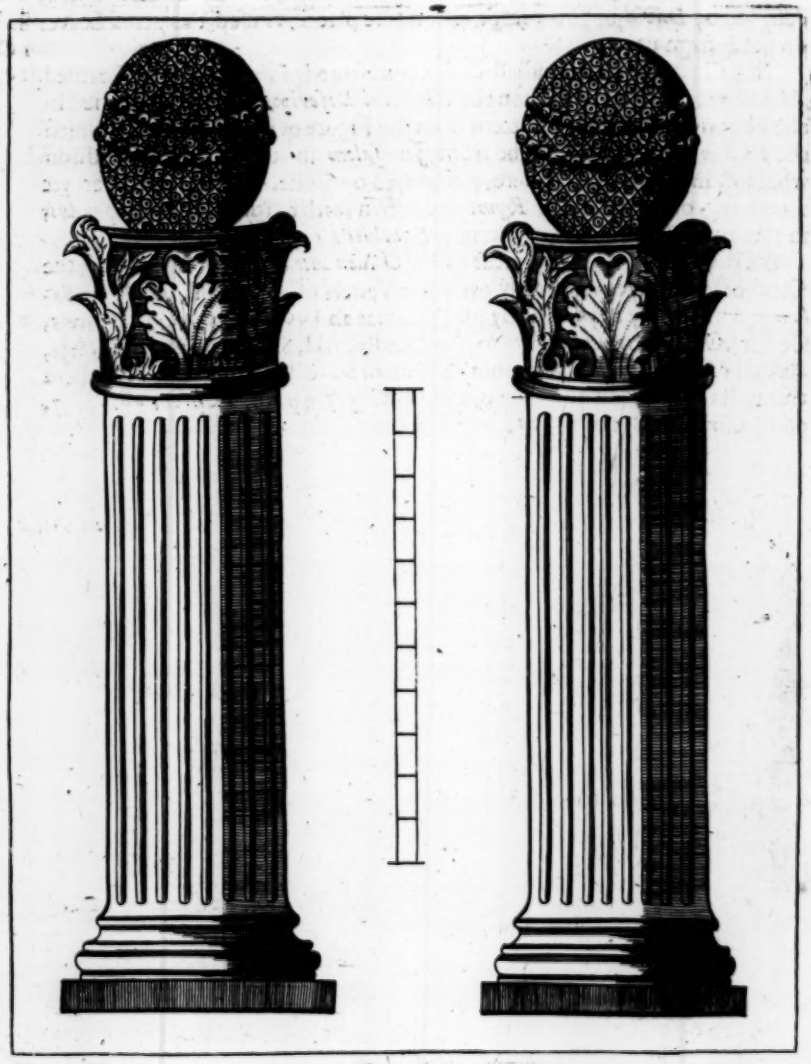
The laſt things to be mentioned, are the Candleſticks. Their matter was of pure Gold prepared by King *David*. Their faſhion, probably, like that of *Moſes*. Their number was expreſly ten. Their ſituation was five on the right ſide, and five on the left ſide of the Houſe, that is, of the Sanctuary, even as in *Moſes* Tabernacle; the Lamps are ſaid to ſhine without the Vail of the Teſtimony, *Lev.* 24. 3. In their height, and the extenſion of their Branches, Scripture is ſilent; Beſides theſe, there is mention made of Silver Candleſticks deſigned by *David*, but how large, and where placed, or uſed, the ſacred Leaves do not inform us.

1 *King.* 7. 49. *Exod.* 25. 31. 1 *Chron.* 28. 15. 2 *Chron.* 4. 8. 1 *Chron.* 28. 15.

The Figure of the Candleſtick here preſented, is according to Learned *Montanus* his Conjecture upon the *Moſaical Deſcription*. We have varied in the Foot onely, taking our pattern from the Figure of that Candleſtick, which the *Roman* Emperour brought from *Jeruſalem* in triumph; the faſhion whereof, in ſome good meaſure, pourtrayed on Stone, is, as I remember, yet remaining, or very lately, at *Rome*; and drawn forth to the life by *Villalpandus*, in that noble Book of his, concerning *Ezechiel's Temple*.

Beſides all this, for the ſervices of the *Golden Altar*, the Tables and the Candleſticks, there were many excellent Veſſels of pure Gold, made by *Solomon*, which were appointed by his Father: as an 100 Baſons of Gold, Bowls, Cenſers, Cups, Flowers, Lamps for the Candleſticks, Snuffers, Spoons, Tongs, and all of pure Gold, beſides ſome Baſons of Silver; as may appear to them that will examine theſe enſuing places, 1 *King.* 7. 49, 50. 1 *Chron.* 28. 13, 17. and 2 *Chron.* 4. 8, 20, 21, 22.

The two Pillars ſtanding in the Porch of the Temple.



1 *King.* 7. 15. *Jer.* 52. 21. 1 *King.* 7. 19

NExt, in view, come the two famous Pillars which ſtood in the Porch of the *Temple*; and were, for Matter, Braſs; for Form, Cylinders; for Height, 18 Cubits a piece; for Compaſs, twelve Cubits; for Diameter, about four Cubits, which is conceived to be the meaning of that expreſſion, *That they were four Cubits in the Porch*, that is, the Chapiters were four Cubits Diameter;

Diameter, and ſo the Braſs Cylinder under them, taking up ſo much ground-room in the Porch. But ſome there be, who would have the meaning to be this, that the Lilly-Work, which hung over the Pillars, was four Cubits deep round about the Chapiters. Indeed, the Chapiters ſeem to be of an Oval Form; for, their Diameter, in their middle, was four Cubits, and their Height five, if we compare the 1 *King.*7.16. with the 19. *ver.* For having declared the meaſures of the Pillars, *ver.* 15. He proceeds to deſcribe the Meaſures & Ornaments of the Chapiters, & tels us, *v.* 16. that the height of each was five Cubits; and then mentioning ſome of their Ornaments, goes on to tell us, that the top of the Pillars (where they were placed) was of Lilly-Work, and that the Chapiters thus ſituated on the top of the Pillars, which had a compaſs of Lilly-Work at their upper edge, were four Cubits, that is, in their middle Dimetient Line, and ſo were about twelve Cubits round, like unto the Pillar beneath. So that we may read and point the 19th verſe thus, [*And the Chapiters which were on the head of the Pillars of Lilly-work, were in the Porch four Cubits*] that is, did comprehend in the Line meaſuring their Belly, as much as would take up four Cubits on the Floor of the Porch. So that מַעֲשֵׂה שׁוֹשָׁן *Opus Lilii*, is by appoſition to be conſtrued with רֹאשׁ חַעַמּוּדִים *Caput Columnarum*; and the other words, [*Four Cubits in the Porch*] are to delineate the quantity of theſe Chapiters that ſtood on the Lilly-wrought head of the Pillars. The Accounts for this Conſtruction may be two-fold.

Firſt, becauſe this Verſe aimes not at the mention of the Lilly-work on the Pillars: for if it did, then were it ſuperfluous to mention it again, as a particular work by it ſelf, *v.* 22. Wherefore it ſeems, that this verſe aims rather at the Deſcription of the Chapiters ſet upon that Lilly-work, which are the principal things, and ſo more nicely deſcribed, the Lilly work being but an Ornament. But,

Secondly, if the hole of the Chapiter reſting on the Pillar with this Lilly-work ſuſtaining it, were as large as the Pillar it ſelf, as is affirmed by ſome, to let in the top of the Pillar; and that this Lilly-work, on the top of the Pillar, in a circling Border, ſtood out four Cubits in the Porch, at the bottome of the Chapiter, faſtned to the top of the Pillar: then will there ariſe twelve Cubits Diameter, that is, four of the Pillar, and four on each ſide of this Lilly-work, and ſo the pillars will be ſhut out of the Porch, which was but ten Cubits broad, 1 *King.*6.3.

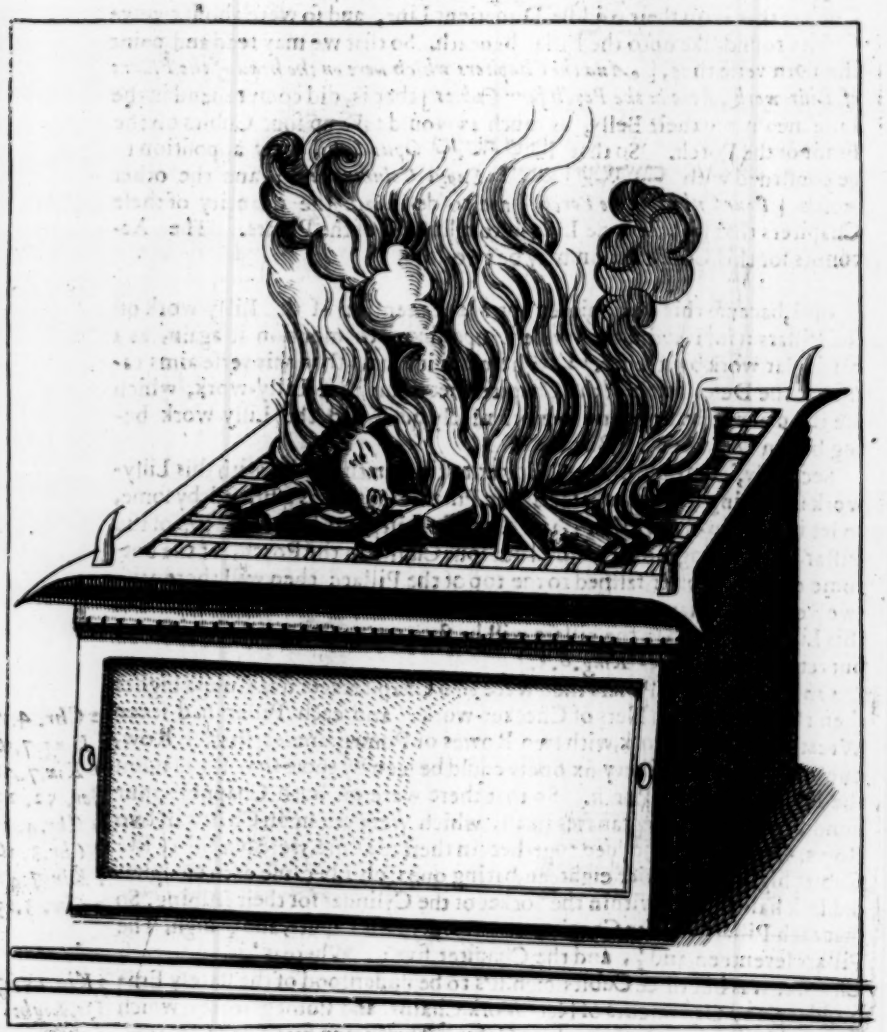
On the top of the Pillars then were two Chapiters, of five Cubits higher then the Pillars with Nets of Checker-work; and each Pillar had ſeven Wreaths of Chain-work, with two Rowes of Pomegranates; in each Row, one hundred; but ninety ſix onely could be ſeen by thoſe that ſtood upon the Pavement of the Porch. So that there were on both Chapiters four hundred goodly Pomegranates in all, which were put upon Chains in two Rows. Both Pillars, joyned together, in their meaſure, were but thirty five Cubits high, that is, twice eighteen, bating one Cubit, becauſe each Chapiter did ſink half a Cubit within the Socket of the Cylinder for their faſtning. So that each Pillar, with its Chapiter, was twenty two Cubits, and ½ high. The Pillars ſeventeen, and ½, and the Chapiter five: Whereas 'tis ſaid, each Chapiter was but three Cubits high, it's to be underſtood of the ſtately Embroidery, and Ornaments of Net-Work, Chains, and Pomegranates, which were at the beginning of the third Cubit. Thus being fitted and prepared, they were placed within the Porch; the Pillar on the right ſide that is, the South was called *Jachin*, being the future *Hiphil* from כּוּן *ſtabilire*, He ſhall eſtabliſh: noting the fixedneſs of this pillar upon its Foundation,

2 *Chr.* 4.12. 1 *King.*7.16. 1 *King.*7.41. *Jer.* 52. 23. 2 *Chr.*4. 13. 2 *Chr.*3. 16. 1 *King.*7.42. 2 *Chr.* 3.15. 2 *King.*25.17. Dr. *Light-foot*, pag.61.*&c.* 1 *King.*6. 21.

and that on the left hand, or on the North ſide, was called *Boaz*, in *Hebr.* ——— בֹּעַז being compounded of ב in it, and עז ſtrong, or potent, from עזז to ſtrengthen, or fortifie: Denoting the ſtrength and firmitude of that ſtately piece of Braſs. Theſe famous Pillars, though never ſo ſtrong, were broken in pieces, and conveyed to the City of *Babylon*; but Saints, that are Spiritual Pillars in the Houſe of God, ſhall go no more out of that Heavenly Temple.

1 *King.* 7, 21. 2 *King.* 25. 13. *Rev.* 3, 12.

The Altar of Braſs.



Of

Of the Veſſels in the Prieſt's Court.

THe moſt uſeful of all the Spectacles in this Court, and which fell under daily imployment, was, the famous Altar of Braſs, which was twenty Cubits long, twenty broad, and ten in height. Its Situation was before the Porch, that is, full East of it, whereon the Sacrifices were offered to God. The place of it is confirmed by that paſſage of the Prieſt's weeping between the Porch and the Altar. As to the Sacrifices, we read of many Inſtruments that were made for them; as Fleſh-hooks of Gold: alſo Pots, Shovels, and Baſons of bright Braſs. Two things I would add; Firſt, that probably, this Altar was made within of Stone, but unhewen, according to God's command, and plated over with Braſs. Secondly, That whereas God had commanded the Prieſt ſhould not aſcend by ſteps to his Altar, and ſeeing this of ten Cubits was ſo high, as far exceeded the ſtature of the talleſt High-Prieſt: ſome think it was but three Cubits high, as the Altar of *Moſes* was (where, by the way take notice, the ordinary ſtature of man being but ſix foot, as *Vitruvius*, and others, have of old written, that is, about two yards of our meaſure; and this Altar being but a yard and half, we learn ſomething of the quantity of a Cubit; whereof otherwhere) Now that it is ſaid to be ten Cubits high, it is to be underſtood, ſay ſome, in reſpect to the Court of the people, which was ſeven Cubits lower then this of the Prieſts. But I rather incline to think, there was, as under the ſecond Temple, an eaſie aſcent by a declivity on the South ſide, though not by ſteps.

1.
2 *Chro.* 4. 1.
2 *Chro.* 8. 12.
Joel 2. 17.
1 *Chr.* 28. 17.
2 *Chr.* 4. 11.
1 *King.* 7. 45.
Exod. 20. 25.
Deut. 27. 5.
Exod. 20. 26.

The Brazen Scaffold.

Next ſucceeds the Brazen Scaffold, whereof we have given no Icon, or Pictural Figure, becauſe it was not of ſacred uſe in it ſelf, but onely ſerved the King in his Temple-approaches unto God. As to its Deſcription then it was five Cubits long, five broad, and three high, being exactly, according to the proportion of *Moſes* his Brazen Altar, I cannot ſay, 'twas the ſame, becauſe the Text ſpeaks expreſly, that *Solomon* made it for to ſtand upon and kneel in prayer at the ſolemn Dedication of the *Temple*. Neither will I be peremptory, that it ſtood in this Court of the Prieſts: though theſe paſſages of Scripture ſeem to favour it.

2.
2 *Chr.* 6. 13.
Exod. 27. 1. & 38. 1.

Firſt, the Author of the Book of *Chronicles* acquaints us, that it ſtood in the middeſt of the Court, and that *Solomon* being upon it, is ſaid to ſtand before the Altar of the Lord: which Altar, together with the Court and Temple, he was now about to hallow with his prayers and ſacrifices. So that, as the Altar of Incenſe is ſaid to be before the Oracle: and the Altar of Braſs before the Porch, that is, East of them, and nigh to them: ſo this, before the Altar, ſtood East of it, but nigh unto it.

2 *Chr.* 6. 13. *v.* 12.

Secondly, The Scripture ſayes, that after prayer (which was made upon this Scaffold) He aroſe from before the Altar, which implyes, his nearneſs to it, according to the uſual *Hebraiſm* of that phraſe. Now whereas it may be here objected, that the King being no Prieſt, might not enter into that Court.

1 *King.* 8. 54.

I answer, though ordinarily he might not, as some conceive; yet upon extraordinary service, it's probable *Solomon* might and did. Nay, being at the Dedication, to offer Sacrifices, (that is, by mediation of the Priests service) why might not he draw nigh to his Sacrifices, as well as any private man in his particular time of offering up any Sacrifice to God. However, in the placing of this Utensil, I freely submit to the censure of the Learned, in *Jewish Antiquities*: as also whether *Adrichomius*, in his Holy Land, placing it in this Court *pag.* 161. annexing a citation of *Hierom* to that purpose, is to be trusted in this particular; an Author, I confess, ordinarily too magisteriall in his assertions.

2 *Chro.* 7. 7. Dr. *Lightfoot*, *Second Temple*, *pag.* 283.

To conclude, It is supposed, that the King's Pillar, mentioned in the Sacred Story, was annexed to this Scaffold, whereon the King did sit or stand, or kneel, as occasion was, before the Altar. Of which you may read in the life of *Joash*, and *Josiah*, Kings of *Judah*, 2 *King.* 23. 3. In the life of *Joash*, it is particularly written, that the King stood at his Pillar, in the entring in, 2 *Chron.* 23. 13. that is, near the entring into the Priests Court. For if we carefully observe the 10th *verse*, we read, that the people, with their Weapons, were placed along by the Temple and the Altar, round about the King: and where should this be, but in the Priests Court, where the Covered Temple, and the Altar stood. Besides, to remove one Objection, these people, *verse* 10. are called the *Levites*, with their Weapons compassing the King, *verse* 7. Besides, after this, when *Athaliah* was come into the House of the Lord, that is, the first Court, *verse* 12. *She looked, and saw the King standing at His Pillar near the Entry of the second Court*, v. 13. *and cryed, Treason, Treason. Then Jehojadah brought the Captains of the Host*, v. 14. *that were about the King in the Inner-Court, out into the other Court, and pursued* Athaliah, *and slew her.* But I freely resign up this Conjecture, to the Learned and diligent Inquirer.

The Brazen-Sea.



THe third Utenſil to be mentioned, is the brazen Sea, ſometimes called the molten Sea of Braſſe, a moſt rare and admirable piece: caſt in the clay ground between *Succoth* and *Zarthan*, in the plains of *Jordan*. For the matter; it was of pure bright Braſſe: For form, *Villalpandus* following *Joſephus* apprehends it to have been hemiſpericall: ſo doth *Procopius Gazeus* in his notes upon the Kings, καὶ ἡ θάλασσα ἔχει ἡμισφαίριον. To this agrees *Torniellus* in his annals, *&c.* which conjecture they conceive to be favoured and countenanced by that expreſſion of Scripture which tells us that it was round all about. But ſome more properly expound that expreſſion of the brim onely, whereas beneath it might be fourſquare: becauſe we read of twelve Oxen on which it reſted: Every 3 Oxen facing each of the four winds, and having their hinder parts inward, under each ſquare of the bottom of this great Veſſel, and thence do conjecture, that for three Cubits high it was fourſquare, and for the 2 higheſt Cubits it was round. *Petrus Commeſtor* in his *Hiſt. Scholaſtica*, hath yet another conjecture about the externall form of this Veſſel in *Reg. l.* 3. *c.* 18. *viz.* That in its deſcent from the brim, it was continually narrower by degrees to the very bottom: So that in its *fundus* a line of ten Cubits would compaſs it about. Whence he learnt it, or how he can prove it, he doth not mention.

1 King. 7. 46.

In 1 *King. c.* 7. *p.* 158 *edit. Meur.*

1 King. 7. 23.

If either of theſe opinions ſhould prove true, then *Villalpandus* his inference, of the meaſure of the Hebrew Cubit, deduced from the compariſon of the cubitall dimenſions of this Veſſel with, and proportion to the number of Hebrew Baths contained within, it will be greatly weakned.

We will not yet at preſent bid an utter farewell to *Villalpandus* his Cubit, raiſed from his apprehenſion of the figure and ſhape of this Veſſell as ſphæricall: Although it doth not conſiſt with the Quantity of a Cubit or a Bath, deduced from other foundations: On which, as a more certain ground, we may build the Extent of the cubitall meaſure, and the capacity of this Veſſell, according to the method propoſed by *Agricola*, in his Tract *De reſtituendis Ponderibus & Menſuris*, and by learned *Mr. Greaves*, at the end of his Roman Foot, which is this, that from the externall meaſure of ſome cubed Veſſell of the Hebrews, we may find the quantity of the Cubit, and conſequently of the Bath, and thereby at length prove that this Veſſell was not σφαιροειδὴς but rather σφαιροειδὴς, or like a cone cut off in the midſt. But this I leave to another diſquiſition.

Beſides, as to *Villalpandus*, it ſeems that according to his own hypotheſis of a hemiſphæricall figure, he commits a groſſe paralogiſm in multiplying half the circumference, thirty, by half the Diameter, ten, to find the Area: And then the Area, ſo found, he multiplies by the third part of the Diameter, all which he performs by ſemi-cubits, which I ſhall manifeſt onely as to the Area at preſent. For if multiplication be made by ſemi-cubits, then the Area will prove to be 300 ſemi-cubits, and conſequently 150 Cubits, whereas if you work it by entire Cubits, there iſſues but 75 Cubits of the Area of the great circle, whoſe circumference is 30, and Diameter ten, as this Brazen Sea is deſcribed to be, which is only laid down in roundnumbers, & not according to exact geometrical proportion. But to leave this at preſent. The capacity of this Veſſel in one place is ſet out at two thouſand Baths, in another at three thouſand. Which is thus ſolved by ſome learned men, that the ordinary filling was onely with two thouſand Baths, but if you would fill it up to the very brim, it would then contain three thouſand, which ſolution the Hebrew phraſe in the Chronicles ſeems to import clearly מַחֲזִיק בַּתִּים שְׁלֹשֶׁת אֲלָפִים יָכִיל, *Fortifi-*

30 *Semicubits.*
10 *Semicubits.*
300 *The Area of Semicubits.*
15 *Cubits.*
5 *Cubits.*
75 *Area.*

1 *Kin.* 7. 23.

1 *Kin.* 7. 26.
2 *Chron.* 4. 5.

cant,

cans, *Batos ter mille continebat*; If you ſtrengthen or fill up its meaſure it contained 3 thouſand Baths. Indeed *Villalpandus* labours to untye the difficulty by a double Bath, the one being in proportion ſeſquialtera to the other. Some think to unriddle it by dry and liquid meaſures: which might eaſily be refuted in a proper place: the whole diſcourſe we ſhall at preſent referr unto the Treatiſe of the Hebrew Meaſures. The Quantities of this brazen Veſſell in Scripture are as followes, its Diameter ten Cubits, its Semidiameter five Cubits, its Circumference thirty, its Craſſitude a hand-breadth. Now it's known that the circumference of a Circle, is more then triple to the Diameter by ſuch a proportion, as is greater then $\frac{10}{71}$ and leſſe then $\frac{1}{7}$ of the ſame. As you may read in *Archimedes* his acure Tract called, Κύκλου Μέτρησις, in theſe words, Παντὸς κύκλου ἡ περιμετρος τῆ διαμέτρῳ τετραπλασίων ἐστὶ, καί ἐστι ὑπερέχει ἐλάσσονι μὲν, ἢ ἑβδόμῳ μέρει τῆ διαμέτρου, μείζονι δὲ ἢ δέκα ἑβδομηκοστομόριοις. Together with *Rivaltus* his Comment ſet forth at *Paris* 1615 in *folio*, *pag.* 139. But the neereſt rationall proportion between them is as 7 to 22 and accordingly, if 10 be the Diameter (as here in this brazen ſea) then the Circumference will prove to be thirty one Cubits and $\frac{3}{7}$, which will again exceedingly diſturb the exactnes of *Villalpandus* his Cubit: who though he do grant the Scripture not to ſpeak geometrically in this point: yet, to raiſe the fabrick of his Cubit, he proceeds by theſe round and vulgar numbers to the ſtating of his Cubit for Temple Meaſures: which being built on ſuch an unſound Baſis can give little hope of ſatisfaction to any curious enquirer. 1 *Kin.*7.23. 1 *Kin.*7.26.

But to proceed. The Brim was wrought like the Brim of a cup with flowers of Lillies. Under the Brim of this Veſſell there were brazen knops about ten in a Cubit compaſſing the Sea round about, in the ſimilitude of Oxen, theſe were caſt together with the Veſſell, for its beauty and ornament. 1 *Kin.*7.26. 1 *Kin.*7.24. 2 *Chro.* 4.3.

It ſtood upon 12 brazen Oxen, three whereof, with their faces together toward the Eaſt, beheld the glorious Sun, when he gilded the Temple with his orient beams: the reſt, mean while, with their lowd bellowings, flaming out of their brazen lungs, made an ecchoing thunder to leap about the Pavements, Walls, and marble Porches, awakening the careſull Prieſts and haſtning them to the morning ſervices. 2 *Chro.*4.4.

As to the ſituation of this famous Sea: It was ſet, ſayes our Engliſh tranſlation, on the right ſide of the Houſe Eaſtward, over againſt the South, or as it is deſcribed in the Chronicles, On the right ſide of the Eaſt end over againſt the South, where we rendring the Hebrew מִמּוּל *over againſt*, have given occaſion to ſome to place it on the North ſide of the Prieſts Court, towards the North-Eaſt corner, whereas 'tis cleare out of many Authors that the Hebrews tooke the right hand for the South, and therefore it is that the ſame Hebrew word יָמִין ſignifies the *right hand* and *the South*, *Pſal.* 89. 12. *The North and South thou haſt created them*, 'tis in the Hebrew *The North and the right hand*, i. e. *The South*. So 1 *Sam.* 23. 19. and 2 *Sam.* 24. 5. Beſides, there is a clear place that may decide this point in hand, in the Prophecy of *Ezechiel*, where the Prophet ſaies, *the Waters came down from the right ſide of the Houſe, at the South ſide of the Altar*. So in *Ezekiel* 16. 46. *Samaria* (being North) is ſaid to be on the left, and *Sodom* (Southerly) is ſaid to be on the right hand of *Jeruſalem*. *Joſephus* alſo makes ſure work ſpeaking of the placeing the ten Lavers, and this Sea, in *Solomon*'s dayes: Πέντε δ' λετπους ἐξ ἀειστερᾶ μέρους τοῦ ναοῦ, στήσας δ' τοῦτο κατὰ βορέαν ἄνεμον, καὶ τούτους ἐν τῷ δεξιῷ πρὸς νότον ἀποβλέποντας εἰς τὸν ἀνατολὴν, *He placed five Lavers on the left ſide of the Temple: But this* (i. e. *the left ſide*) *was toward the North wind, and as many on the right hand Southward, looking* Ezek. 47.1. *Antiq. lib.* 8. *cap.* 2. *p.* 271. *G.*

looking towards the East. Ribera joyns with us in this account, saying, The South Wall is called the right side; as *Bede*, *Chap.* 8. and others have noted, because he that looks towards the East, hath the South on his right hand, the North on his left. Wherefore the 70. in this place, have rendred it, ἀπὸ κλίτους νότου. and the Vulgar Translation, *ad meridiem.* Those that please may read *Buxtorf*, *Pagnine*, *Mercer*, *Schindler* in *Pentaglott.* *majori*, *Avenarius*, and other Learned *Lexicographers*, in the word *Jamin:* who all agree, that the right side, among the *Jews*, is to be interpreted by the South. Seeing also that *Mimmul*, the word in the Text, is frequently used for *coram*, *versus:* I hope it will be accounted no immodesty if we, with the general consent of the most Learned in the *Hebrew* Tongue, declaring the right side, both in Scripture, and Jewish Authors, to be the South: I say, if we translate that place thus, [*on the right side of the house Eastward, towards the South,*] and so accordingly place it in the South-East corner of the Court of the Priests. The use of which Vessel is expressly declared to be for the Priests to wash in, which we may crave leave to expound by that expression of *Moses* concerning his Laver, that the Priests were to wash מִמֶּנּוּ *ex illâ*, out of it, that is, as the Vulgar Translation very well glosses it, *Missâ aquâ lavabant*, putting or pouring out water, they washed, *Exod.* 30. 19. and therefore we have exhibited the Picture of it with a *Syphon* and *Cock*, to let out water into any Vessel at liberty, to wash the hands and feet of the Priests, according to *Torniellus*, and others. That the Priests did wash their Bodies within this vast Vessel, seems very improbable.

1 *Kin.* 7. 39.

2 *Chr.* 4. 6.

First, from the great height of it above the Pavement, it being five Cubits higher, besides the thickness of the Brass, above the backs of the Oxen.

2. From its Sphæroidical Figure, according to the common apprehension, there being no place but the Center, for a Priest to stand in; and a hundred to one but his heels tript up, as he went in to such a decliving Vessel.

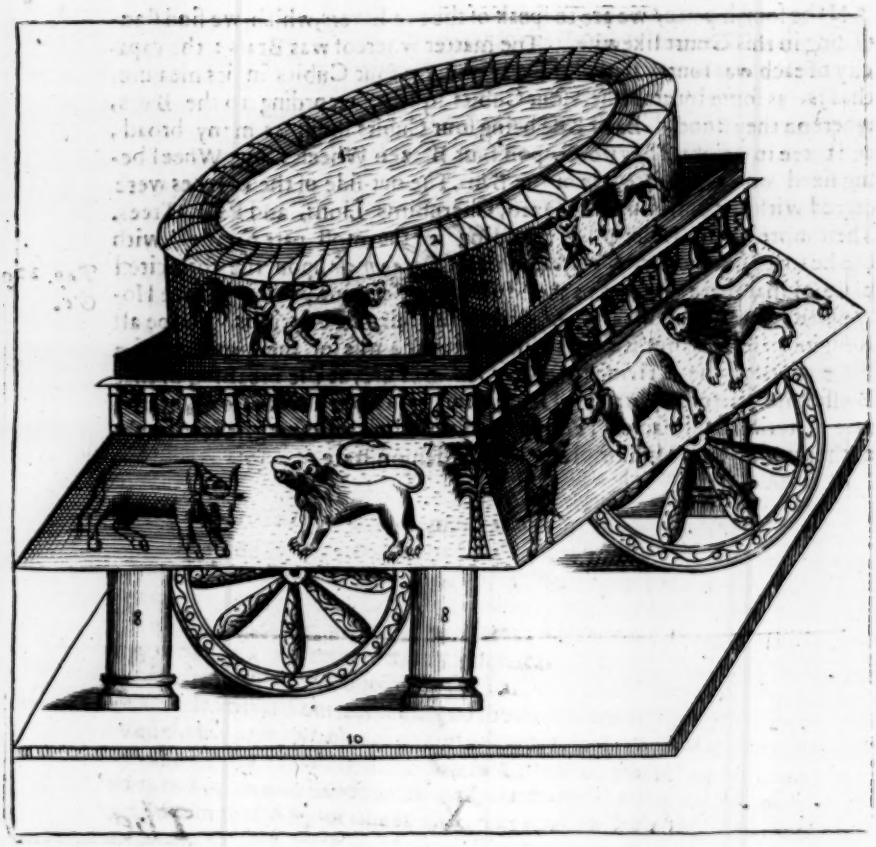
Thirdly, from the depth of the Water, which according to any of the imagined Figures of either exactly Sphærical, or Sphæroidical, or conical, or half square towards the bottome, and half of it round upward toward the brim: It will fall out, according to the usuall quantity of a Bath, that such a Vessel, that hath two thousand, (much more, if three thousand Baths) and hath also but such a Diameter, as ten Cubits at the brim, will serve to swim, rather then to stand in, and wash the body: so that unless the Priests had skill in that Art, for ought I see, they must be drowned, or dive to the bottome, to seek some *Rabbinical Treasure.* But herein, as in all other things, I shall freely submit to the Judgment of sober and learned persons; resting rather, at present, on this Conception, that the Priests did wash their bodies at, or in some moderate Vessels, which received the Water from Spouts, or Cocks, running at pleasure, and derived from this stately Sea of Brass. Now whereas the Figure expresses a short Columne of Brass, with a broad Foot resting upon the Oxen, we have done it in connivence to *Torniellus*, rather then my apprehension, conceiving rather, that the Fundus, or bottom of the Vessel, rested immediatly upon the Oxen.

IN

Of the ten Lavers, with their Appurtenances, ſtanding in the Prieſts Court.

IN the fourth place, we are to ſpeak of the ten Lavers, which we find ſtanding in this Court likewiſe. The matter whereof was Braſs: the capacity of each was fourty Baths. Every one was four Cubits in its meaſure, that is, as ſome interpret it, four Cubits ſquare, according to the Baſes, whereon they ſtood. Each Baſe being four Cubits long, as many broad, and three in height. They ſtood upon four Brazen Wheels: one Wheel being fixed on each ſquare ſide of the Baſis. The out-ſide of theſe Baſes were carved with the Similitudes of Oxen, Cherubims, Lions, and Palm-Trees. Their more ample Deſcription (running for the moſt part parallel, with the Learned Pen of Dr. *Lightfoot*, in his *Paraphraſe* upon the fore-cited place) I ſhall here ſubjoyn in theſe following Sections; for ſeeing the Holy Spirit is pleaſed to enlarge very amply in their Deſcriptions, I hope all Religious and Devout Readers will not think amiſs of the expence of a little time for the ariving in ſome good meaſure, at the meaning of that Bleſſed Spirit, in the intricate Deſcription (as to our Tranſlation) of that rare material of this ſacred Temple in this method following, accordingly as the enſuing Pages will more evidently demonſtrate. *Pap.* 229, *&c.*

The Figure of one of the Lavers.



1. The Water in the Laver.
2. Its Lilly-like Lip.
3. The Upper-Border.
4. The Upper-Base.
5. The lower Border.
6. The Railes.
7. The sloping Shelves.
8. The underpropping Pillars.
9. The Wheels.
10. The Ground plate.

A Deſcription of the Figure and Compoſition of the ten Baſes, *with their* Lavers.

HEre let it be premiſed, that ſeeing every one of the ten Baſes, and their Lavers, were of the ſame External Form, and internal matter, we may view the Faces of all of them in the Glaſs of one and the ſame particular Deſcription exhibited in theſe following Sections, or Paragraphs; wherein, for the main, we ſhall follow Learned D. *Lightfoot*, as near as may be, in the ſame foot-ſteps, craving leave to vary ſomewhat from him in our method and form of words; and, in ſome other, though not a very ſenſible or grand difference. *Second Temple*, p. 229.

1. *A Flat Piece of Braſs.*

¶ 1. In the firſt place then, there were ſtately pieces of Braſs provided for this uſe, taking up, in their Dimenſions, four Cubits in breadth, and the ſame in length, being ſtyled in the Hebrew Text מְכֹנוֹת *Machinæ*, the *Machinations of Braſs*, if we may have leave ſo to term them, in reſpect to the rare vaſtneſs of their Bodies. The thickneſs of them is not ſo ſufficiently mentioned in the Text, as to take away the Foundation of Conjectures. Wherefore ſome have apprehended the height mentioned in the ſame verſe, to hint out and imply the Craſſitude inquired after. But the greatneſs of ſuch a weight, and the conceived uſeleſsneſs of ſuch a thickneſs, as three Cubits recited in that Text, inclineth others to give in a different conſtruction of theſe words, as if the height there mentioned, ſhould not reſpect the main body it ſelf of the Baſe, but relate rather to the diſtance of the Earth beneath, from the ſummity or edge of its upper Surface. From which Conjecture as being moſt probable, and, in ſome meaſure, deducible out of the Altitude of the Wheels, to be treated of in their place and order: The thickneſs of theſe huge flat pieces of Braſs will be evinced to conſiſt but of one Cubit and half, which will prove vaſt and conſiderable enough to our purpoſe. 1 *King.* 7. 27.

2. *The Borders.*

¶ 2. In the next place, upon conſultation with the fore-mentioned Text, we find in our Tranſlation mention made of certain Borders, termed in the Original מִסְגָּרוֹת and turned by *Montanus*, *Clauſura*, or *Shuts of Braſs*, from סָגַר to *include*, or *incloſe*. The 70. uſe the words συγκλεισμὸς & συγκλείσματα, to expreſs the force of the *Hebrew* much to the ſame purpoſe. But *Junius* fancies an elegant *Vitruvian* terme, whereby to expreſs the mind of the Holy Spirit, according to his Conception, and calls them *Zophori* ἀπὸ τῶν ζῴων φέρειν, by reaſon of the Sculptures of the Similitudes of Lions, *Ver.* 28.

Lions, Oxen &c. in a most lively manner upon the out-side of these Brazen Borders. To proceed to their Description: There were provided certain pieces of Brass, of an oblong square, the length of each of their sides, extended almost to 4 Cubits, being joyned near to the outmost edge of the Horizontal Plain of the great Base, according (well near) with the length of that great Inferior Base: their breadth was but of half a Cubit, or thereabouts, standing upright, or perpendicular to the flat Base, making a right Angle at the bottom with the Base, in a perfect square Figure on all the four sides round about. This Brazen Border, for its more curious Ornament and Beauty, was engraven with Lions, Oxen, Cherubims, and Palm-Trees, which are not fully expressed in the Figure fore-going, by reason of its small quantity.

Ver. 28.

Ver. 29. & 36.

3. *The Ledges.*

¶ 3. On both sides of this upright Brazen Border, insisting perpendicularly upon the plane of the flat Base beneath, both the in-side and out-side of the Border thus curiously wrought with Image-Work, there stood in orderly Rows, little upright Brazen Columnes, or Bars; which in our Translation are termed [*Ledges*] but in the *Hebrew* Text they are styled, מִשְׁלַבֹּתָם or *Scaling Degrees*, much like the Rounds of a Ladder: The same word almost, being used by *Moses* in *Exodus* 26. *ver.* 17. and turned by *Pagnine* [*the degrees of a Ladder*] where the Holy Penman is sedulously describing the Tenons of the Boards of the Tabernacle, as set in order one against another, according to the words of our last Translation in that place. The 70. in this present Text (which we have in hand) renders the *Hebrew* word by, τὰ ἐξοχώματα, the *Out-settings*, or *Prominencies* of Brass: By some they are called *Gradus & Scala*; by *Junius*, *Tori Denticulati*, that is, Bars standing upright like Teeth. We may perhaps fitly express their Fashion to ordinary Conceptions, by the round-turned Rails of a Balcony: which, if we imagine to be double-railed with a thin upright Board let down betwixt them, may possibly give in a true apprehension of the form of these *Ledges* with their Borders, as they are called in our Translation. The height of which *Ledges*, or, more properly, *Bars of Brass*, standing upright in two Rows, and receiving betwixt the inner and outward Row, a Border, or four-square upright piece of Brass wrought with Images, and being much of the same height with the Bars, we read to have been about half a Cubit erected above the even Surface of the vast Basis beneath.

Ver. 28.

4. *The Upper-Base.*

Ver. 35.

¶ 4. Upon the Top of these *Ledges*, or *Bars*, standing thus upright, and inclosing the Brazen Border, both within and without, there was another flat piece of Brass provided; and being laid Horizontally, rested upon these *Ledges* and *Borders*. It is called in *Hebrew* כַּן מִמְּעָל, By the 70. ἐπάνωθεν onely; by *Junius*, *Fulcrum Superne*, and, by our Translators, (*the Base above*] and was lesser by much in all its Dimensions, than the interiour grand Base before-mentioned, over which it lay fixed upon the Brazen Pillars, parallel to it at the distance of half a Cubit.

The

5 *The Additions.*

¶ 5. At the bottome of the little Brazen Barres, and the Borders betwixt them, before described, beneath the Lions and Oxen, insculped upon those Borders, that is, even just where the Borders had their *Commissura*, or *Connexions* with the great Base, on which they stood erect: There were certain Additions of thin work fixed, as our Translators render the original word לויות: which *Montanus* is pleased to turn by [*Copulationes*] seeing it is derived from the Radix לוה *adhærere*, to cleave, or to be joyned to any other Workmanship, as an Appendix. The 70. in their Version, are taken with these words, ἔργα καταβάσεως, the *Works of Descension*, or the *Descending Workmanship*. *Junius* turns it by *Adjectiones*, or Additions, *viz.* of Beaten-Work, that is, declining, sloping, or shelving Plates of Brass, like those Pend-houses, which we use to fasten with Brackets, or otherwise, over Doors and Windows, or Drapers shops, to shoot off Rain and stormy Weather from the former, or to falsifie Lights, for the better vending of their spurious Commodities. These Plates of Brass, in this manner, fastned to the upper edge of the great Base (covering the superiour part of the Wheels, which stood under their inward declivity) were contrived into this declining posture, for that end to which they were designed, that is, to cast off the filth, when the Priests washed the several parts of the Sacrifices upon them with Water, taken either in Vessels for that purpose, or derived through Cocks and Spouts, out of the Laver it self, upon these thin Additions, Appendixes, or Pend-houses of Brass, if we may have leave so to name them: which, for their Ornament, and Beautification, were engraven likewise with the same Figures, wherewith the Borders, above-mentioned, were adorned. *Ver.* 29.

6 *The Wheels.*

¶ 6. Under these shelving Plates of Brass, thus described, stood the four Brazen Wheels of the great Base: For the thin Additions did not make their own inward Angle over-acute, least the outward decliving Plane should be too sloping to keep the parts of the Sacrifice upon them, and so create great molestation to the Priests in their continual trouble, to preserve them from falling down to the ground; but yet sufficiently steep to cast off the Water from them, and also so conveniently situated, that the Tops of the Wheels might admit of motion upon occasion, without grating upon the in-side of these thin Additions. Now these Wheels did not stand two on a side, as those of our Chariots and Coaches do: But every of the four sides of the Base had one Wheel annexed to it. Their Axle-Trees are described to have been joyned to the inferiour part of the body of the Base, and that the height of each Wheel was a Cubit and half, that is, the Axis, or middle of the Wheel, was of such a height: So that the whole Wheel, in the highest part of its Ring, or Circumference, did equal the Top of the great solid Base, or nearly thereabouts so high, onely consideration being had to the moderate declining of the side-additions, even now mentioned: which height of theirs, must needs prove true, if the lower edge of the great Base, be granted to have been a Cubit and half above the ground, as was said above. For then the fastning of the Axle-Tree, upon which the Wheel turns, being conceived to be at the bottome, and so to run under the Base, will plead an inference, that the Diameter of the Wheels Periphery, will prove to be about 3 Cubits in extent, though *Ver.* 30.

not altogether ſo much, becauſe the Center of the Axis, was ſomewhat inferiour to the Bottome of the Baſe, by reaſon of the ſuppoſition of its running under the Baſe in a good maſſie Body of a Cylindrical Form, for the ſuſtentation of the great weight of the Baſe and Laver. So that hence will ariſe this Corollary, that the ſuperiour part or Semi-circle of the Wheel, under the thin Additions, was not all out a Cubit and half high, but did admit ſome Diminution of its ſtature, for the ſake of their Declivity, as above-ſaid. Theſe Wheels being each of them applyed to each of the four ſides of the Baſe, were each of them, as to their exteriour Form or Faſhion, much like the Wheel of a Chariot; onely we muſt conceive them to be of more then ordinary thickneſs, in reſpect to their burden, though poſſibly very curiouſly wrought; as *Torniellus*, *Villalpandus*, and others, have fancied them, their Axle-Trees, Naves, Felloes, and Spokes, being all molten.

Ver. 33.

7 *The Plates.*

¶ 7. Theſe Wheels thus deſcribed, ſtood not upon the plain ground, or Pavement, of the Prieſts Court: But every Baſe (ſayes the Text) had four Brazen Wheels, and Plates of Braſs, that is, flat pieces of Braſs, of a competent Craſſitude, that lay in a four-ſquare Form upon the Ground loweſt of all, and ſupported the Wheels, and the Under-Setters, or great maſſie Pillars that ſtood upright, under the four corners of the main Baſe; together with all its Ornaments, and the famous Laver it ſelf, which contained the Holy Water for the ſervice of the Temple.

Ver. 30.

8 *The Pillars.*

¶ 8. Upon this Foundation of Braſs, if I may ſo tearm it, there were four Brazen Pillars fixed, of a convenient ſubſtantial magnitude, underneath every Baſe, at its four corners, for aſſiſtances to the Wheels, in the great Work of ſupport for the Baſe, and its ſuper-impoſed Laver. Theſe Pillars, by our Reverend Tranſlators, are called [*Under-Setters*] in ſtead of the *Hebrew* word כְּתֵפֹת rendred by the 70. ὦμοι; by *Junius Scapulæ*, *Humeri*, *Shoulders*, or *ſhouldering Pillars of Braſs*, ſtanding upright on the in-ſide of each of the thin depending *Shelves of Braſs*. They were molten together with the Baſe in one mould, in the Clay ground of *Zartan*, and were conjoyned to it, at the four ſeveral Corners, inſiſting or ſtanding upon the ſame *Plate of Braſs*, that lay flat upon the Ground, under the four Wheels before-mentioned. The poſition of theſe four Pillars, being under the ſeveral Corners of the great and main Baſe; their uſe and end was for the ſupport of that ponderous Utenſil. For I cannot yet perceive any evincing Reaſon to conclude, that they did exceed the Top of the Baſe, and ſo did under-prop the Lip of the Laver it ſelf, to keep it firm and ſteady: Becauſe, for that end, the Laver had an upper Baſe of its own, fixed upon the Rows of *Brazen Pillars*, wherein it was ſet, and was in a good meaſure leſs then the breadth of the great Baſe beneath; and was, undoubtedly, for that very end, even for the ſides of the Cauldron, to ſit down in, as in a fixed Seat, while the *Fundus*, or *Bottome* of the Cauldron reached down to the Top or Surface of the great Baſe, whereupon its great weight lay. For the Center of the Water's Gravity was in the middle of the Cycloidical Bottom of that Veſſel, the lower ſides of it being compaſſed with the Rails, and carved Borders of Braſs, that yielded a moſt lovely ſhew to all Spectators. Beſides, theſe Brazen Shoulders, or Pillars, could not be joyned both to the maſſie Baſe beneath, as being moulten together with it in one piece, according to the

Ver. 30.

the inſinuation of the Text; and yet aſcend alſo in an upright perpendicular poſture, on the out-ſide of the ſhelving Plates, that were made for the waſhing and cleanſing of the Sacrifices, ſeeing that theſe thin Additions, or ſloping Plates, joyned together in a long ſhelving Angle at each corner of the Baſe. So then, there ſeems to be no need of ſuch Pillars, to run ſo high, becauſe of an upper Baſe, ſufficient enough for that purpoſe, even to keep the Veſſel from tottering. Moreover, inaſmuch as we may obſerve the common Angles of the depending Shelves, to obſtruct the erect Stature of the Pillars, unleſs we ſhould fancy them piercing through the ſeveral corners of the Shelves, a thing not mentioned or heeded by themſelves, or others, ſeeing the Additions are expreſſed to be round about. Beſides, there is great need of help underneath, ſeeing the Wheels gave no great ſupply of ſtrength for the ſupport of the Baſe, becauſe their annexion to the four ſides of the Baſe, would produce the meeting of their Axle-Trees underneath the Baſe, in one common place in the middle; unleſs we ſhould conceive round pieces of Braſs to have been moulten together with the Baſe, and to have ſtood out like round knops at the bottom, or lowermoſt edge of the ſides of the Baſe, to be in ſtead of Axle-Trees, which will yield leſs ſtrength then the former, for ſuſtaining of the Baſe and Laver above. Wherefore I ſhould rather imagine theſe ſhouldering Pillars, to have ſtood under the main Baſe, and to have been fixed in that poſture, as an Auxiliary to the Wheels, in the great work of ſupporting the impoſed Utenſils. Moreover, we ſuppoſe, that they were placed on the in-ſide of the ſhelving Plates, or Benches, that ſo their ſtanding under the Laver, might be underſtood and interpreted concerning their ſupport of that Veſſel, by mediation, or interpoſition of the grand Baſe. *Ver.* 34. *Ver.* 36.

9 *The Chapiter.*

¶ 9 Thus having finiſhed all the inferiour parts of this pompous Utenſil, let us proceed to finiſh the upper part: as to which we may remember in the fourth Section of this preſent diſcourſe, that there was mention made of an upper Baſe (that reſted upon the Rows of brazen Pillars) which we find on the inſide of it to have been round, as if a large circular piece of Braſſe had been cut out of its middle part: which inward round, or circular Verge, is called in the Hebrew כִּתְרָה by the *Seventy* χειλὶς; by *Montanus*, *Coronamentum*; by *Junius*, *Ambitus Coronarius*; by us *The Chapiter*. *Ver.* 31.

10 *The Upper-Border.*

¶ 10 Upon this Chapiter, ſo called. coronall or circular limb or round inſide, there was fixed another border of Braſſe, ſtanding upright in a four-ſquare form or figure, the round compaſſe of the inner Coronet of the upper Baſe lying upon the four-ſquare upright border of Braſſe, even at its foot or bottome, juſt as a circle may be imagined to be inſcribed within a ſquare. This ſquare border which we are now mentioning was of an erect ſituation, of the full height of a Cubit above the upper Baſe foreſpoken of in the fourth Section. But the dimetient line, which paſſed croſſe-wiſe through the inward circular *Ambitus* or compaſs of the upper Baſe, & which reached from one ſide to the other of the higheſt ſquare brazen border, was of the length of a Cubit and half. So that the mouth of the Laver, moſt probably round, had its circular Lips turning down, (like the Lilly-work of the great Brazen Sea, mentioned in former lines) and reſting upon the four corners of this upper four-ſquare Border, which was moſt artificially and cunningly engraven, and probably with the ſame Figures of Lions, Oxen, Cherubims, and Palm-Trees, wherewith the inferiour Borderings were adorned, that ſtood upright, upon the great Baſe, between its little

Brazen Columns before recited. So that in the frame of this brave Work, there were two Bases, and two Borders, each higher and less then the inferiour. At the Top of the highermost of these two Borders, was the mouth, or very near the mouth of the Laver, which in its body, or inward capacity, from the Top of this supream Border, descended a Cubit and half; and at its *Fundus*, or *Bottom* probably, rested upon the great Base it self. But how high it ascended above the Border is not so easie, in an exact manner, to determine: which we shall leave to another opportunity, and descend to the 11th and last Section of this Discourse.

11 *The Laver it self.*

Ver. 38. ¶ 11. In the last place, the Laver, or Cauldron it self, now craves to be fixed and setled within this upper Border of Brass, last described, while the *Fundus*, or *Bottom* of the *Vessel*, rested upon the great *massy Base* underneath, within the inferior Border, that we have so often mentioned, to have been railed in with Columnets of Brass. Now this Vessel containing the Water for use, according to the degrees of its ascending height, did gradually amplifie and expatiate its internal capacity; as may probably be conjectured, by comparing the Diameter of the Upper Base, at half a Cubits height, (which was recited before to have been a Cubit and half over) with the measure of its Top or Mouth, which our *English* Translation seems to intimate to have been of four Cubits Dimension. The words of the Text, in the *Hebrew*, run thus אַרְבַּע בָּאַמָּה הַכִּיּוֹר הָאֶחָד, which some translate in this manner, *Quatuor in cubito concha una*, each Laver was four in a Cubit. *Junius* thus, *Quaternûm cubitorum erat labrum unum quodq;* every Laver was of four Cubits. Which expression doth not clearly define the Figure of each Laver at the mouth thereof to have been circular; and so, according to some apprehensions, to have been co-extended with a Line of four Cubits length in the circum-ambient compass at the Mouth or Lip thereof, which was repandous or turning down like the White Lilly. Neither can it be manifestly evinced from the words of the Text, or the supporting Borders about it to have been four square at the Top; and consequently, that the meaning of the Text should be, as if each side of the square Figure at Top should contain one Cubit in length, and four together, in all the four (imagined) square sides. For there be some Geometrical Reasons (which might be suggested, arising from the Description of its inward capacity or content of fourty Bathes, united together with the fore-mentioned measure of four Cubits (in this present Verse we are now upon) being supposed generally to have been the Dimensions of this Vessel at its summity, or highest top or brink, where the bending of its Lip began to incline downward, and not to admit of any further filling, without running over, such Reasons, (I say) do much incline me to believe, that the Form of this Vessel, was rather round in the whole body of it, then any where square at all. Moreover, I am sometimes moved to think, that its roundness at the bottom did increase upward, though moderately; yet by continual proportion in its Diameter, till it arose up to its uttermost brim, being in general, (as far as I have yet learned) but an Icon of the Sea of Brass in a lesser Form, which we have formerly mentioned. Though I must needs confess, that I perceive by the Writings of some sober persons, and such as are inquisitive in this particular, that the usual apprehension concerning the Figure of this Vessel, is this, that it should be round every where, but belly out in a greater largeness about the middle, and then indent again about the neck, and above that expiate into its repandous, or turn-down *Æthiopian*

plain Lip, ſomething like the Figure exhibited in the preſent Scheme prefixed to this Diſcourſe, which doth indifferently well accord with the largeneſs of the inferiour upright *Border of Braſs* before deſcribed, for the entertainment of the capacity of its belly: the neck of the Veſſel being contracted by the inward Circular Verge of the Upper-Baſe, and the great turning Mouth ſupported by, and over-laid upon the Upper-Border of a Cubits heigth, before deſcribed. So that hence it ſeems, that the large belly of the Veſſel ſhould prove ſomewhat leſs then half a Cubit in height, becauſe it was included within the firſt Border, and its Columnes, ſo often mentioned, and (that part, which for diſtinctions ſake we call) the Neck was a Cubit higher; and, laſtly, that the reverting Lip was of ſuch a height and breadth, (as the infuſed quantity of fourty Bathes, mentioned in the Scripture will permit) which will appear preciſer, upon a more exact examination, then can (at preſent) be inſiſted upon. We have therefore, at this time, according to the moſt generally-received Opinion, pitched upon this Conchous Form (if we may preſume, without diſtaſte, ſo to tearm it) as moſt generally agreeing with the Deſcriptions of both Ancient and Modern Authors, leaving the more full demonſtration of the truth thereof to another and more proper opportunity, if the Lord ſee good: Seeing this Treatiſe is written in our own Language, and deſigns not ſuch preciſe and accurate determination of theſe particulars; which I would moſt gladly ſee performed by a Learned Pen, and ſhould acknowledge my ſelf greatly beholding for a *Superſedeas* in theſe points, hoping that this my ſlender *Eſſay* may ſo far prevail, as to invigorate the *Genius* of ſome nobly-diſpoſed perſon; who might with ingenuous Candor, and more elevated Abilities, hold forth to the World the exact Hiſtorical Deſcriptions of Scriptural Things, and Perſons in a more compleat and learned Method. Till which much-long'd for time, I ſhall beg a courteous interpretation, of my poor unworthy Travels in theſe Curioſities. Wherein, I humbly conceive, it would prove very impertinent, at preſent, to interlard this Diſcourſe with any farther tedious Diſquiſition about the Form or outward Figure of this Veſſel now in our hands; reſerving its amplification to another Seaſon and Treatiſe about Meaſures, if the Lord permit the uſe of this Temporal Life, and convenient Providences, to finiſh ſome Thoughts upon theſe Subjects: which I ſhould very willingly reſign into the hands of perſons of greater Ability and Leiſure, rejoycing to ſee my ſelf prevented by ſuch a Tract, that might bring forth ſomething to the World, *de novo*, and might tend to the ſatisfaction of diligent Inquirers, and to the improvement of the Common-Wealth of Learning. Let it ſuffice then at preſent, that the inward capacity of every Laver, is diſtinctly expreſſed to have contained fourty *Bathes* of liquid matter, and that every one of them had a diſtinct Baſis of its own, whereon it was fixed and placed in its proper order.

The Situation of theſe ſo famous Utenſils, conſiſting mainly of thoſe two parts, the Baſe and its Laver, or that great maſſie piece of Braſs, of a four-ſquare Form, reſting upon Wheels, and Under-Setters, and bearing thoſe ſtately Ponds upon their proud Backs, were ordered, by God Himſelf, in His Directions to *Solomon*, to be on this wiſe. On the North ſide of the Prieſts Court, there were five of them ſetled in a Row, and as many more upon the South, they being ten in number.

The end or deſigned uſe of theſe Sacred Veſſels was very conſtant, even for Daily Service, in the Adminiſtration of Water to the Prieſts of that Splendid Temple, who were to waſh the ſeveral parts of the Burnt-Offerings, and other the enjoyned Sacrifices, upon the declining *Shelves of Braſs*, before deſcribed, whereupon the ſeveral Spouts of the Lavers did run at

pleaſure with clear and pure Water, according to the various occaſions of the Sanctuary. Having thus finiſhed the delineation of this Piece, in ſome meaſure, which we find ſo amply and fully; and yet, as to our Tranſlation, ſo intricately laid down in Scripture, we ſhall now wave any further treating upon this Point, and proceed to the other Utenſils in their proper place and order.

But as for theſe leſſer Veſſels, Utenſils, Ornaments, ſtanding in, or laid up within the compaſs of this, or the other Court, and the ſeveral Chambers of the Temple; as the Desks and Muſick Books of the Singers, the King's Pillar, all the Veſtments of the Prieſts, the 120 Trumpets, the Slaughter-Knives, and all other Utenſils about the Sacrifices; the Inſtruments of Muſick, the Standards of all Meaſures, the Armory of all Weapons; as Spears, Bucklers and Shields, &c. The Repoſitories for Wood, Salt, Tythes, Offerings; the Treaſury Chambers; the Water, or Well-Rooms; the Lodgings of the Prieſts and Levites, that attended on the Holy Service in the Temple; their Deſcription cannot be manifeſted out of Scripture. Were we to deſcribe the *Second Temple*, we might be ſupplyed by the learned induſtry of many Forreiners, both Jews and Chriſtians; but eſpecially of thoſe two learned Levites of our own Nation, Dr. *Lightfoot*, and Mr. *Fuller*; to whoſe great pains, the Common-wealth of Learning is deeply obliged: having given us better Deſcriptions of the Temple, then any High-Prieſt of the Jews ever did. But ſeeing we mainly inſiſt upon the Delineation of *Solomon*'s Temple, let it at preſent ſuffice, that the fore-mentioned things were extant, and moſt exactly diſpoſed, though it hath not pleaſed the Holy Spirit to tranſmit their accurate Deſcriptions to Poſterity; while we, in the mean time, remain content, not to be wiſe above what is written.



The Figure of the High Priest in his holy Vestments and ornaments; together with the inferiour Priests, their apparell, the Sacrifices, and Utensils of the Sacerdotall function in the Temple. By Arias Montanus.

A. Singing bookes
B. Skins of beasts
C. Trumpets
D. Incense cups
E. Slaughter knives
F. Caudrons, Spoones and pots
G. Flesh hookes
H. Wine and Oyle vessels
I. Bellowes
K. Wood
L. M. N. O. Creatures for Sacrifice
P. The High Priest in his Pontifical habit described in ye close of ye 4th chapter.
Q. Ordinary priests
R. The Incense Altar
S. The Incense cup
T. The Censer.



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Obſerve in the High-Prieſt's *Figure.*

A *Singing-Books.*
B *Skins of Beaſts.*
C *Trumpets.*
D *Incenſe-Cup.*
E *Slaughter-Knives.*
F *Cauldrons, Spoons,* and *Pots.*
G *Fleſh-Hooks.*
H *Veſſels of Wine, or Oyl.*
I *Bellows.*
L, M, N, O, *Creatures for Sacrifice.*
P *The High-Prieſt himſelf in His Pontifical Habit.*
Q *Ordinary Prieſts.*
R *The Golden-Altar of Incenſe.*
S *The Incenſe Cup.*
T *The Cenſer.*

1 *The Broidered Coat.*
2 *Robe next under the Ephod, whereto the Pomegranates, and Bells of Gold were appendant.*
3 *Curious Ephod.*
4 *Girdle.*
5 *Mitre.*
6. 6. *Onyx Stones.*
7. 7 *Hookes.*
8. 8. *Golden Chains.*
9. *Breaſt-Blate of Judgment.*
10 *Uppermoſt Rings.*
11 *Nethermoſt Rings.*
12 *Silk-Laces.*
13 *Hinder-Ring.*
14 *The Plate of Gold upon the Mitre.*
15 *Bels of Gold.*
16 *Pomegranates.*

Of the Prieſts, and High-Prieſts Veſtments.

THus having finiſhed the Diſcourſe about the *Temple*, its Parts, Courts, and Utenſils; we ſhall now, as a *Coronis* to the whole Work, preſent the High-Prieſt in his *Pontificalibus*, ready to go into the *Temple* to perform his duty.

Exod. 28. 41. First of all, He wore all the Garments that ordinary Prieſts did wear: We ſhall put them on in their order.

1 Next the fleſh, the ordinary Prieſts had Linnen Breeches to cover their Nakedneſs from the Loins, even to the Thighs, of fine twined Linnen,

Exod. 28. 42, 43. *Cap.* 39.

2 They put on a cloſe Linnen-Coat, that reacht from the Neck down to the Ankles with ſleeves for their Arms.

Ver. 40. 3 This Coat was faſtned with a Girdle that went round about their middle of fine twined Linnen of Blue, and Purple, Scarlet, and Needle-work. Here once for all, let it ſuffice to mention, that this Girdle, and other Veſtments, were made with theſe various Threads. One was of Hyacinch, Violet or Blew Colour. Another of Purple Colour, tinctured with the blood of the *Tyrian* Shell-fiſh. The Scarlet was dy'd with the Grains of a Shrub growing in *Galatia*, a Province of *Aſia* the Leſs, in *Africa*, and other Countries; as *Pliny* hath it, *lib.* 16. *cap.* 8. The laſt is of fine Linnen from *Ægypt*, and the Blew and Purple were Commodities brought to *Tyre*, from the Iſles of *Eliſhah*, *i. e.* of the *Ægean* Sea, *Ezek.* 27. 7.

Ver. 40. *Cap.* 39. *v.* 29. *Cap.* 39. 28.

4 On their Heads were faſtned goodly Bonnets of fine Linnen. Theſe were all Veſtments of the ordinary Prieſts.

The High Prieſt had Veſtments in this order; as mentioned, Lev. 8, 7, 8, 9. & Exod. 29.

1 His Coat which was embroidered, *Exod.* 28. 39. & 28. 4.

2 His Girdle was of Needle-work of fine twined Linnen, and Blue, and Purple, and Scarlet, *Exod.* 39. 29. *Lev.* 8. 7.

Theſe two were (I ſuppoſe) the ſame for ſubſtance with the other Prieſts; but a little more curious for work.

Exod. 28. 31. & & 39. 22, &c. 3 The Robe, *Lev.* 8. 7. called, the Robe of the Ephod, all of Blue Woven Work. There was a hole in the top of it, in the midſt, with a binding of Woven Work round about the hole, like the hole of an *Habergeon*, that it be not rent. Beneath, at the hem of this Garment, there were made to hang Pomegranates and Bells; the Pomegranates were made of Blue, and Purple, and Scarlet, and twined Linnen. The Bells were of pure Gold, between the Pomegranates, round about. As to their number, *Ribera* out of *Jerome* ſays, there were 72 Pomegranates, and as many Bells, *p.* 139 But Scripture, in this, reſts ſilent.

4 The,

4 Then the Ephod was put on, *Levit.*8.7. which was made of Gold, and Blue, Purple, and Scarlet, and fine twined Linnen. The Gold was beaten into thin Plates, and cut in Wires, to work it into the Blue, &c. with cunning-Work. This had two Shoulder-pieces joyned to its edges, whereon were placed two Ouches of Gold, having two Onyx Stones inclosed in them, and therein graven, after the manner of a Signet, all the names of the Children of *Israel*, according to their Birth. To the two Golden Ouches, were fastned two Wreathen Chains of pure Gold.

5 This Ephod was girded close to him, with the curious Girdle of the Ephod, *Lev.*8.7. of Gold, Blue and Purple, of Scarlet, and fine twined Linnen.

6 The next thing is the *Breast-Plate of Judgment*, made of cunning-Work, just like the Ephod. It was four-square, being a span each side of the square; and it was doubled, that is, the cunning-work of Gold, and Blue, and Purple, and Scarlet, and fine twined Linnen, was double, that it might be the stronger to bear the Stones, *Exod.* 39. 9. In it were set four Rows of Stones. In the first Row was a *Sardius*, a *Topaz*, and a *Carbuncle*. In the second, an *Emerald*, a *Saphire*, and a *Diamond*. In the third a *Ligure*, an *Agate*, and an *Amethyst*. In the fourth, a *Beryl*, an *Onyx*, and a *Jasper*, 12 in all; each engraven in order, with the names of the 12 Tribes of *Israel*, and each was inclosed in Ouches of Gold. In the four Corners, were Gold Rings. The uppermost Corners had two Ouches of Gold, two Gold Rings, and in them fastned two Golden Chains of *Wreathen Work*, one at each end: which Chains reached up to, and were fastned in the two Golden Ouches of the Shoulder-pieces of the Ephod. At the two lower corners, were two Rings of Gold also, which had a Lace of Blue running through them, to fasten the *Breast-Plate* therewith to two other Rings that were set in the Ephod beneath. *Exod.* 39. 13.

7 After this, there was placed in this *Breast-Plate of Judgment*, the *Urim* and *Thummim*, that they might be upon the High Priests Heart, when He went in before the Lord, to bear the Judgment of the Children of *Israel* upon his Heart before the Lord continually. Some think those words were written: Some think there was either two other Stones, or pieces of Gold; and, indeed, they knew not what. Others think there was nothing added, onely it signified the meaning of the 12 Stones; that when the Children of *Israel*, or any particular Tribe, or the King, or any other, should enquire the Mind of God, then they should receive an Answer from the High Priest, in the Name of God; which Answer, as to future things, should be as *Urim*, that is, as Light, clear and perspicuous; and, either concerning past, present, or future, should be *Thummim*, that is, perfect, and full of all Integrity and Truth. As to which, it is conceived, that when the Lord did answer Positively, and Affirmatively, the Stones did shine most radiantly; but continued in their common hue, upon the Negative. There is this Reason urged by some; Why they did not note any new material added to the *Breast-Plate*, because when *Moses* relates the making of things, according to the given Pattern, we read of no such thing made; though the Text says expressly, that all was done, that the Lord commanded *Moses*: yet, in *Leviticus*, it says, He did: which I leave to mature consideration. *Exod.*28. 30. *Exod.*39. 32. *Lev.*8.8.

8 The Mitre, laſtly, was put upon his head; and, upon the Mitre, a Holy Crown of Gold; and, on the Fore-front of the Crown, a Plate of Gold, which was faſtned to the Mitre with a Blue Lace; and on that Plate was engraven, as on a Signet, theſe words, HOLYNESSE TO THE LORD.

The inferiour Prieſts in their order, and the High Prieſt according to His Superiour Dignity, being thus ſet forth in their goodly Array, were afterwards anointed with Holy Oyl, conſecrated and ſanctified by the blood of ſome Sacrifices, and ſo were prepared for the *Services of the Temple*, in the next Chapter.

CHAP. 5.

CHAP. V.

Concerning the Solemn Worſhip, and Service of GOD, *in the* Temple.

THis Chapter might be diſtinctly methodized, and accordingly handled; either as the Worſhip hath reſpect to the various Perſons or Officers employed in ſeveral Sacred Functions: Or, ſecondly, as to the different Solemn Times of Service and Worſhip, in their Myſterious Solemnities: Or, thirdly, as to the various Sacrifices and Offerings, commanded by God, to ſmoak upon His Holy Altar. All which Particulars, we ſhall crave leave, in as brief a manner as poſſible, to exhibite in their due order and method, in three diſtinct Sections following.

SECT. I.

Of the Temple-Officers, their Names and Employments.

IN the firſt place, we ſhall ſpeak of the different ſorts of Officers about the *Temple*, which are particularized under five ſeveral Names in Scripture, *viz.* Prieſts, Levites, Singers, Porters, Nethinims. The Prieſts are diſtinguiſht into the chief Prieſts, and the other inferiour Prieſts of the 24 Courſes. *Ezra* 7. 24.

Of the chief Prieſts.

The chief Prieſts, were two; the High Prieſt, and his Second; the High Prieſt was, by the Appointment of God, that Perſon, who was the Lineall Heir, in *Aaron's* Poſterity, the eldeſt living that deſcended in the moſt direct Line from his Loins. His Office was mainly upon the Expiation Day, (being the 10th of the 7th Moneth) to perform the *Solemn Rites* of that *Service*, in entring the *Holy of Holies*, not without blood, and to perfume the *Oracle* with fragrant Incenſe, *Exod.* 30. 10. *Lev.* 16. 34. *Heb.* 9. 7. Unto which *Joſephus* adds, that He aſſiſted in the Work on every Sabbath, in every New Moon, and every Solemn Feſtival; as may appear out of the 1 *Chron.* 6. 49. *De Bell. Judaic. l.* 6. *c.* 6. *p.* 918. F.

The ſecond Prieſt was the moſt eminent among the reſt; who, in caſe of Sickneſs, Pollution, or other Emergency, befalling the High Prieſt, did ſupply that Office. Therefore is it, that ſome think *Moſes* of old to have been a ſubſtitute to *Aaron*: ſeeing Scripture doth expreſly call both of them the Prieſts of the Lord, *Pſ.* 99. 6. We read moreover that *Moſes* did officiate in the Prieſts office at the conſecration of *Aaron* his Brother, *Levit.* 8. However it be, wee find for certain *Eleazar* and *Ithamar*, &c. ſuſ-

usually put together in the Days of *Moses*. *Hophni* and *Phinehas*, in the old Age and blindness of *Eli*. *Zadock* and *Ahimelech*, in the days of *David*; and afterwards *Zadock* and *Abiathar*. *Seraiah*, the chief Priest, and (expresly in so many terms) *Zephaniah*, the second Priest, in the time of *Judah*'s Captivation by *Nebuchadnezzar*.

2 *Sam.* 8. 17. *Chap.* 15. 35. 2 *King.* 25. 18. *Luke* 3. 2.

And lastly, in the days of our Saviour, *Annas* and *Caiphas* are called the High Priests; not that there were two in that great Office at once, as some have conceited, through the Jewish Corruption of the Commandements of God at that time; but that the one was a present help, and constant substitute to the other, in case of necessary detention from his actuall service.

Of the Ordinary Priests.

The ordinary Priests were such as sprang from the Loins of *Aaron*, and were in a Collateral Line of Kindred, allied to the High Priest, which were all *Levites*, as flowing from *Levi*, who was the *Abavus*, or *Great Grand-Father* of *Aaron*: But being separated from the rest of the *Levites*, for some more immediate service unto God, are generally termed Priests; whereas the term of *Levite* is restrained to all others of the Posterity of *Levi*, besides the Line of *Aaron*.

These Priests, for the more easie carrying on of the *Temple-Work*, were divided into 24 Courses by *Lot*, according to this ensuing Table, in the days of *David*, by his Appointment. But these Orders, as to their *Genealogicall Succession*, having been much confounded since that time, especially under the Captivity: possibly, the Priests of *Nehemiah*'s List might receive new Names, according to a new Lot, for their several Stations; and therefore it is, perhaps, that we find the ancient Names somewaat varied, and some of the new Courses not to be found Registred, according to all the Names of *David*'s Division. Howsoever, so far as they can be without many Transpositions of *Letters* clearly set down, we may read, as follows.

1 *Jehojarib*, 1 *Chron.* 24.7 called *Jojarib*, in *Nehem.* 12.6, 19.
2 *Jedajah*, 1 *Chron.* 24.7. *Neh.* 12.7, 19.
3 *Harim*, —— 8 *Neh.* 10.5. & 12.15. Or, *Rehum*, *Chap.* 12. 3.
4 *Seorim*, —— 8 Perhaps *Serajah*, *Nehem.* 10.2. 12.1. 12.
5 *Malchijah*, —— 9 *Nehem.* 10.3. Or, *Malluch*, *Neh.* 12.2. Or, *Melicu*, *v.* 14.
6 *Mijamin*, —— 9 *Nehem.* 10.7. Or, *Miamin*, *Neh.* 12.5. Or *Minjamin*. *Neh.* 12.17.
7 *Hakkoz*, —— 10 Perhaps *Hattush*, *Neh.* 10.4. & 12.2.
8 *Abijah*, —— 10 *Neh.* 10.8. & 12.4.17. *Luke* 1.5.
9 *Jeshuah*, —— 11.
10 *Shecaniah*, —— 11 *Neh.* 12.3. Or, *Shebaniah*, *Nehem.* 10.4. & 12.14.
11 *Eliashib*, —— 12.
12 *Jakim*, —— 12.
13 *Huppak*, 1 *Chron.* 24.13.
14 *Jeshebeab*, —— 13.
15 *Bilgah*, —— 14. *Nehem.* 12.5, 18. Or, *Bilgai*, *Neh.* 10.8.
16 *Immer*, —— 14. Perhaps *Meremoth*, *Neh.* 10.5.
17 *Hezir*, —— 15. Called *Ezra*, *Neh.* 12.1, 13. Or, *Azariah*, *Nehem.* 10.2.

18. *Aphses*, —— 15.
19. *Pethahiah*, —— 16.
20. *Jehezekel*, —— 16.
21. *Jachin*, —— 17.
22. *Gamul*, —— 17.
23. *Delaiah*, —— 18.
24. *Maaziah*, —— 18. *Neh.*10.8. or *Madiah*, *Neh.*12,5. *Moadiah ver.*17.

Of these twenty four courses, The first course entring upon the first Sabbath after the Temple's dedication, continued so in the devolution of the work unto each succeeding course, from *Jehojarib* the first untill the captivity, and, being afterwards fixed in the best order they could, did so endure till the daies of our Lord's Incarnation, neer which time we read of *Zachariah*'s Ministration at the Altar of Incense, being ἐξ ἐφημερίας Ἀβιά, (or as we translate it) *Of the Course of Abiah*, which was originally the eighth in number: it being called ἐφημερία, as some think from this hebdomadicall or weekly entrance into the service. Which word (if critically insisted upon,) though it may not yield sufficient ground to build the assertion of this constant revolution of courses at such a set time as a week (and if so, yet is it not safe to lay stresse upon words, the argument, from Etymology, being very sandy, since the fall of the Tower of *Babel*, upon the tongues of our Ancestors) yet notwithstanding there are two places of Scripture that help us in this point (that we may dismisse verball niceties to their tongues, to whom they do *movere Salivam*) The former place acquaints us of the Priests entring in upon the Sabbath, and the latter, of their going forth upon the same day, which is sufficient enough at present to our purpose: especially, since confirmed by *Josephus* (being himself a Priest) in these words: διέταξε δὲ μίαν πατριὰν διακονεῖσθαι τῷ Θεῷ ἐπὶ ἡμέρας ὀκτὼ, ἀπὸ σαββάτου ἐπὶ σάββατον. *And he ordained* (speaking of *David*) *that one Family, or course, should minister unto God for eight daies together, from Sabbath to Sabbath.* Of these twenty four Tribes or courses, sixteen were of the line of *Eleazar*, and eight of the race of *Ithamar*. *Luk.*1.5. *2 Chr.*23.4. *2 Kin.*11.7. *Joseph. Anti. l.*7.*c.*11.*p.* 248.*G. mihi.* 1 *Chr.*24.4.

The work impendent upon their shoulders, since the Tabernacle-Vessels were taken off, after the settlement of the Ark, in the fixed place of the Temple, was various and excellent, consisting principally in these following particulars.

1 The work of sacrificing, with all its rites, did lye upon them in all Offerings on the Altar of burnt offering, nay, the whole service of the most Holy place. 1 *Chr.*6.49. 2*Ch.*29.22.

2 The Government of the Sanctuary and of the Houle of God was impendent on their shoulders. 1 *Chr.*24.5.

3 They set the new-prepared shewbread on the golden Tables within the Sanctuary every Sabbath, and removed the old.

4 They ordered the Lamps of the golden Candlesticks every Morning.

5 They kindled the daily Incense to make a sweet perfume in the Temple, at the time of the dressing of the Lamps, that the stench of that work might not be offensive. 1 *Chr.*6.49.

6 They were the unappealeable Judges of Leprosy: and Jealousy betwixt man and wife. *Lev.*13.2,3.

7 They blew the Trumpets to the solemn feasts: and also before the Ark at its solemn removals, and also to accompany the Captains of the Battel in War, with their silver Trumpets before the Battel, as may be perspicuously evident out of severall places of the holy Scripture. *Joel.*2.15. 1*Ch.*15.24. & 16.6. *Num.*10.8. & 31.6.

2*Ch.*13.12. *Lev.* 6. 12, 13. 8 They were to looke to the burning of wood continually upon the brazen Altar, that the fire once kindled from heaven might never be extinguiſhed.

Exo. 30.23. 1 *Chr.*9.30. *Mal.* 2. 7. 9 They were to make the holy Ointment with the appointed Spices.

10 They inſtructed the People in the Law of God.

Of the Levites.

The *Levites*, diſtinctly ſo called, were not Prieſts, but ſuch as came from the ſtemme or root of *Levi*, excepting the Children of *Aaron*. Theſe perſons were appointed to wait upon the Sons of *Aaron*, in the Courts and in the Chambers, in the purifying of all the holy things, and the work of the ſervice of the houſe of God: Both for the Shew-bread, and for the fine flower, for Meat-Offerings, and the unleavened Cakes, and for things baked in Pans or fryed, and for all manner of Meaſure and Cize, (a good preſident, to learne us of what ſacred eſtimation we ſhould account, and what diligent care we ſhould take in the conſervation of the ſtandard Veſſels; for the adminiſtration of commutative Juſtice) they were alſo to ſtand every Morning to thank and praiſe the Lord, and likewiſe at Evening. Yea, and to offer all burnt ſacrifices unto the Lord, (that is, to aſſiſt the Prieſts in caſe of multitude of Offerings, ſuch as were extraordinary) in the Sabbaths, new Moons, and Set-Feaſts, by number, according to the order commanded them, continually before the Lord. And that they ſhould keep the charge of the Tabernacle of the Congregation, and of the holy place, and of the Sons of *Aaron* their brethren, in the Service of the houſe of the Lord. For which end they were at firſt numbred at the age of thirty years, but after the daies of *David* alwaies at twenty: Becauſe then they did no more carry the burden of the Tabernacle-implements and Veſſels. Their number in the latter end of King *David's* reign was computed at thirty eight thouſand; whereof twenty four thouſand were ſet off for the work and buſineſſe of the holy Houſe: Six thouſand to be Officers and Judges: four thouſand were Porters, and four thouſand were Singers and Players upon Inſtruments. So that the work of the *Levites* was mainly Templar, which lay within the precincts of the Temple: and partly provincial, as the devout *Sr. H. Spelman* ranks them. But their capitall buſineſſe, was to praiſe and miniſter before the Prieſts, and before the Ark, to record ſacred affairs, to thank and praiſe the Lord God of Iſrael. They were not in any caſe to approach near the Veſſels of the Sanctuary, no nor of the Altar, in any way of Miniſtration after the Nature of Prieſts, unleſſe in caſe of neceſſity, when the number of the Prieſts was not ſufficient for the greatneſſe of ſome feſtivall ſolemnity, then we have an inſtance of the *Levites* helping them to flay the burnt Offerings, till the work was ended: Elſe they might not. In ſo much, that when the Ark of the Covenant was ambulatory in the Wilderneſs, and unfixed before the Temple's erection; though the *Levites* might bear it upon their ſhoulders, when it was wrapt up in the Vail; yet they might not either touch it, or (as ſome think) look upon it, when uncovered. Wherefore in *David's* time there ſeems to have been a double error committed about the Ark. The firſt was in carting that moſt holy and myſterious piece. For although the Philiſtines did ſend it home upon a new Cart toward *Bethſhemeſh* without enſuing danger; yet the *Iſraelites* might not dare to deal ſo irreverently with that rare ſymbole of the divine preſence, as to ſet it on a homely Cart, if they diligently conſulted the

1*Chron.* 23. 28, 29. &c.

1 *Chron.*23. 26, 27.

1*Chro.*23.3. *&c.*

*Tithe.p.*36. *&c.*

2*Chr.*8.14. 1*Chr.*16.4. *Num.*18.3.

2*Ch.*29.34.

*Num.*4.15.

1*Sam.*6.12.

Law

Law of *Moſes*. As to which very point *David* humbly confeſſeth his and the Peoples miſcarriage. The ſecond Error is conceived by ſome (out of *Joſephus*) to have been this, even that *Uzza* the Son of *Abinadab*, being but an ordinary *Levite*, and no Prieſt, might not preſume to touch the holy Ark, according to the ſtrict inhibition of *Moſes*, who therefore was ſo immediately and miraculouſly ſmitten down before God in the very place of his tranigreſſion. So tender and jealous is the Lord of Hoſts of every point of his inſtituted Worſhip, which might make us extream wary and watchfull how we draw nigh to God under Ordinances, even in the Goſpell-daies, wherein though the ceremoniality of Worſhip is not ſo ſtrict, yet the ſpirituality is far more advanced, and we are to draw neere with hearts more heavenly & abſtracted from the impurities of the world, and it is dangerous dallying with his divine Majeſty, in uſing any traditionall rites, or ceremoniall inventions of man in his ſolemn ſervice, being never ſo fairely coloured and varniſhed over with the ſpecious pretences of decorum, unity, order, Church diſcipline, and peace. For certainly, God is not wanting in giving forth a platform for Goſpel-worſhip in all points neceſſary for evangelical Churches, as to which God expects of us the ſame that he did of *Moſes*, that we look to it, that we doe all, according to the patern ſhewn to us by Chriſt in the Mount. For in vain do we worſhip, if we teach the Commandements of men for the Doctrines of God: either to gratify the carnall Humours of Perſons wedded to and ſoaked in the poyſonous Cup of Romiſh ſuperſtitions: or to carry on a magiſteriall deſign of being Lords of our Brethrens Faith and Practiſes, by impoſing Dictator-like upon others conſciences in punctilios of externalls and extraeſſentialls to Salvation: When as probably enough their opinions in thoſe niceties have no more ſolid reaſons grounded upon Scripture (the ſole rule of Faith, Worſhip, and Manners) to evince their practiſe to be ſober and judicious; than the Pope of *Rome* hath of title to his Patrimony, or univerſall Head-ſhip, from the Donation of *Conſtantine*, or the cruel *Phocas* of the Eaſtern Empire. But craving pardon for this ſmall digreſſion, upon the remembrance of the ſad providence upon *Uzza*; let us proceed to rank theſe Temple-Officers, the *Levites*, in a fourfold *ſeries*. Whereto we ſhall ſpeak awhile, 1 Concerning the Singers among them, 2 Of the Porters, 3 Of the Treaſurers, and 4 Of the Judges.

1 *Chr.* 15. 12, 13, 14, 15.

Ant. l. 7. c. 4.

Exo. 25. 40.

Mat. 15. 9.

Of the Singers.

We read in the ſacred lines, that this was one great part of the work incumbent on a proportioned number of *Levites* for that purpoſe: Whom *David* ſet apart for Temple-Muſick, which was either vocall or inſtrumentall. The inſtrumentall either pneumaticall or manuall: All which is expreſſed in that verſe, wherein the chief of the *Levites* are commanded to appoint ſome of their Brethren, to be Singers with inſtruments of Muſick, Pſalteries, Harps, and Cymbals ſounding, by lifting up the voice with Joy.

1 *Chr.* 15. 16.

So that now theſe inſtruments mixed in conſort with the Trumpets of the Prieſts made a lovely noiſe in the Court of the Altar.

It were worth our paines (if it were a thing feazible to give any satisfaction) to treat awhile concerning the exact form of their Instruments and the method of their musical notes and the manner of pricking their Psalms. But despairing of that at present: I shall onely speak a little about the various Instruments, which are mentioned in the holy Scriptures, and then of their 24 Courses.

We read of these three sorts of Instruments, wherewith they praised God: and made a solemn sound therewith, to refresh the ears of those *Israelites* who came to worship God at the Temple.

1 *Cymbals.*

Ver. 19. 1 Cymbals of Brasse, whereon the chief masters of Musick played and are related to have made a sound בִּמְצִלְתַיִם the 70 render it ἐν κυμβάλοις, which some imagine to be *round Balls*, others, *flat pieces of Brasse* like Drums, to manage the *Bassus* or Base-part in the Musick.

Ver. 20. 2 *Psalteries.*

2 Others are said to make a sound or joyfull noise upon Psalteries, in the *Hebr.* בְּנֵבָלִים, in the 70, ἐν ψαλτηρίοις. The word comes from נָבַל *cecidit*, and is usually applyed to leaves falling off Trees in Autumn: as if so be the Instruments were to be so choicely and gently toucht, as if a leaf only had faln upon them. Therefore is it added *on Alamoth*, that is the silent or hidden Musick. For the curious gentle sound and most sweet Lute-like melody, which it gave forth. Ψαλτήριον the greek word, which some translate it by, is according to the great Etymologist derived παρὰ τὸ διὰ δακτύλων ὑπ-ἀλλειν ἀυτῷ *from the touching of it with the fingers.* But others think it was plaid upon with a Bow, or Quill, or the like, and that it was an Instrument with a hollow belly like our Lutes, Viols, Gitternes, and the rest, because the *Hebr.* word *Nebel* is in one signification used sometimes for a Bottle or Bag of Skin, hollow within. Whatever the fashion was, it seemes to have been an Instrument with ten strings. *On a Nebel with ten strings will I sing*, saies *David*; yea, it is called a ten-stringed Instrument, by apposition distinctly from a Harp, *Psal.* 33. 2. & 92. 3.

Psa. 144. 9.

1Ch. 15. 21. 3 *Harps.*

3 Others are mentioned to have plaid בְּכִנֹּרוֹת which is rendred by the 70, ἐν κιθάραις, with Harps on *Sheminith*, to excell. This Harp or Kinnor, one of the ancient Fathers resembles to the Greek letter Λ being an Instrument of wood, whose strings ran along from the Basis of the Triangle and from one of the sides also, to the other: much like those of *Wales* or *Ireland*, which we call Harps at this day. That they were plaid upon with the hand is implied by the story of *Jubal* before the flood, when he is called the Father of all that do תֹּפֵשׂ *handle* the Harp, which word is expressly joyned with the actions of the hands, metaphorically ascribed to the Spider by *Solomon*. Wherefore it pleases *Avenarius* well, to derive the Κιθάρα from Κυθάρα by transmutation of υ into ι. It seems this Instrument (whatever the form were) was composed but with eight strings in *David's* time. For it is termed in this place of the Chronicles חַשְּׁמִנִּית *super octochordis*, on the *Kinnoroth Hasheminith*, on *Sheminith* (as we translate it) that is, on Harps being eight stringed.

Gen. 4. 21.

Pro. 30. 28.

I

I know there be ſeveral, who upon the citation of *Joſephus*, do conceive, that the *Kinnors* had ten Strings, and were touched with a Plectrum, or Bow, and that the Nablia had twelve Strings, and were plaid on with hands. It is not for me to endeavour to put *Joſephus* his words out of Tune in this his Leſſon, (which others have learned from him) by my ſcraping any longer upon theſe Inſtruments: though ſometimes the Ear of a ſtander-by may tolerably air the Leſſon which is plaid, as well as the Muſician himſelf. I do not ſuſpect *Joſephus* his Skill in Muſick: yet finding the ſtrings of his Hiſtorical Harp crackt in many places, and in ſome things diſſonant to himſelf, I am afraid his Copy is corrupt in this place, (upon the probabilities out of the *Hebrew* Texts before mentioned, and confirmed by ſome Learned Authors) as it is in many other places: which might be evidenced at large. But I ſhall herein ſubmit my ſelf to the Doctors in that *Science*, and put a pauſe or ſtop to this particular; and leaving our ſinging *Levites* in their Harmonious Conſort, let's obſerve, how the reſt of the *Levites*, *Prieſts*, and *Porters*, ſtood in their ſeveral Stations, and Watches, hearkning, wondring at, and praiſing their great Skill in that Coeleſtial and Spherical Myſtery. *Antiq. l. 7. c. 10. p. 243. A. mihi.*

The Inſtruments which they uſed, were ſome of them made of Firre; others, of Algum-Trees: Of which Wood, we have treated more largely in another place of this *Temple-Hiſtory*. 2 *Sam.* 6. 5. 1 *King.* 10. 12.

The Times wherein this melodious Service was performed, were in the Morning and Evening, and generally in the time of ſacrificing, noting how acceptable their Sacrifices were to God; and alſo that our prayers muſt be mixt with praiſes. That it was done in time of Sacrifice, appears by the Relation of the Work of Dedication in *Solomon's* days. For when as *Solomon* offered, the *Levites* waited with their Inſtruments of Muſick; and the time is expreſly declared, when they ſaw the fire come down from Heaven, then they worſhipped and praiſed the Lord, ſaying, *For He is good; for His Mercy endureth for ever.* Which *Verſe* was the ſame that the *Prieſts* anſwered to by their Trumpets, and the *Levites* arrayed in White Linnen, having Cymbals, Pſalteries, and Harps, did ſing unto moſt melodiouſly. 2 *Chron.* 7. 3, 6. 2 *Chron.* 5. 12, 13.

The place where they ſtood officiating in this Muſical Employment, was at the Eaſt-end of the Altar. To which purpoſe, 'tis obſervable, that ſome of the Pſalms, are called *Songs of Degrees*, upon the account of that place where they were ſung and plaid to, which ſome do think to be upon the 15 ſteps ariſing out of the great Court, into the Prieſts Court, at the Eaſtern Gate thereof. *Ver.* 12.

But now as to the ancient *Hebrew Songs*, we may even hang up our Harps upon the Willows, not being able to tune them aright in a Land ſo ſtrange, and in an Age ſo remote from that of the flouriſhing ſtate of the people of *Iſrael*, in the Holy Country. Onely give us leave to remember *Zion*, while we do account their Antique, yet no doubt excellent Songs, as to the Metrical Compoſition, among the Deperdita, or things loſt, as to our knowledge. Although a Learned man, Dr. *Gomarus* by name, in his *Lyra Davidis*, hath endeavoured, in ſome meaſure, to revive the knowledge of their *Meters*, comparing *David's* Pſalms with the Poems of *Pindar*, and other Lyricks; yet we muſt confeſs, that what hath been yet ſpoken, as to the compoſing part, or fitting of their Songs to Inſtruments, makes no more melody in the Ears of theſe latter Ages of the World, then dumb Muſick.

But as to their several Officers and Courses, for this Solemn and excellent Service, the Scripture hath left upon Record these following Intimations.

In the first place we read, that they had three prime Officers, *Asaph*, *Heman*, and *Jeduthun*; for whom many of *David*'s Psalms were penned, probably for this end, that they might skilfully fit them to the various Notes of their Vocal and Instrumental Musick; and therefore are styled and directed, some to the chief Musician; some to the Sons of *Korah*; some to *Jeduthun*, and the like.

1 *Chron.* 25. 6, 7. The Sons of these principal Musicians, with their Brethren, and near Kinsmen, were disposed in a most exact and harmonious method, containing 24 Courses in all, of men that were cunning and well instructed in the Songs of the Lord. Each Course had 12 chief men, and all the 24 Courses made up 288. and the whole number of all that belonged to the Song, under the chief Masters of all the Courses, set in order by *David*, were 4000.

1 *Chron.* 23. 5.

2 *Chron.* 25. 8, 9. The 24 Courses, had each their chief Officer, and 11 more with him, according to this Order by Lot, Ward against Ward.

1 *Joseph*, the Son of *Asaph*, 1 *Chron.* 25. 2, 9.
2 *Gedaliah*, Son of *Jeduthun*, *v.* 3, 9.
3 *Zaccur*, of *Asaph*, *v.* 2, 10.
4 *Izri* or *Zeri*, of *Jeduthun*, *v.* 3, 11.
5 *Nethaniah*, of *Asaph*, *v.* 2, 12.
6 *Bukkiah*, of *Heman*, *v.* 4, 13.
7 *Jesharelah*, or *Asarelah*, of *Asaph*, *v.* 2, 14.
8 *Jeshajah*, of *Jeduthun*, *v.* 3, 15.
9 *Mattaniah*, of *Heman*, *v.* 4, 16.
10 *Shimei*, *v.* 17. He was the Son of *Jeduthun*. For though his name be omitted, *v.* 3. where mention is made of *Jeduthun*'s Sons: yet that very *verse* tels us, there were six of his Sons. So that though but five Names are there recited, yet his name is to be supplyed out of the 17th *verse*.
11 *Azariel*, or *Uzziel*, of *Heman*, *v.* 4, 18.
12 *Hashabiah*, of *Jeduthun*, *v.* 3, 19.
13 *Shubael* or *Shebuel*, of *Heman*, *v.* 4, 20.
14 *Mattithiah*, of *Jeduthun*, *v.* 3, 21.
15 *Jerimoth*, *v.* 4, 22.
16 *Hananiah* *v.* 4, 23.
17 *Joshbekashah*, *v.* 4, 24.
18 *Hanani*, *v.* 4, 25.
19 *Mallothi*, *v.* 4, 26.
20 *Eliathah* *v.* 4, 27.
21 *Hothir*, *v.* 4, 28.
22 *Giddalti*, *v.* 4, 29.
23 *Mahazioth* *v.* 4, 13.
24 *Romamti-Ezer*, *v.* 4, 31.

> Being all the Sons of *Heman*.

These

These persons thus appointed to the Work of the Songs of *Zion* were freed from any other Service, being employed in that Work onely, Night and Day. 1 *Chron.*9. 33.

Now for the farther knowledge of the deduction of the *Levites*, from the Loins of *Levi*, together with the succession of *Moses* and *Aaron*, the Children of the former, *viz. Moses*, being the Lord High Treasurers of the *Temple*, of the other being High-Priests; let us present this *Genealogicall Stemme* before your Eyes, being deduced out of the 6th Chapter of the first of *Chronicles*, and other places of Scripture.

Jacob or *Israel*.

Levi.

1 *Gerſhon*

2 *Libni*, or *Laadan*, 1 Chr. 23.7

3 *Jahath* 1 Chr. 6.20 & 23. 10.

4 *Zimmah*, 1 Chr. 6.20. Or *Zinah*, 1 Chro. 23. 10.

5 *Ethan*, or *Joah*.

6 *Adajah*, or *Iddo*, 1 Chr. 6.21.

7 *Zerah*

8 *Ethni*

9 *Melchtah*

10 *Baaſiah*

11 *Michael*

12 *Shimea*

13 *Berachiah*

14 *Aſaph*, the chief Singer.

1 *Kohath*, who lived 133 y. Exod. 6.18.

Exod. 6.17.

2 *Shimei*, or *Shimi*.

3 *Jahath*

4 *Zimmah*

5 *Eli*

6 *Abiſhua*

7 *Buki*

8 *Uzzi*

9 *Zechariah*

10 *Meraioth*

11 *Amariah*.

12 *Ahitub*

13 *Zadock*, who was High-Prieſt, in the time of K. *Solomon*, in the room of *Abiathar*, 1 King. 2. 2,35.

14 *Abiathar* Put from the High-Prieſthood, by *Solomon*.

2 *Amram*

3 *Aaron*

4 *Ithamar*.

5 *Phinehas*

6 *Phinees*

7 *Abiezer*

8 *Buzi*

9 *Ozi*

10 *Eli*, that brake his neck.

11 *Ahitub*

12 *Ahimelech*.

13 *Abijah*

14 *Abiathar* Put from the High-Prieſthood, by *Solomon*.

3 *Moſes*

4 *Eleazar*.

5 *Rehabiah*

6 *Jeſhajah*

7 *Joram*

8 *Zicheri*

9 *Shelomith*, The great Lord Treaſurer of the Temple, 2 *Chron.* 26. 25,26.

2 *Izhar*

3 *Korah*.

4 *Ebiaſaph*, Exod. 6.24. Or, *Aſaph*, 2 Chr. 26.1.

5 *Aſſir*.

6 *Tahath*

7 *Zephaniah*

8 *Azariah*.

9 *Joel*

10 *Elkanah*

11 *Amaſai*

12 *Mahath*.

13 *Elkanah*

14 *Zuph*

15 *Toah*

16 *Eliel*

17 *Jeroham*

18 *Elkanah*

19 *Shemuel*, or *Samuel* the Propher.

20 *Joel*, 1 Sam. 8. 2.

21 *Heman* the Singer.

1 *Merari*

2 *Mahli*. *Muſhi*. Numb. 3.20. Exod. 6.19. 1 Chron. 24.26.

3 *Mahli*, 1 Chron. 23. 23.

4 *Shamer*, 1 Chron. 6. 46.

5 *Bani*

6 *Amzi*

7 *Hilkiah*

8 *Amaziah*

9 *Haſhabiah*

10 *Malluch*

11 *Abdi*

12 *Kiſhi*, or *Kuſhajah*, 1 Chron. 15. 17. Or, *Kiſh*, 2 Chron. 29.12.

13 *Ethan*, probably the ſame with *Jeduthun* one of three Maſters of Song. If we compare theſe places, 1 *Chron.* 15. 19. & 25. 1. & 2 *Chron.* 5.12.

Obed-Edom. 1 *Chron.* 16.3.8

Hitherto ſufficeth it to have diſcourſed of the melodious Singers of the *Temple*; with the *Scheme* of their *Contemporaries*, to illuſtrate the Hiſtory. Let us now walk forth out of the Prieſts Court, toward the Gates and Treaſuries, and take notice of the great diligence adhibited by theſe ſacred Porters, in their ſeveral Wards and Watches.

Of the Porters.

THE next Officers to be ſpoken to, are the Porters, who did watch at the Gates of the *Temple* day and night. The Pſalmiſt calls upon them that ſtand by night in the Houſe of the Lord, to bleſs His Name; and, in a Pſalm indited for the Sons of *Korah* to tune, he tells them, *He had rather be a Door-Keeper in the Houſe of God, then to dwell in the Tents of Wickedneſs*; or the Curtains of Alienation from the preſence of him that dwelt between the ſacred Cherubims. *Pſal.* 134. 1. *Pſal.* 84. 10.

The number of theſe Porters, in a groſs and full ſumme, are remembred to have been four thouſand, by the Appointment of King *David*, and ſeem to have been divided into 24 Courſes, like as the Prieſts and Singers were. For one Text relates, that *Solomon* did appoint the Porters by their Courſes at every Gate, according to the Order of *David* his Father. According to which, if we examine the account ſo far, as it is brought in by Holy Scripture, we ſhall read of 24 chief perſons, whoſe Sons and Brethren ſeem to come by courſe, after 7 days, from time to time, out of their Villages, 1 *Chron.* 9. 25. to that Service, at the ſeveral Gates of the *Temple*: To which they were deſigned by Lot; as may appear more particularly by this Draught annexed, taken out of 1 *Chron.* 26. 1 *Chron.* 23. 6. 2 *Chron.* 8. 14.

THE GATES.

1 *On the Eaſt.*	The keeping whereof, by Lot, fell to *Shelemiah*, *ver.* 14. called alſo, *Meſhelemiah*, the ſon of *Kore*, of the ſons of *Aſaph*, that is, *Abiaſaph*, the Great Grandchild of *Kohath*; and under him, of theſe *Levitical Porters*, came in by courſe conſtantly 6 perſons to watch there, *v.* 17. probably, the ſame perſon, who is called *Shallum*, the chief Porter, becauſe his Lot fell out to be at the chiefeſt Gate; which appears by the very ſame account of His Lineage, 1 *Chron.* 9. 19.	6.
2 *On the North.*	The Lot hit upon *Zechariah*, a wiſe Counſellor, being the ſon of *Shelemiah*; and under Him, at the North-Gate, there were appointed 4 to watch by courſe.	4.
3 *On the South.*	The Lot came forth to *Obed-Edom*; and thoſe under his Rule, Southward, *verſe* 17.	4.

THE GATES.

4. *On the West.*	Toward *Asuppim*, or the Treasury-House, which stood at the South-End of the Western-Wall, and had two little Gates at each end of the Treasury, whereof we have spoken before. They were committed to the custody of the Sons of *Obed-Edom*, at each Gate two; as it is expresst, *v.*17. two and two.	2.
		2.
	At *Shallecheth*, or at the Causey of the King, 4 Porters, *v.*16, 18.	4.
	At *Parbar*-Gate, two Porters, *v.*18. and both these Gates were under the custody of *Shuppim*, and *Hosah*, *v.*16.	2.
		24.

So that hence we may observe, that there were 24 Porters constantly fixed by their Courses in their stations for the Watch, at the Gates of the Outward Court of the *Temple*. They are recited to have been placed in the four Quarters of the House of God, even towards the East, West, North and South; and that they lodged round about the House, that is, in the Chambers of the Outward Court, having the over-sight of the Gates, and had the charge lay upon them of opening them every morning.

Their exact *Genealogie* in a direct Line from their Ancestors, is not precisely and determinately recorded in a methodical manner, that I have yet observed. Onely the Scripture is pleased thus far to insinuate, that the Porters were of the Line of *Korah* and *Merari*.

Of *Korah*, the Grand-Son of *Kohath*, descended *Meshelemiah*, the principal Porter of the *Temple*, being setled at the East-Gate, who is related to have been of the Sons of *Asaph*; otherwise called *Ebiasaph*, the Son of *Korah*, *Exod.*6.24. & 1 *Chron.* 26.1.

The Sons of *Meshelemiah* were these,

Zechariah,
Jediael,
Zebadiah,
Jathniel,
Elam,
Jehohanan,
Elioenai.

He was a Porter of the Door of the *Tabernacle* in *David*'s time, 1 *Chr.*9.21, 1 *Chron.* 26.2,3.

1 *Chr.* 9.17, 19, & 1.

This *Meshelemiah* is called otherwhere *Shallum*, the Son of *Kore*, the son of *Ebiasaph*, the son of *Korah*; who, with his Brethren, kept the Gates, and the Entry into the House of the Lord. *Shallum* was chief, and with him were reckoned *Akkub*, *Talmon*, and *Ahiman*, as Assistants.

Of

Of the Family of Merari,

1 Chron. 26. 4, *&c.*

Obed-Edom, with his Sons following,

Shemajah,
Jehozabad,
Joah,
Sacar,
Nethaneel,
Ammiel,
Iſſachar,
Peulthai.

The Sons of *Shema*jah.

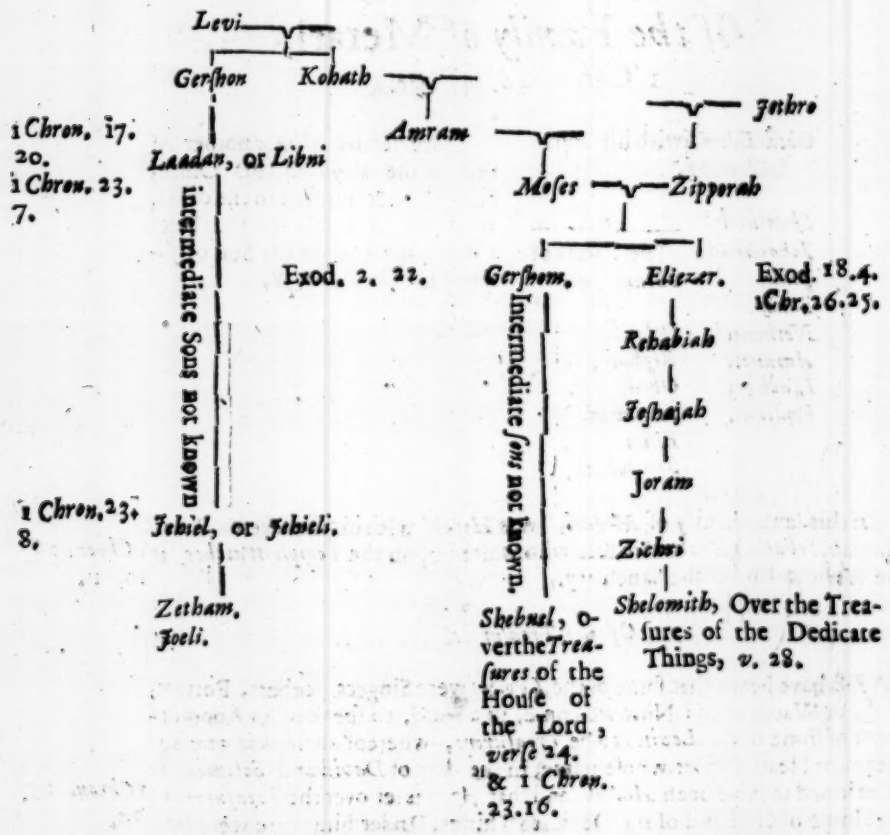
Othni,
Rephael,
Obed,
Elizabad,
Elihu,
Semachiah.

There ſeems to be another of this name alſo, in this Office, brought in & annexed to the other, with an *ALSO* in the ſame *Verſe*, and is called the Son of *Jeduthun*, 1 *Chron.* 16. 38.

Of this ſame Family of *Merari*, was *Hoſah*, with his Children, *Simri*, *Hilkiah*, *Tebaliah*, *Zechariah*, &c. who waited upon the *Temple-Watches*, at the Weſtern-End of the Sanctuary. 1 *Chron.* 26. 10, 11.

Of the Treaſurers.

WE have heard that ſome of the *Levites* were Singers; others, Porters, or Watch-men: Now we come, in a word, to ſpeak of an Appointment of ſome of the *Levites* to be *Treaſurers*, whereof there was one Supream, or Head-Officer, whoſe name, in the days of *David* and *Solomon*, is mentioned to have been *Ahijah*, and that He was ſet over the *Treaſurers* of the Houſe of God, and of the Dedicate Things. Under him there were two other ſorts of Officers: the firſt whereof kept the Treaſures of the Houſe of the Lord; that is, ſuch as were conſtantly injoyned for the maintenance of the Temple; and they are recited by name to have been two Brethren, *Zetham* and *Joel*, the ſons of *Jehieli*; and *Shebuel*, the ſon of *Gerſhom*, of the Poſterity of *Moſes*, ſeems to have been the chief, being called the Ruler of theſe Treaſures. The ſecond ſort was entruſted with the Treaſures of the Dedicate Things, that is, the Gifts, or Free-will Offerings of the Princes, Captains, Prieſts, or any other of the people, which were voluntarily preſented unto God, out of ſpoils won in Battels, or any other way, whereby their ſubſtance was augmented. Such as *Samuel*, *Saul*, *Abner*, *Joab*, *David* the King, with the chief Fathers and Captains over thouſands, or hundreds, in the Hoſt of *Iſrael* had freely beſtowed on the Temple-Service. Over which we read, that *Shelomith* was the great Lord-Treaſurer; whoſe Linage, according to all the Names of the Perſons, between Him and *Moſes*, that we yet find mentioned, was on this wiſe. 1 *Chron.* 26. 20. *Ver.* 22. *Ver.* 24. *Ver.* 26, 27, 28.



By this ſhort *Scheme*, though imperfect, for want of Scripture-Light, we may perceive how highly God was pleaſed to honour the Poſterity of *Moſes*, in beſtowing upon them mainly, the chief Truſt of the Treaſures of his Houſe. Let us here remember, that theſe Overſeers, and Guardees of the Treaſuries, were reckoned among the Porters, as having the diſtinct charge of the Chambers, Doors, and Cheſts of the Treaſures. For it is expreſly recorded, that the four chief Porters had the over-ſight of the Chambers, or Store-Houſes, and the Treaſuries of the House of God, intruſted with them. 1 *Chr.* 9. 26. Moreover, we may obſerve, that the Sons of *Obed-Edom*, (known Porters) 1 *Chron.* 26. had the houſe of *Aſſuppim*, or the Gatherings, as well as of the little Gates, at 15, 17. each end of the Houſe, committed to them, being the ſame Treaſures that 2 *Chron.* 25. were robbed by the King of *Iſrael*, in the days of *Amaziah*, King of *Ju-* 24. *dah*. Laſtly, it appears by that paſſage in the time of King *Hezekiah*'s famous Reformation, which acquaints us, that *Core*, the ſon of *Imnah* the Le- 2 *Chron.* 31. vite (the Porter toward the Eaſt) was over the Free-will Offering of God, to 14. diſtribute the Oblations of the Lord, and the moſt Holy Things.

So that it appears, that the Treaſurers and Overſeers of the Dedicate Things, are to be computed among the Porters, but of a higher Rank, then the ordinary Ones, that came in and out by turns to wait at the Gates, to open and ſhut, and watch at them day and night. For ſome we find employed in taking the charge of the miniſtring Veſſels, and bringing them in

in and out by Tale, according to the Appointment of the Priests. Some were set to the over-sight of the Vessels, and all the Instruments of the Sanctuary, and the fine Flour, and the Wine, the Oyl, the Frankincense and the Spices. One had his Office over things made in Pans; others, over the Shew-Bread, to prepare it for the Sabbath; and others, in other diverse and various Employments of this nature. But enough of these: let us proceed to the Judges of the Nation, that were of this Levitical Tribe. 1 *Chron.* 9. 28. 29, *&c.* 1 *Chron.* 23. 28.

Of the Judges.

BEsides the Singers, Porters, and Treasurers, there were also Judges of this Tribe of *Levi*. Some whereof had their constant residence in the Countrey for this Service, and their number (distinct from the 24 thousand that set forward the work of the house) is reported to have been six thousand, as Officers and Judges. To cut this Discourse short, we shall onely speak to two things, their Linage, and their Office. 1 *Chron.* 23. 4.

As to their Linage, its known out of many passages of Scripture, that *Kohath*, the son of *Levi*, had four sons, *Amram*, *Izhar*, *Hebron*, and *Uzziel*. The Posterity or Issue of which four persons, were styled by the Names of their Fathers. 1 *Chron.* 23. 12. 1 *Chron.* 26. 23.

The Children of *Izhar* and *Hebron* were set apart for this work of Judgment principally, as to the set stations. Though probably many hundreds of their Children might be also taken up in the immediate service of the Temple, as appears by the Singers of *Hemans* Company, that were the Issue of *Izhar*, as may be seen in the *Genealogical Scheme* of the Singers in preceding pages. Neither is it improbable, but that those 24000 who were employed more immediatly in the Temple-Worship, (when they departed in their Courses from their service) did also perform this great and solemn work of Judgment among the people. For they coming in, and going out by set-numbers every week in 24 Courses, did appear but once in 24 weeks at the Temple, unless at the three grand Solemnities; and so had leisure sufficient in their several Cities and Villages to teach the people the Laws of God, to expound the Letter of the Moral, Ceremonial, and Judiciall Parts thereof, and to judge finally in all matters of Controversie about those Laws, and of their living according to, or the disobeying of them.

Of the *Izharites*, *Chenaniah* and his sons were for the outward business over *Israel* for Officers and Judges, saith the Text in the Book of *Chronicles*; and moreover, that *Hashabiah* and his Brethren, men of valour among the *Hebronites*, 1700 were Officers among them of *Israel*, on this side *Jordan* Westward, in all businesses of the Lord, and in the service of the King. On the other side of *Jordan*, Eastward, was *Jerijah*, chief among the *Hebronites*, according to the Generation of his Fathers, in the 40th year of the Reign of King *David*, who were found among the mighty men of Valour, at *Jazer* of *Gilead*, which was a City of the *Levites* in the Tribe of *Gad*. Of the Brethren of *Jerijah*, men of valour, there were 2700 chief Fathers, whom King *David* made Rulers over the *Reubenites*, *Gadites*, and the half Tribe of *Manasseh*, for every matter pertaining to God, and affairs of the King. So that we find by Record 1700 of the Linage of *Hebron*, on the West of *Jordan*, and 2700 on the East side of the same Line and Extraction; whence may probably follow, that the 1600 Judges yet remaining, of the number of 6000 mentioned at first, that they were of the Posterity of *Izhar*, and were employed on the West side of *Jordan*, which was the greatest part of the Land of *Canaan*, and, according to the proportion of nine Tribes & a half in that Region, had not so many as the two Tribes and half on the *Ver.* 29. *Ver.* 30. *Ver.* 31. 1 *Chron.* 6. 81. 1 *Chron.* 26. 32.

East of *Jordan*, possibly because of its nearer vicinity to the Court, and the Royal Residence, and so needed not so many, because of the conveniency of their Appeals unto *Jerusalem* it self. As to their Office, the comparing of two places of Scripture will manifest the great Dignity of their Employment, and the large extent of their power. In the first whereof God himself commands, that in matters of difficulty, if any strong Emergency did arise in Judgment between Blood and Blood, Plea and Plea, Stroke and Stroke, being matters of controversie, within their Gates, they were appointed to go to the place which God should choose, that is, *Jerusalem* principally, and any of the *Levitical* Cities ordinarily, where the Judges had their fixed residence, and should come to the Priests, the Levites, who should determine in a Sentence of Judgment, and the people were to stand to their Decisions; which if any man presumptuously dared to decline, that man was to be put to death, and evil to be put away from *Israel*.

Deut. 17. 8. *&c.*

Besides, we read in the History of King *Jehoshaphat*, that He did institute in *Jerusalem* Levites and Priests, to hear and determine Causes for the Judgment of the Lord, and for Controversies, and charged them, that what Cause soever did come before them, between Blood and Blood, Law and Commandement, Statutes and Judgments, that they should judicially admonish them not to trespass against the Lord.

2 *Chron.* 19. 8. *Ver.* 10.

So that from these, and other places, it's easie to collect, that the Levites were Judges over *Israel*, in the highest matters concerning Life or Estate, or any other Controversie between man and man: It being observed by sundry learned Writers, that there was but one Court of Judicature among the Jews, whereof the Levites were the Judges, and the written Law of *Moses* was their Rule: not according to the corrupt Innovations of the Church of *Rome*, in erecting their *Curia Christianitatis*, for the securing of Church-men in all their out-rages from secular power, in this and in other Nations, and digesting of those Dung-Carts, full of Canonical Books (distinct from the Civil Law, or the Municipals of each Countrey) enough, by their burden, to sink a thousand Asses into the River of *Tyber*. But to proceed. To these Levites did appertain the Records and Genealogies: For of this Tribe were the Judges, Lawyers, Scribes, Recorders, Genealogists, in all matters pertaining to the Administration of Justice, Exposition of the Laws, Writing out of the Copies of the Holy Books, to be read in the Countrey-Synagogues, the preservation of the Linage of their Tribes, the determination of Cases, and laying up the Rolls of the Records, in relation to things Sacred and Civil, either belonging to the King, or any of the people. Insomuch, that the persons of the greatest rank and quality, either for dignity of Office, or Nobility of Personage, excepting the Royal Race of the Tribe of *Judah*, were of these. For we find them to be High Priests, and chief Judges of the Land, Generals of the Army, such was *Benajah*, the son of *Jehojadah*, in the days of *Solomon*, expresly called a chief Priest in the Book of *Chronicles*, Lord High Treasurers of the Temple, and Councellours of State to the King: such was *Zechariah*, one of the Porters of the Temple. Nay, to conclude, they were the onely persons that preserved Learning and Knowledge, in all the Arts and Sciences, wherein those Ages were versed, the Schools of the Prophets being under their Cognizance and Institution; and particularly, the Colledge at *Jerusalem*, mentioned in the days of *Josiah*. Insomuch, that the wisdom of our *Saxon* and *Norman* Ancestors, is highly to be honoured: in that they first admitted the Bishops of the Province, as skilled in the Laws of God, to sit with the Earls of the Counties in their Tribunals, to assist them in decision of Causes, according to the Word, (especially such as were co-incident with the

1 *Kin.* 2. 35. 1 *Chron.* 27. 5. 1 *Chron.* 26. 14.

Laws

Laws of God; even as Holy *Ambroſe*, in his 32d Epiſtle, tells *Valentinian* the Emperour, concerning Bleſſed *Conſtantine*, *Qui nullas leges ame prædeceſſit, ſed liberum dedit Judicium Sacerdotibus*) which appears by Sir *H. Spelman*, in his Gloſſary, and his Treatiſe of Tithes, and in the firſt Tome of his Counſels, in *Seldens Janus Anglorum*, and other his Pieces, in Mr. *Sadler*'s late notable piece of the Rights and Priviledges of the Kingdom, and in many other, both Antiquaries and Hiſtorians, that touch the *Saxon* days.

The latter, I mean the *Norman* Kings, in giving the preſidency of the Court of Chancery uſually to a Biſhop, as being preſumed to be a man of ſuch Conſcience and Knowledge in the Laws of God, the Rules of Chriſtian Piety and Policy, the Laws of Nature, and of Nations, that matters appealable from the ordinary Courts of Juſtice, might find there a ſpeedy, ſafe, and righteous Iſſue. It being a Sanctuary to perſons ſweating under the rigour of the Law, the cunning of perverſe Pleaders, the corruption of Juries and Judges in any of the other Courts. But hitherto let it ſuffice to have ſpoken of all the ſacred Officers, which were genuinely extracted from the Root of *Levi*. A word of the *Nethinims*, and we ſhall end.

Of the Nethinims.

THeſe were the moſt inferiour perſons, that were converſant in any Temple-Work, being of the Race of the Idolatrous *Canaanites*, and were the firſt-fruits of any whole Cities or Societies of men that were proſelyted unto God, preſaging of old, the future admiſſion of the whole Harveſt of the Gentiles within the Pale of the Church.

The Story is ſufficiently known, how the people of *Gibeon*, *Chephirah*, *Beeroth*, and *Kiriath-Jearim*, by a wily colluſion impoſed upon *Joſhuah*, and the Princes of *Iſrael*, whereby they obtained an exemption of their perſons from the common calamity of *Canaan*. But, upon diſcovery of their craft, they were ſolemnly adjudged unto Bondage; yet ſuch as was very honourable (if any ſervitude may be ſo ſtyled) in that they were appointed for ſervants to the Houſe of God, under the Prieſts and Levites, and ſo might eſteem it ſome acceſſion of excellency to be placed rather in the Van of Bond-men, then in the Rear, and to be made the Lags of Free-men. What ever eſtimation they put upon it, certain it is, ſuch ſacred ſervice was a great mercy to them, who having their lives ſpared, becauſe of the Oaths of the Princes, might have been baniſhed; but were now received unto the Knowledge & Service of the true God, and like to be ſet in the true path of Eternal Salvation: ſo that whereas others are ſaid to take the Kingdom of Heaven by violence in another ſenſe, here the *Gibeonites* may be ſaid to have taken it by craft, and out-witted themſelves into true happineſs. The work which they were appointed to by *Joſhuah*, was hewing of Wood, and drawing of Water for the Sanctuary, and for the Congregation (that is, for the ſervice of the Congregation in their Sacrifices) and for the Altar of the Lord. Our Tranſlation reads it thus, that [*Joſhuah made them ſuch that day*] But in the *Hebrew* the word is וַיִּתְּנֵם *& dedit eos*; and he gave them from נָתַן *Nathan*, to give or deliver over. Whence it is, that they were ſtyled the נְתִינִים *Nethinims*, or the perſons given and delivered over for ſuch a ſervice; and therefore the Text ſays, they were curſed, that is, dedicated to God, as the firſt-fruit of the ſlaves of *Canaan*. Even

Joſh. 9. 17.

Ver. 23.

Math. 11. 12.

Joſh. 9. 23. *Ver.* 21, 27. *Ver.* 27.

Ver. 23.

Joſh. 6. 19. & 7. 1. as the City *Jericho*, with all the goods, was curſed, as being the firſt-fruit of Cities taken in the Land; therefore was all the Treaſure of it conſecrated to the Lord; and *Achan* herein ſinned, by medling with the accurſed, or dedicated ſpoils, every perſon being curſed and condemned that durſt touch any Dedications, to diminiſh from, or take them away. But as to theſe *Nethinims* (which we have in hand) that were thus accurſed and dedicated to the Sanctuary, the ſons of *Saul* found it by ſad experience, to be a dangerous point to meddle with conſecrated perſons as well as things. Concerning whoſe Name, the *Paronomaſia* is more clear and evident in the Book of *Ezra*; where the Holy Pen-man treating of theſe perſons, in the Regiſter of the Returns from *Babylon*, hath theſe words in the *Hebrew* Text, *Ezra* 8. 20. [וּמִן־הַנְּתִינִים אֲשֶׁר נָתַן דָּוִיד] And of the *Nethinims*, *Shenathan David*, which *David* gave, or as we read in our *Engliſh* Verſion [*had appointed for the ſervice of the Levites*] that is, whom *David* had, *de novo*, conſtituted in their ſeveral ſet-courſes, as He had done all the Officers of the *Temple*, in their ſeveral Stations, a little before his death; not that now they were at this time firſt employed in theſe Services, but had been ever, ſince the days of *Joſuah* converſant in that labour: but were now methodized for *Temple-ſervice*, according to the Incenſe of their Generations, ſince the days of their Primitive Admiſſion, to be the Miniſters or Servants of God in the loweſt Works of the Sanctuary. *Ezra* 7. 24.

Neh. 3. 26. & 11. 21. The Habitation of theſe *Nethinims*, or *Gibeonites*, was in *Ophel*, when the *Temple* was built, that is, either in the Tower it ſelf, as ſome conceive, or elſe in houſes near to that Tower, or the Wall (ſo called) of *Ophel*, in a capacious place, or ſtreet, poſſibly running near the Wall, and adjacent to the Tower of *Ophel*. On which ſtately Building, there was much expended by King *Jotham*, and it was afterward magnificently raiſed to a very great height by King *Manaſſeh*. Now the reaſon why they lodged in or near *Ophel*, was, becauſe of its proximity, or nearneſs to the Eaſt-Gate of the *Temple*, the ordinary ſtately entrance into that ſacred place: For they being not of the Tribe of *Levi*, might not lodge within the Courts of the *Temple*. But thoſe that were in courſe, to attend upon the Wood and Water for the Sacrifices, and other ſacred uſes, lodged cloſe by, till their Week was finiſht, and then probably they went out to their Cities and Villages abroad in the Countrey, as the Prieſts and the Levites did: For we have expreſs mention of Cities abroad, wherein theſe *Nethinims*, as well as the other Officers of the *Temple* dwelt. But ſo much let it ſuffice, to have ſpoken, concerning the ſacred Officers attendant upon Divine Worſhip in the Houſe of God at *Jeruſalem*. *Ezra* 2. 70. 2 *Chron.* 27. 3. 2 *Chron.* 33. 14.

SECT. II.

The ſecond Paragraph of this Chapter, according to the Diviſion of it in the beginning, ſhall contain the ſeveral Seaſons, Quantities, Numbers, and Meaſures, of things ſacrificed unto God, under the Jewiſh Padagogie.

IN the firſt place let's remember, that the Diviſions of this Section, *ratione temporum*, will, out of Scripture, produce ſome ſhort Diſcourſe about, 1 The Daily Service. 2 The Weekly. 3 The Monethly. And fourthly, the Annual Feſtivities, which were to be punctually obſerved, and ſolemnly performed in their due time and method, (according to the Divine Injunctions) in this Holy Place.

Here

Here, before I proceed, it's ſomewhat requiſite, that I briefly ſpeak a little to the dry and liquid Meaſures of the *Hebrews*, ſo far, and of ſo many onely, as we ſhall uſe in this Diſcourſe of the Sacrifices.

As to dry Meaſures, there are three onely that we ſhall uſe: The Omer, Ephah, and Homer. Concerning which, we find in Scripture, that ten Omers make an Ephah, and ten Ephahs produce an Homer. By a tenth deal of Flour, ſo often mentioned in the *Levitical Sacrifices*, we underſtand an Omer, which in the *Hebrew* Text of *Leviticus*, is called עִשָּׂרוֹן and is retained by *Joſephus*, who calls this Quantity and Meaſure ἰσαρὸν, and tells us, that one of theſe Meaſures was equal to 7 Attick coryla's. Each Cotyla containing 9 Ounces, according to the Learned *Agricola*. This being multiplyed by 7, produces 63 Ounces; and that being reduced to pounds of 12 ounces, according to the Medicinal Meaſures of the *Greeks*, leaves in the Quotient 5 *li.* and 3 ounces of Attick Meaſures, or 5 pints, (give us leave to ſo ſpeak) and $\frac{3}{12}$, or $\frac{1}{4}$, for one Omer, or 10th deal of Flour for a meat-offering to every Lamb. Conſequently, ten times as much, that is, an Ephah, is 52 *li.* and $\frac{1}{2}$, which being reduced to *Engliſh* meaſure, makes ſix Gallons, one Pottle, and half a pint. So that one Omer was one Pottle, one Pint, and three Ounces of our Meaſure, or very near the matter, though we cannot now ſpend time in reducing the *Attick* pound to our *Engliſh Troy* Weight of 12 ounces, 8 pounds whereof makes an *Engliſh* Gallon, according to the Statute of the 12 *H. 7. cap. 5.*

Exod. 16. 36. *Ezek. 45. 11.* *Antiq. l. 3. c. 7.* *De ponderibus & menſuris, lib. 2. pag. 85.*

Secondly, As to liquid Meaſures, there are three onely that we have need to meddle with; the Log, Hin, and Bath: of which, one Log contained ſix Eggs, that is, as much Water as ran out of a Veſſel whereinto 6 Eggs were put, after it was filled up to the brim: or, as others, the content of 6 Egg-ſhells. Secondly, a Hin contained 72 Eggs, or 12 Logs: ſo that in Sacrifice-meaſures mentioned in Scripture, (importing, that there were Veſſels of ſuch a content as followeth) The fourth part of a Hin is three Logs. The third part is four Logs; half a Hin, ſix Logs; and three quarters, nine Logs.

Schindler. *Buxtorf.*

Moreover, laſtly, ſix Hins fill up a Bath. Now for Reduction to our Meaſures, as in the dry Meaſures, we pitcht upon the Aſſaron, or tenth deal, becauſe moſt uſed in this preſent Sacrifice Story: ſo we will now pitch upon the Hin, which with its parts is the meaſure moſt frequently mentioned in this buſineſs. As to this, *Joſephus* (I will not ſay how truly and punctually) comparing the Hin with *Attick* Meaſures, tells us, it was equal to two of thoſe Meaſures, which the *Athenians* termed χοῦς, which by the Commentator upon *Nicander*, at the end of his *Alexipharmaca* is thus explained ὁ χοῦς ξέσται ἕξ, and afterwards ὁ ξέστης ἔχει λίτραν α. ἥμισυ. A Chus is ſix Sextaries, and a Sextary contains one *li.* and $\frac{1}{2}$, whence we learn, that one Chus is 9 *li.* and one Hin is 18 *li.* of *Attick* Meaſure. Conſequently, there are 108 pounds in one Bath: and one Log, being the ſeventy ſecond part of a Bath, will contain a pint and half, even three times as much as will be produced by ſuch as converſe with Egge-ſhels. But, indeed, I vehemently ſuſpect *Joſephus*, becauſe (in reaſon) the quantity of Oyl, according to this reckoning, for the daily Sacrifice, being the fourth part of a Hin, or three Logs, comes to one Pottle, and $\frac{1}{2}$ a pint of Oyl, to be mingled with one tenth deal of Flour, which was before ſtated out of *Joſephus* his *Attick Cotyla*, to be one pottle, one pint, and three ounces of Flour, which is incomparably too much for the wetting of Flour to make a Cake, if I do not groſly miſtake in good Houſewifery. For as ſure as can be, *Joſephus*, though a Prieſt, his Office lay not among the Baking Pans, or elſe he was poorly acquainted with *Attick* meaſures. Wherefore, that we may not

Antiq. l. 3. cap. 9. p. 88. D.

Exod. 29. 40.

marre the Cake in the making, we had better take the measure of those that have putthe Eggs in the Cakes, and measured the Oyl with the shells, and they will tell us, that one Log is but half a pint; and so the fourth part of a Hin, or a pint and half of Oyl, will serve a little better to mix with the Flour.

But this way of dealing with Eggs in measures, I doubt will make nine measures of ten prove addle.

For, first, they tell us not, whether we are to use the Eggs of Wrens Sparrows, Hens, Eagles, or Ostriches, in this profound Design.

Secondly, they suppose all Eggs of a kind to be of one bigness.

And thirdly, they never heed that the Water of the Vessel, wherein they put their Eggs, will variously rise into a tumour on the surface, to preserve from a solution of continuity, and that variously, more or less, according as the Eggs be gently or rashly put in, and so yield Water, more or less, for your measure: they should have done well to have informed us of the proportion of motion in this action. If Physitians should have no more care, as to medicinal measures: then the Priests had in their services towards God, (if this be true) they might quickly send Hundreds of Patients out of this World, before they would go. But one thing more I have to say of *Josephus*, and that is, I am afraid he trades a little too deep, and goes too much on the score with the *Septuagint*. For though he tells us other-where, that a Bath is equal to 72 Sextaries; and here, that a Hin is two of the χῦς. i.e. 12 Sextaries, and so agrees with himself, because 6 Hins are 12 *Attick* Sextaries; each whereof contains one pound, six ounces: so that 72 Sextaries, arise to 108 pound for the Bath, as was said before: Yet here lyes the point to be proved, Whether a Bath be so much, or not. For shall I mind you, that *Josephus* observing the 70. to translate a Bath by μετρητὴς, as they have done in several places, and then taking notice, that an *Athenian* μετρητὴς, was 72 Sextaries: He tells us, without any more ado, that a Bath was so also. Whereas the *Septuagint*, whether wilfully, or ignorantly; or as a matter not worthy of such exactness and curiosity, (if we have their true Copy) do translate the *Hebrew* word *Bath*, and *Batim*, by χῦς, μέτρον, μετρητὴς, κεράμιον, χοῖνιξ and κοτύλη: and the Log also they translate by κοτύλη. So that if you will heedlesly follow them, a Bath and a Log shall be all one measure, according to the last mentioned Version of a Cotyla. Wherefore, at present, we shall take this course. First, let us remember, that a Bath, and an Ephah, are stated to be of equal measure, as to capacity: though the matters contained (the one being liquid, the other dry) differ greatly in weight; which is neither the sense of that place, nor our present inquiry. But seeing that *Josephus* (as 'tis above-written) upon his own account, not medling with the *Septuagint*, hath framed a word of his own for an Omer, or the tenth part of an Ephah, *viz.* ἀσσαρὼν, not used by them; and that it seems also upon other accounts, that quantity comes nigh the truth, as may be shewn (God willing) hereafter. We will accordingly state the Bath according to God's Command, equal in capacity to the Ephah; which is 52 pints, and $\frac{1}{2}$, or 6 Gallons, one Pottle, and $\frac{1}{2}$ a pint for a whole Bath: and then the sixth part of a Bath, *i. e.* a Hin will be one Gallon, and three Quarters of a pint; and the twelfth part of an Hin, or one Log, will be $\frac{3}{4}$ of a Pint, and $\frac{1}{4}$ of an Ounce, that is, three quarters of a pint, wanting but the fourth part of an ounce, or eight ounces, and three fourths of an ounce. Two Logs are equal to one pint, 5 ounces, and $\frac{1}{2}$: three Logs to one quart, two ounces, and $\frac{1}{4}$ of an ounce: four Logs to one quart, and 11 ounces: six Logs to one Pottle, four ounces, and $\frac{1}{2}$ an ounce.

Nicandri Scholiast ad calcem.

Kircher Concordantia.

Ezek. 45. 14.

And

And laſtly, the proportion of Oyl for to mingle with the Flour, for the Cake of the Daily Sacrifice, being the fourth part of a Hin, or three Logs; will prove (you ſee) to be one quart, two ounces, and a quarter of Oyl, *i. e.* almoſt a quarter of a pint. *Exod.* 29. 40.

Thus have I done with this particular of Meaſures, as far as we have uſe of it at preſent; onely I beg of the courteous and ingenuous Reader, to uſe one Caution, that in the reduction of *Attick*, or *Roman* pounds, to ours, they would not ſtrictly interpret me: which as to an exact and accurate proportion, is the buſineſs of another Treatiſe.

Now then to recount the ſervice of the Prieſts in the Temple, we read that *David* gave to his Son a perfect Liſt of all the parts of their Duty: which Account being not extant in any one ſingle place of Scripture, we muſt have recourſe to the various places where they be ſcattered up and down in the ſacred leaves. 1 *Chron.* 28. 13.

To proceed then, we ſhall obſerve,

Firſt, That the conſtant ſervice, without intermiſſion, was that of the Porters, who were appointed to watch at the Temple-Gates, day and night, by courſes; and their number we find to be four thouſand. 1 *Chron.* 23. 5.

Secondly, the daily ſervice was ſpent in the ſacrificing of a Lamb, morning and evening, with a meat-offering, that is, a Cake made of the tenth part of an Ephah, that is, an Omer of Flour, mingled with the fourth part of a Hin, that is, three Logs of Oyl, together with a Drink-offering, which was the fourth part of a Hin, or three Logs of Wine. This was done in the Court of the Prieſts. But within the Temple, the Lamps of the Golden Candleſticks were to be dreſſed and ſupplyed with Oyl, morning and evening; and, at both thoſe times, ſweet Incenſe was to be burnt upon the Golden Altar, to cauſe a fragrant odour throughout the Temple. Though I know that an eminently learned man of our Nation, I mean Dr. *Reynolds*, in his Conference with *Hart*, *Pag.* 492, and 495. is of the mind, that the Lamps did not burn all day long, but were lighted at Evening onely, and kept light all, or the greateſt part of the night: yet is it conceived by others, upon the account of the narrowneſs of the Windows admitting but little light, that the Lamps did burn continually, eſpecially ſince there is expreſs mention made of the dreſſing the Lamps every morning, *Exod.* 30. 7. But we ſhall ſubmit in this to the more Learned, in theſe ancient Rites of the Temple: onely obſerving, that the Songs of the Temple were ſolemnized at the time of the burning of Incenſe; as is hinted, *Rev.* 5. 8, 9. and that at this time of Incenſe, the people uſed to pray without, *Luk.* 1. 9, 10. Moreover, that this Muſical Harmony was celebrated at the time of Sacrifice, as we have other where obſerved. *Exod.* 29. 38, *&c.* *Numb.* 28. 4, 5, *&c.* *Exod.* 30. 7, 8.

Thirdly, the Weekly Service was performed on every Sabbath, which was double to the Daily; beſides the Daily in every fore-mentioned particular. *Numb.* 28. 9, 10.

Fourthly the Monethly Service was celebrated on every New Moon, or firſt day of every Moneth; and had for a Burnt-Offering two young Bullocks, one Ram, ſeven Lambs, and one Kid of the Goats, for a Sin-Offering. The Meat-Offering was three Omers of Flour, mingled with Oyl proportionable; as in the Daily Service, three Logs to an Omer, that is, three quarters of a Hin for every Bullock, and two Omers of Flour, and half an Hin for the Ram. The Drink-Offering was half a Hin of Wine for each Bullock, and the third part of a Hin, or four Logs for the Ram; and for every Lamb a Meat-Offering, and Drink-Offering of the ſame quantities, as uſually in the Daily Sacrifice. *Numb.* 28. 11——16.

All this was offered on the New-Moon, besides the continual Burnt-Offerings of two Lambs, with their Cakes and Wine.

In the fifth place, let us treat of the Annual Festivities, which were principally three, whereof in their distinct order.

Exod. 12. 4, &c. First, The Passover, which fell out upon the 14th day of the first moneth, wherein every Houshold eat a Lamb, unless it were too small a Family, then they might joyn with their Neighbours. But these Offerings being particular, according to the multitude of Persons and Families, we cannot bring them unto a certain account. The next day (after the solemn slaying of the Paschal Lamb, on the Evening of the 14th day,) being the 15th of the first moneth, began the Temple-Sacrifices for 7 days together, every day alike; each day having as many Sacrifices, as the New Moon had; whereof before.

Numb. 28. 16—26.

Ver. 27—31. Secondly, The Feast of First-Fruits, answering to our Pentecost, had the very same Offerings with the New-Moon. Besides, one He-Lamb, and two Omers of Flour and Oyl accordingly; and but the fourth part of a Hin of Wine, being the morrow after the Sabbath of First-Fruits.

Lev. 23. 12, 13.

Thirdly, The Feasts of the 7th Moneth, on the first day of which Moneth were offered one Bullock, one Ram, 7 Lambs, and one Kid, with their meat-offerings, and drink-offerings proportionably, as before; besides the usuall offerings of an ordinary New-Moon, and of the Daily Service. Moreover, on the 10th day of the 7th moneth, just as much as on the first day, was presented to God upon his Altar.

Numb. 29. 2—7.

Ver. 7—12.

On the first day of the 7th moneth, there were Offerings for 7 days together, on this wise following.

On the 15th of these 7 days, 13 young Bullocks, two Rams, 14 Lambs, and one Kid for a Sin-Offering, with their meat-offerings, and drink-offerings, as before; besides the daily offerings.

On the second day but 12 Bullocks, all the rest alike. On the third day 11. On the 4th 10. On the 5th 9. On the 6th 8. On the 7th, 7 Bullocks. On the 8th, just as much as on the New Moon; and all these constantly every year; besides the Vows, the Free-will Offerings, and Peace-Offerings, which were great expences in Worship; besides the Red-Cow, and all the Passover Lambs, and all the Frankincense, Salt and Firing, &c.

Numb. 29. 39.

To conclude, I will now give you in a Catalogue all the ordinary constant Offerings in one Year: in which Year I shall count 365 days, 52 Sabbaths, and 13 New-Moons: though I know the *Julian* Year differs from the Judaical Calendar; yet by reason of the Jewish Intercalations, and regulating their years thereby, there will be no great difference, when several years be compared together.

The

A Scheme of the Temple-offerings in one year.

	Kids	Bullocks	Rams	Lambs.	Flour. Ephahs.	Omers.	Oil. Baths,	Hins,	Logs.	Wine. B.	H.	L.
The daily Sacrifice for 365 days, 2 Lambs a day.	0	0	0	730	73	0	30	2	6	30	2	6
52 Sabbaths.	0	0	0	104	10	4	4	2	0	4	2	0
13 NewMoon	13	26	13	91	19	5	8	0	9	6	3	0
Passover 7 days.	7	14	7	49	8	5	4	1	3	3	1	3
Numb. 28. 27 &c.				Lev. 23 19.								
First Fruits.	1	2	1	2	1	5	0	3	9	0	3	0
Lev. 23. 12, 13.				7	0	2	0	0	6	0	0	3
				1								
First day of 7th moneth.	1	1	1	7	1	2	0	3	0	0	2	6
Tenth day of 7th moneth.	1	1	1	7	1	2	0	3	0	0	2	6
The 8 dayes of Tabernacles.	8	71	15	105.	34	8	15	2	6	10	5	6
The sum total.	31	115	38	1103	150	3	64	1	0	56	4	6

Here I have exhibited in a Table at one view, the several stated offerings throughout the Year constantly, given up to God at the Temple: I will not undertake, that it is exactly drawn up to a hair: But I hope it is pretty near the matter, which you see arrives to this summe in a year, *viz.* One Hundred and 15 young Bullocks, thirty eight Rams, one thousand one hundred and three Lambs, and thirty one Kids, smoaking upon God's Altar: To which was added for Bread and Drink, one hundred and fifty Ephahs, and three Omers of fine Flour, sixty four Baths, and one Hin of pure beaten Oyl, and fifty six Baths, four Hins, and six Logs, of excellent Wine. This was the constant Yearly Sacrifice.

SECT. III.

The third Section of this Chapter, promised in the beginning of it, shall treat concerning the various Sacrifices under the Jewish Padagogy, their Nature, Manner, Use, and End, with their attendant Rites and Ceremonies.

IN reading of the Scriptures wee find six various Offerings presented unto God. 1 Burnt-Offerings. 2 Sin-Offerings. 3 Trespass-Offerings. 4 Peace-Offerings. 5 Meat-Offerings. And 6 Drink-Offerings.

Lev. 2. 13. *Lev.* 2. 11. *Vol.* 3. *p.* 54. rings. With two Appendixes, Salt and Incenſe. Hony and leaven were both forbidden expreſly: as being of one Nature even to Ferment: as learned *Weemſe* obſerveth.

The main and ultimate End of theſe Sacrifices were to point at *Chriſt*, and to be the ſacred Hieroglyphicks of his death and Atonement for Sinners.

The ſubordinate and intermediate End was, that therein the Jewiſh People ſhould be exerciſed in ſacred worſhip that was typicall.

Gul. Pariſi. de legibus cap. 8. The burning of the ſacrifices noted the death and conſumption of Sin. To repreſent alſo, to the minds of the Offerers, the dreadful effects of Sin as it merits death: together with the goodneſs of God to ſave the ſinner, to pardon his ſin and by the death of his ſacrifice to typify an Offering once for all in the latter daies. Some of theſe Sacrifices were for expiation of ſins of *Ignorance* or Knowledge, if ſo be they were not committed preſumptuouſly.

Num. 15. 30 *Heb.* 10, 36. For which ſin there was no Sacrifice: but the perſon was to be cut off from his people. Others were for acknowledgement of homage and tribute to God the great and mighty LORD that made all things by the word of his power. Others for thankſgiving after the receipt of ſome eminent Mercy, and for many other Ends, as will appear more by and by.

The things offered were either of Beaſts or Birds or fruits of the Earth. Of Beaſts theſe three only, Bullocks, Sheep, and Goates: Of Birds, Turtles, and Pigeons, and as *Pariſienſis* and *Weemſe* think, Sparrows alſo, as in the caſe of Leproſy. So ſome take the word צִפֳּרִים to ſignify. We find it tranſlated in our Bibles by *Sparrows Pſal.* 84. 3. & 102. 7. The Creatures you ſee are domeſticall and mild. They feed on Herb and Graſſe, are not fierce carnivorous Beaſts: It's obſerved by ſome to that purpoſe, that they have neither crooked Nails and Claws, nor continued Sets of Teeth, and beſides are the moſt uſefull to man in his life. Of the Birds one is a mournfull Creature, the other, is commonly reported, by reaſon of its innocency and harmleſneſſe, to be without a Gall. Fiſhes we ſee were not offered: becauſe (ſay ſome) they could not be brought alive: which was one ingredient of the Sacrifices. Another was, to be without ſpot or blemiſh, not that of Colour in the Hair or Wool: but without any imperfection, either of naturall Monſtroſity or of accidentall hurt or diſeaſe, and for the moſt part well-liking, fat, and young. The Blood was to be poured out, and the fat alwayes was dedicate to God, all the Fat was the Lord's, ſaith the Text in *Leviticus*. I ſhall now ſpeak briefly, and in order, of theſe Sacrifices, of what Creatures, for what Cauſes, and how ordered, and in what feaſts they were offered.

De leg. c. 11 *Ceremoniall Law pa.* 52. *Vol.* 3. *Lev.* 14. 4. *Lev.* 3. 16.

1 *Of the Burnt-Offering.*

The Cauſe.

This was either offered by Gods injunction for particular Cauſes recited beneath or elſe as a free will Offering: But in all caſes it ſignified Atonement for the perſon that lifted it up to God and ſhewed the demerit of ſin, even to be burnt to Aſhes by the fire of the Lord's wrath.

Lev. 1. 3, 4.

The Kind.

Lev. 1. 3, 5, 10. & *c.* 22. *v.* 19. The Kind of Creature offered was either of the Herd, a Bullock; or of the Flock, a Sheep or Goat; alwayes a Male and without blemiſh: Among Fowles, the moaning Turtle or the loving Pigeon.

The

The Seasons and Occasions.

The Seasons were either arbitrary or instituted: Arbitrary, when it was a Vow or a Free-will Offering. Instituted times are these remembred in Scripture. 1. A Ram at the consecration of Priests. 2ly, In case of the four trespasses mentioned in *Lev.* 5. the person transgressing was to bring either a Turtle or a Pigeon for a Burnt-Offering. 3ly, At the Initiation of *Aaron* and his Sons to their Office, there was a Ram for *Aaron* and a Calf and a Lamb of the first year for the people. 4ly, At the Purification of Women a Lamb wat burnt: If poor, then a Turtle or Pigeon, which a learned man observes to respect originall sin at the birth of a Child. 5ly, As to Leprosy: there were commanded to be offered by him at his cleansing two he Lambs and one Ewe Lamb, whereof one he Lamb being spent in the Trespass-Offering *ver.* 12. though the Text tell us not whether the Burnt-Offering were a He or a She Lamb: yet by the forecited rule that none but Males must be sacrificed in the burnt-Offering, therefore we put down a He Lamb, if the Leper were able; or else a Turtle or a Pigeon. 6ly, At the cleansing of separated Women a Turtle or young Pigeon. 7ly, For Nazarites in two cases. First, at their restitution in case of defilement, a Turtle or Pigeon. Secondly, At the period of his separation, or the Manumission from his Vow, one He Lamb. 8ly, At the Dedication of the Tabernacle each of the twelve Princes of Israel offered a Bullock, a Lamb, and a Ram. 9ly, At the consecration of the *Levites*, a Bullock. 10ly, For a Sin of Ignorance of the whole Congregation, a Bullock also. These hitherto related were instituted upon the incident cases mentioned. There remain yet the constant burnt-Offerings, which were these. 1 The daily Sacrifice of two Lambs, which were burnt together with their Meat-Offering and Drink-Offering upon the Altar. 2ly, On every seventh day, or Sabbath, four Lambs. 3ly, On every new Moon distinctly for it self as a new Moone or first day of the Moneth, two Bullocks, one Ram, and seven Lambs. 4ly, On the fifteenth day of the first or Passeover Moneth, being the first of the seven daies of that great festivity after the Passeover, 2 Bullocks, one Ram, and seven Lambs, and so for seven daies continually. 5ly, In the Sheaf of the first fruits, one he Lamb. 6ly, In the feast of first fruits; If we consult the Leviticall Book, we read of seven Lambs, one Bullock, and two Rams. But in the Book of *Numbers*, seven Lambs, one Ram, and two Bullocks: which I shall leave to consideration. 7ly, In the first day of the seventh Moneth, or the feast of Trumpets, one Bullock, one Ram, and seven Lambs. 8ly, On the tenth day of the seventh Month, or the Expiation day, one Bullock, one Ram, and seven Lambs. In another place we read particularly in the case of Atonement upon that day, besides this Offering there was a Ram for the High-Priest himself, and another for all the People. 9ly and Lastly, On the fifteenth day of the seventh Month being the beginning of the feast of Tabernacles, thirteen Bullocks, two Rams, fourteen Lambs, and so constantly for seven daies, onely every day there decreased one Bullock from the Offerings, till at the seventh day there were but seven Bullocks. On the the eight and last day there was offered but one of each.

Levit. 22. 18. *Exod.* 29. 18. *Lev.* 8. 18. *Lev.* 5. 7. 10. *Lev.* 9. 2, 3. *Lev.* 12. 6. Weemse Vol. 3. p. 64. *Lev.* 14. 12. *Ver.* 20. *Ver.* 22. *Lev.* 15. 30. *Numb.* 6. 11. *Ver.* 14. *Num.* 7. 15. — 8. 12. *Num.* 15. 24. *Exo.* 29. 42. *Num.* 28. 3. *Numb.* 28. 9, 10. *Ver.* 11. *Ver.* 19. *Ver.* 24. *Lev.* 23. 12. *Ver.* 18. *Num.* 28. 27 & 29. 2. *Ver.* 8. *Lev.* 16. 3, 5.

The Manner.

The Manner of service in the burnt-Offering was this for the Bullock, 1 The Person that brought it was to put his hand on the head of it: as it was usuall in point of confession of sin. *Lev.* 1. 4.

Ver. 5. 2ly, He himſelf was to kill his own Offering: ſome think the Prieſt did it, (who indeed did ſlay the conſtituted Temple-Offerings) but if the words be well conſidered, we find the Prieſt comming in to action after the the ſlaying of the Sacrifice. So in the relation of *Hezekiah*'s Sacrifices, there ſeems to be a manifeſt diſtinction between the Perſons that kill'd them and the Prieſts. 2 *Chron.* 29. 22. *But that which was the Sin-Offering of all Iſrael, the Prieſts did ſlay. Ver.* 24.

Ver. 5. 3ly, The Prieſt was to ſprinkle the Blood round about the Brazen Al-
Ver. 6. tar. 4ly, The Prieſt flayed off the Skin. 5ly, He cut it in pieces.
Ver. 7. 6ly, He put fire on the Altar, and layed the wood in order upon the fire.
Lev. 1. 8. 7ly, He layed the parts, the head and the fat in order upon the wood that was in the fire which was upon the Altar.

Ver. 9. 8ly, He waſhed the inwards and legs in water, and then burnt all upon the Altar an Offering made by fire, of a ſweet ſavour unto the Lord. So much for the Bullocks burnt-Offering.

If it were a Sheep or a Goat, the manner was the ſame, onely mention is made of its being ſlain on the ſide of the Altar Northward before God.
Ver. 11. If it were a Fowle. 1 The Prieſt wrung off its head and burnt it on
Ver. 15. the Altar. 2 The Blood was wrung out at the ſide of the Altar. 3 The Crop and Feathers were caſt beſide the Altar on the Eaſtpart by the place
Ver. 16, 17. of the Aſhes. 4ly, It was to be cleft with the wings, but not cut aſunder, and ſo laid upon the Altar and burnt, an Offering made by fire of a ſweet ſavour unto the Lord.

Thus it was to continue & lye burning all night upon the Altar unto the
Lev. 6. 9, 10. morning: Then the Prieſt having put on his Linnen Garment and Breeches took up the Aſhes and laid them beſide the Altar. After that putting off his prieſtly and putting on his other common Garments, he was to carry forth the Aſhes out of the Camp, and afterward out of the City, into a
Ver. 12. clean place: while the fire on the Altar was ſtill continually burning by a conſtant ſupply of wood laid in order upon it every morning.

The Prieſt's Portion.

To conclude with the laſt thing of this Section, and that is, what portion
Lev. 7. 8. & 8. 8. the Prieſt had in the burnt-Offering, and that was the Skin of the fourfooted Creatures.

2 *Of the Sin-Offering.*

The Cauſe.

The Cauſe for which the Sin-Offering was enjoyned by God, is recorded by *Moſes* to be this, If any Soul ſin through Ignorance againſt any of
Levit. 4. 2. the commandments of the Lord concerning things which ought not to be done.

The Kind.

The Creature in this caſe offered was of the Herds, either a young Bullock, or Calf or a red Heifer: of the Flocks, a Male Kid, a Female Kid, or an Ewe Lamb: of Fowle, a young Pigeon or Turtle.

The Occaſion.

The Seaſons or Occaſions of this Offering upon what account it was inſtituted, were either for accidentall ſins, or on ſet ſtations of the year.

Levit. 4. 3. 1 In caſe, the anointed Prieſt ſinned, there was to be offered up a young
Numb. 15. 24. Bullock for a ſin-Offering. 2ly. For the ſin of the whole Congregation,
Levit. 4. 14. a young Bullock; likewiſe if it be for Ignorance in not obſerving the Levi-
Levit. 4. 23. & tical Ordinances, a Kid. 3ly, For a Ruler, a Male-kid of the Goats. 4ly,
Numb. 15. 27. For any of the Common People, a Female Kid of the Goats, or a young
Lev. 4. 28, 32. Lamb. 5ly, At the Conſecration of an High-Prieſt, a young Bullock.
Exod. 29 14. 6ly, At *Aaron*'s Initiation into his Office, a young Calf: and at the ſame
Levit. 8 2, 14. time for the people, a Kid of the Goats. 7ly, At the Purification of Wo-
Levit. 9. 2, 3. men,
Levit. 12. 6.

men, a young Pigeon or a Turtle Dove. 8ly, At the cleanſing of a Leper, an Ewe Lamb: If the Leper were very poor, a Turtle or Pigeon. But why an Ewe Lamb, if able, ſee above concerning his burnt-Offering. 9ly, At the cleanſing of Women ſeparated for uncleanneſſes mentioned in the Levitical Law, a Turtle or young Pigeon. 10ly, For the Defilement of of a Nazarite, a Turtle or Pigeon: but at the end of his ſeparation, an Ewe Lamb. 11ly, At the Dedication of the Tabernacle, every of the 12 Princes of the Congregation of *Iſrael* offered a Kid of the Goats. 12ly, At the Conſecration of the *Levites*, a Bullock. *c.* 14.19. *Ver.* 22. *Lev.* 15.30. *Num.* 6.11. *Ver.* 14. *Num.* 7. 16. *&.* 12.

The conſtant Sin-offerings through the year were theſe following.

1 On every new Moon, one Kid of the Goats. 2ly, On the fifteenth day of the Paſsover Month one Goat, and ſo on, for ſeven daies together. 3ly, In the day of the firſt fruits, one Kid. 4ly, In the feaſt of Trumpets, one Kid. 5ly; On the Expiation day, that great and ſolemn faſt to afflict their Souls, there was a Bullock appointed to make Atonement with, for the High Prieſt and his Family: and two Kids of the Goates for the People: the one for the Offering, the other for an eſcape into the Wilderneſs, according as the lot fell. Beſides this Atonement-offering, there is expreſs command for another Kid of the Goats to be offered up this day for a Sin-offering. 6ly, and laſtly, On the fifteenth day of the 7th Month, one Kid of the Goats, and ſo for eight daies together, during the Feaſt of Tabernacles. *Numb.* 28. 15, 22, 24. *Ver.* 30. & *Lev.* 23. 19. *Num.* 29. 5. *Lev.* 16. 6. *Ver.* 7, 9, 10. *Num.* 29. 11. *Ver.* 16.

The red Cow or Heifer, of famous mention in Scripture, by the manner of its Offering appears to be moſt properly ranked among theſe Sin-offerings, it being neereſt a-kind to it in the method of its ſolemnities; and beſides, the Aſhes laid up are expreſly ſaid to be a purification for ſin. *Num.* 19.9.

The Manner.

The Manner of the Solemnity in the Sin-offerings, was this following. firſt, As to the Bullock of the Prieſt's Offering for ſin. 1 It was to be brought to the door of the Tabernacle of the Congregation. 2ly. His hand who had ſinned was to be laid on the head of his Offering. 3ly, He was to kill it. 4ly, The anointed Prieſt was to dip his finger in the Blood and to ſprinkle it ſeven times before the Lord, that is, before the Vail of the Sanctuary. 5ly, He was to put ſome of the Blood upon the Horns of the golden Altar of Incenſe. 6ly, The reſt of the Blood was to be powred out at the bottom of the Brazen Altar. 7ly, He was to take the fat of the inwards, the Kidneys and their fat and the Caul above the Liver and burn them upon the Brazen Altar. 8ly, He was to take the Skin and the Fleſh, the Head and the Legs, the Inwards and the Dung, even the whole Bullock, and to burn him to aſhes without the Camp. 9ly and Laſtly, He that officiated in the burning of the Bullock, was to waſh his Cloths, and bathe himſelf in water, and afterward he might come into the Camp. *Lev.* 4.4,5. *Ver.* 6. *Ver.* 7. *Lev.* 8.17. *Exod.* 29.11, 12.14. *Lev.* 16.27.

The manner of Offering the Bullock for the whole Congregation, had onely this different Ceremony: that the Elders, as the Repreſentatives of the Congregation, were to lay their hands upon his head; and then he was to be ſlain. *Lev.* 4. 15. *&c.*

As to the He-Goat for the Sin-offering of the Ruler, and the Ewe Lamb or She Kid for a common Perſon; The Sinner was to lay his hand upon the head of his Offering: and then it was to be kill'd in the place, where the burnt-offering was ſlain. Then the Prieſt was to put of its blood with his finger upon the Horns of the Brazen Altar: but not to come into the Sanctuary neer the Vail with its blood, as in the former caſe, but was to pour

out the reſt at the bottom of the Brazen Altar. Then the fat of this offering was to be burnt upon the Altar, after the Manner and Ceremony of
Ver. 26, 31. the Sacrifice of Peace-offerings, and therefore the parts of it were not to be burnt without the Camp, as the fleſh of the Bullocks which were offered for the Prieſt and the whole Congregation, before ſpoken of, had
The Prieſts Portion. been: but, according to the rites of Peace-offerings, it ſeems it was to be eaten by the Prieſts; Whereof more in the next Section. *Levit.* 6. 26.
Lev. 10. 18. Wherefore we read of *Moſes*'s being angry with *Eleazar* and *Ithamar*, that the Goat for the Sin-offering was not eaten in the holy place; and gives this reaſon, why it ſhould; becauſe the blood of it was not brought within the Sanctuary: But that whoſe blood was brought into the holy place muſt not be eaten, it muſt be burnt. *Lev.* 6. 30.

In the laſt place, the Manner of ſacrificing the Red Cow or Heifer was thus,
Numb. 19. 1 There was choſen out a red Heifer without ſpot or blemiſh, on which there never came any yoke. 2ly, The High Prieſt was to bring her without the Camp, and there ſhe was to be ſlain. 3ly, The Prieſt was to take of her blood with his finger, and ſprinkle of it ſeven times before the Tabernacle. 4ly, The Skin, Fleſh, Blood, and Dung were to be burnt in that place. 5ly, The Prieſt was to caſt Cedar wood, Hyſſop, and Scarlet, into the midſt of the fire. 6ly, Both the Prieſt and he that burnt her were to waſh their clothes and bathe their fleſh in water, to remain unclean till the Even, and then to come into the Camp. 7ly, A perſon that was clean did gather up the Aſhes, and laid them up in a clean place without the Camp, for the water of ſeparation, and to be a purification for Sin; and then to waſh his clothes, and to be unclean unto the Even. 8ly, The uſe of theſe Aſhes was this, they were to take of theſe Aſhes and put running water to them in a Veſſel; Then a clean Perſon was to dip Hyſſop in that water, and to ſprinkle any Perſons, Veſſels, Tents, which had been neer a dead body, or had touched a bone, or one ſlain, or one dead, or a Grave, on the third day and on the ſeventh, on which laſt day of his uncleanneſs, he was to waſh his clothes, and bathe himſelf in water, and be clean at Even: and ſo he that ſprinkleth of the water muſt do the like. If this purification were not done, the Perſon that refuſed or neglected it, was to be cut off from the Congregation of *Iſrael*. To which
Heb. 9. 14. cuſtome the Apoſtle, expreſly ſpeaking, argues *à minori*, If the ſprinkling of the Aſhes of an Heifer on the unclean, ſanctify to the purifying of the fleſh: How much more ſhall the blood of Chriſt purge the conſcience from
De Legibus cap. 10. dead works, as that did from dead bodies As for the conceit of *Pariſienſis*, that the red Cow did look back unto the ſin of the golden Calf by way of Expiation, I leave it to its favourites: and proceed to the next ſort of ſacrifices.

3 *Of the Treſpaſs-Offering.*

In this Section before we proceed, it's neceſſary to ſpeak ſomething about the difference betwixt the Sin-offering and the Treſpaſs-offering. As to which I ſhall not ſpend time to recite the various opinions in ſeverall Authors concerning this point. It's ſufficiently known that the words חטאה uſually tranſlated by *Peccatum*, or ſin; and אשם *Delictum* or Treſpaſs; are ſometimes interchangeably uſed without any accurate or nice diſtinction: and their Offerings alſo in the ſame manner. As for example, the very ſame which is called a Treſpaſs-offering, *Lev.* 5. 6. is called alſo a Sin-offering, *Ver.* 7, 8, 9, & 11. of the ſame Chapter. But when they are præciſely diſtinguiſhed, Sin-offering, ſtrictly ſo called and taken, and

& treſpaſs-offering ſeem to be the *Species*, or two ſorts of ſin-offerings more largely taken, and whereunto as a *Genus* they are both referred: So that Sin-fering, taken in its large ſenſe, communicates to its Inferiors both name and nature. For as the Sin-ffering, ſo is the Treſpaſs-offering, there is one Law for them, *Lev.* 7. 7. But yet the communication is not equally alike to the one *Species* as to the other, and therefore draws ſomewhat nigh and may be reduced to that which the *Logicians* call *Genus analogum*. Wherefore according to that ancient Canon, *Analogum per ſe poſitum ſtat pro famoſiori ſignificato*: Sin-offering, when mentioned apart by it ſelf, and in contradiſtinction to the other, is to be underſtood of that Offering which we ſpake of in the laſt Section: and is moſt commonly and generally ſo taken. But as to the true diſtinction betwixt them, when rigorouſly taken, and in oppoſition one to the other: I ſhall deſire to ſet down the words of *Ribera de Templo*, which are related in the very ſame tearms with ſmall variation by judicious *Rivet* on the 40 *Pſalme*, and highly approved as the beſt opinion about this point, who might have dealt a little more ingeniouſly in mentioning his Author, though a Papiſt. *Cumq; pateat* (ſaies *Rivet*) *quando illa duo ſecernuntur, delicta eſſe quæ per ignorantiam fiunt, & peccata etiam inter ea numerari, quæ per ignorantiam facta ſunt; inferunt, neceſſe eſſe, alteram eſſe ignorantiam, pro quâ offertur hoſtia pro peccato; alteram, quâ hoſtia pro delicto expiatur. Eam, quæ invenitur in quibuſdam ex iis, quæ propriè peccata hic dicuntur, eſſe ignorantiam facti; eam verò, quæ in delictis, eſſe ignorantiam juris, aut potius juris & legis oblivionem. Itaq; illos pro Peccato offerre, qui factum ignorant*, hoc eſt, *qui neſciunt alienum eſſe quod capiunt, aut ſacrum eſſe quod edunt, aut pollutum eſſe quod tangunt. Pro Delicto verò, qui id, quod faciunt aut lege prohiberi neſciunt, aut certè non recordantur.* &c.] The ſumm of all which diſcourſe is this, That Sinofferings were then preſented: when the perſon at the time of the commiſſion was ignorant of the Fact, *that is*, he knew not what he had taken, to have bin anothers; or that to have been holy which he had eaten; or that to have bin unclean which he had caſually or otherwiſe touched. But Treſpaſs-offerings were then brought: when the committer of ſuch a ſinfull action did not clearly underſtand or perfectly know, that it was forbidden by the Law, or at leaſt had at the time of his perpetration of the act ſheerely forgotten its prohibition. So that it is obſervable, that forgetfulneſs is not mentioned as to thoſe Crimes for which the Sin-offering was to expiate, but in the caſe of Treſpaſs-offerings: as may be obſerved *Lev.* 5. 2, 3, 4. If the ſin be hidden from him, that is, if he had forgotten: for ſo the phraſe is explained *ver.* 4. by addition of theſe words, [*When he knoweth it he ſhall be guilty.*]

Suarez Met. diſp. 32. §. 2.

l. 4. *cap.* 6. *p.* 271. *p.* 186. *Edit. fol.*

To conclude then, The Sin-offerings did purge the Perſon and take off his guiltineſs as to ſins of pure and unwilfull Ignorance. The Treſpaſs-offering was to remove the guilt of ſins committed knowingly but through infirmity: and not with the full career and conſent of the Will in a violent way againſt Gods Commandments. For ſuch a ſin was called Preſumption, and (as was ſaid before) had no Sacrifice allotted to it.

As a Corollary then we may note briefly, That the Treſpaſs-offering was appointed to expiate greater and groſſer ſins then the former, as may appear by their Catalogue, and ſome expreſſions mentioned in their rehearſall, whereof in the following Liſt here exhibited.

The Cauſes.

The firſt four caſes wherein the Treſpaſs-offering was commanded were theſe.

Lev. 5.1,2. &c. 1 If any Perſon heard another ſwear, if he did not utter or reveal it.
2 If he touch the carkaſe of any unclean Creature.
3 If he touch any uncleanneſs of a man.
4 If he ſwear to do good or evill: if he do not the good, or if he do the evill he ſwore to, and knew not or had forgotten that ſuch things are forbidden by the Law: then finding himſelf guilty, he was to bring an Ewe-Lamb or a Female *Kid*; if not able, then a Turtle or a young Pigeon, for his Treſpaſs-offering, which in both the ſixth and ſeventh *ver.* is called by the common name of a Sin-offering; or if yet unable, then a Meat-offering: whereof beneath.
Lev. 6. 7.
5 If the Treſpaſs be commited againſt the Lord immediately, in taking away any holy things, then he was to make amends for the harm, and to add a fifth part, and to bring a Ram for his Offering.
Ver. 15,16.
Lev. 6,17,18 6 If he wiſt not, that is, had forgotten the prohibition of the Law directly ſpoken againſt ſuch and ſuch Sins, and ſo ſhould prove guilty *ex ignorantiâ juris vincibili*, and that onely at that time *per accidens*, that is, having been accidentally ignorant through miſtake, over-ſight, or non-attendency: which he might eaſily have overcome, had he been diligent in the inquiry of God's Law, and the pondering of his action according to it: Wherefore the Learned *Weemſe* ſaies, theſe ſins were done ignorantly, as when one in drink kills another: but not from Ignorance or want of Knowledge that Murther is a grievous ſin when in his ſober wits. *pag.* 68. In this caſe, God was graciouſly mercifull to pardon his ſervant, and appointed him a Ram for his Treſpaſs-offering.

So that there have been two grand caſes mentioned, in caſe of forgetfulneſs or imperfect Knowledge of the Lawes prohibition. Now followes a third in caſe of knowledge and witting commiſſion of a ſin, but yet through weakneſs or infirmity, being overpowred by temptation and the prevalency of luſt. As

1 If a Perſon did lye to his Neighbour concerning goods, that they were nor delivered, or in partnerſhip, or in things taken by violence, or in things of plain fraud or deceipt, or concerning what was loſt, and lies or ſwears falſely. In all theſe caſes he was to reſtore the principall and alſo a fifth part, and a Ram for his Treſpaſs-offering, together with his eſtimation, who if he were between 20 and 60 years of age, it was 50 Shekels of ſilver.
Levit. 6. 6.
Num. 5.8.
Lev. 27.3.

Beſides theſe, we read of two Caſes more wherein theſe Offerings were preſented, as 1 For the defilement of a Nazarite, who had broken his Vow of ſeparation, his paſt daies were to be loſt, and to bring a Lamb for a Treſpaſs-offering. 2 At the Purification of the Leper there was appointed one Hee-Lamb for a Treſpaſs-offering.
Num. 6.12.
Lev. 14. 12.

The Manner.

1 The Sacrifice for Treſpaſſes was to be ſlain in the ſame place, where the burnt-offering was killed.
2 The Blood was to be ſprinkled round about upon the Altar.
Lev. 7.2.&c
3 The Fat of the inwards, the Rump, the Kidneys, the Caul, and in general all the Fat was to be burnt upon the Altar; and juſt as was dealt with the Sin-offering ſo with this, there was one Law for both. Now whereas 'tis ſaid that Sin-offerings were to be managed as the peace-offerings. It is to be underſtood as to the burning of the fat, which was to be taken away, as from the Peace-offerings: not that they were divided accordingly into 3 parts. For of the Sin-offerings and Treſpaſs-offerings, whatſoever was not ſolemnly given unto God by burning upon the Altar, was the Prieſts only; and their Males alone were to eat of it in the holy place. For as the Sin-offering is the Prieſt's, ſo is the Treſpaſs-offering his; it is moſt holy.
Ver. 7.
Lev. 4.26, 31.
The Prieſt's Portion.
Lev. 7. 6,7.
Lev. 14. 13.

SECT.

SECT. IV.

Of the Peace-Offerings.

The Cauſe.

THE End of theſe *Peace-Offerings* was two-fold; either to teſtifie the freeneſs of their Hearts, in dedicating ſomewhat of their ſtore to God, and then to implore ſome mercy at God's hands, or elſe to congratulate at His Altar for ſome notable or eminent Deliverance: In reſpect to which, if accompliſhed, they had vowed in their diſtreſs, to offer up to *God* a teſtimony of their praiſe. The firſt ſort was called Free-will Offerings; and therein, though the Sacrifice had a member ſuperfluous, or were deficient in any part, it might be accepted. But for a Vow, which was the ſecond ſort, it might not. In neither of them, might any blind, broken, or maimed Creature, or that had a Wen, or the Scurvey, or was ſcabbed, or was bruiſed, cruſhed, or cut, be preſented at God's Temple. For if they offered the Blind, the Lame and Sick, was it not evil? Would an Earthly Governour receive ſuch a Preſent at the hands of his Suppliant? much leſs ſhould God be ſo diſhonoured, more eſpecially in the caſe of Vows, in the time of our being hedged in with perplexing difficulties. Men muſt be as careful to pay, as they were liberal to promiſe, in the time of anxiety; and be ſure to follow the Counſel of *Aſaph*, *To pay, as well as vow unto the Lord.* We muſt be quick in this work; for the Lord elſe will ſurely require it, and it will prove ſin to us. *Lev.* 22, 23. *Mal.* 1.8. *Pſal.* 76.11. *Deut.* 23. 22, *&c.*

The Kind.

The Creatures offered were of the Herd; either Bullocks, or Heifers: of the Flocks, a Goat, Ram, or Lamb: They might offer Male or Female, of Fowl, a little Bird, which ſome ſay is to be meant of the Sparrow; as in the caſe of *Leproſie.* *Lev.* 3.1, 6.

The Occaſions.

The Seaſons were either conſtant, or accidental, according to the *Emergency of Providencies.* Of the laſt ſort were theſe; 1. At the Conſecration of a Prieſt, there was a Ram offered up for a *Peace-Offering.* For if you obſerve, they dealt with this Ram, according to the Law of *Peace-Offerings:* onely in the Diviſion of it: whereof anon. Secondly, At *Aaron's* Initiation, a Bullock and a Ram for himſelf, and the like for the people, *Lev.* 9.4, 18. Thirdly, At the purification of a *Leper*, they were to take two Birds; to kill one of them in an Earthen Veſſel over Running-Water; and then joyning Cedar, Scarlet, and Hyſop, with the other, to dip him in the blood of the ſlain. The Cedar (as *Gul. Pariſienſis* conceives) was for a handle; and the Scarlet Thread was to bind the living Bird in the midſt of the Hyſop, and all together to the handle; and therewithall to perform the Ceremony: which was alſo to be done to a houſe defiled with *Leproſie.* The reaſon why we rank this among *Peace Offerings*, is, becauſe all Thankgivings for receipt of Mercies comes under this Tribe, with all their various Rites and Attendancies. Fourthly, At the period of a *Nazarites* vowed ſeparation, he was to offer a Lamb for a *Peace-Offering*; which poſſibly is ſtyled a Ram, *v.* 17. that is, by way of Explication, that the Lamb was to be a Male, or a young Ram, about, or under a years age. Fifthly, at the Dedication of the *Exod.* 29. 19, 28. *Levit.* 8. 22——29. *Lev.* 14. 6. *De legibus*, *Cap.* 11. *Lev.* 14. 50 51, *&c.* *Num.* 6.14.

Tabernacle, each of the 12 Princes of *Iſrael* offered two Oxen, five Rams,
Num. 7. 17. five He-Goats, five Lambs, for *Peace-Offerings*. As to the conſtant Offerings, in the Feaſt of Firſt-Fruits, we read of two Lambs for a Sacrifice of *Peace-Offerings*: But of no other do I read, unleſs we may reduce the Paſs-
Lev. 23. 19. over Lambs unto theſe Offerings; which indeed were *Euchariſtical*, to put
Exod. 12. 27. the people in mind of their great deliverance out of *Ægypt*: Beſides, as in the Thankſgiving Sacrifice, it was to be eaten upon the ſame day, and
Lev. 22. 30. none of it leſt till the morrow: So was the Command concerning the
Exod. 12. 10. Paſſover: let nothing of it remain till the morning; that which remained, was to be burnt with fire.

The Manner.

Let us then come to the manner of the Solemnity about theſe *Peace-Offerings*.

Lev. 3. 2. Firſt, He that offered it, did lay his hand upon the head of this his Sacrifice, and kill it at the door of the Tabernacle.

Secondly, The Prieſt was to ſprinkle the blood upon the Altar round about.

Ver. 3. Thirdly, All the Fat of the Inwards, the two Kidneys, the Caul upon the Liver, and all their Fat, was to be burnt upon the Altar, for a ſweet ſavour unto the Lord.

Ver. 7, 9. Fourthly, If it were a Lamb of the Flocks, then the Rump was to be burnt alſo. This was the Lord's part, in the Peace-offerings.

The Prieſt's Part.

Deut. 18. 3. *Lev.* 7. 31, 32. The Prieſt's Part, (as in all Sacrifices not wholly burnt, which are above-mentioned) was the Skin; beſides, the Cheeks and the Maw were his.

And laſtly, the Breaſt and the right Shoulder belonged to him as a Wave-Offering, and a Heave-Offering, in the day of Atonement. The reſt of the Creature was for the perſon who brought it, to feaſt upon that Sacrifice, and to eat at the Lords Table with joy. But when the Prieſt offered up a
Lev. 8. 25, 28, 31. Peace-offering, it was ſhar'd into two parts onely; one for God, to be burnt on the Altar; the other to be eaten by him after it was boyled. But what
Ver. 32. remained was to be burnt, If the Offering were for a Thankſgiving, it
Lev. 22. 30. muſt be eaten by the Offerer the ſame day: If for a Vow, it might be eaten
Lev. 7. 15, 16. the ſame day part of it, and the reſt on the morrow after: but it muſt never be kept till the third day to be eaten; for if ought did remain, it was to
Ver. 17. be burnt with fire.

SECT. V.

Of the Meat-Offerings.

The Cauſe.

THE Cauſe for which theſe Offerings were preſented, was the ſame with the former already mentioned, wherewith moſt frequently they were joyned: but whether united, or apart, it will appear by the recital of particulars beneath, that they were commonly injoyned, as an Appendix to the other

other Sacrifices: ſhewing the Intereſt God hath in us, and all our Enjoyments: which coming from him, muſt be acknowledged by way of chief Rent in Sacrifice.

The Matter.

The Matter of theſe Offerings, were theſe things following: fine Flour, Barley Meal, green Ears of Corn, Oyl, Frankincenſe, and Salt.

The Meat-Offerings differently compoſed of ſome, or other of theſe Ingredients, were either conjunct with other Sacrifices, before mentioned, or ſeparated from them, and apart by themſelves, according to the Law of their Injunction.

The conjoyned Meat-Offerings, did accompany either Burnt-Offerings, or Peace-Offerings.

Meat-Offerings, conjoyned with Burnt-Offerings, had this proportion following. If the Burnt-offering were a Lamb; then an Omer, or tenth deal of Flour, was to be mingled with the fourth part of a Hin of Oyl: If it were a Ram, then two Omers of Flour, and the third part of a Hin of Oyl: If a Bullock, then three Omers and half an Hin. If a Kid, the quantity was the ſame as for a Lamb. Thus was it to be done in the Offerings of the Solemn Feaſts. *Lev.* 23. 18. *Numb.* 15. 4, &c.

When Meat-Offerings were joyntly preſented with Peace-Offerings, the caſe is generally the ſame, unleſs in a Thankſgiving; for then the perſon made an addition. For he was to prepare unleavened Cakes, mingled with Oyl, and unleavened Wafers annointed with Oyl, and Cakes of fine Flour mingled with Oyl, and fryed; with unleavened Bread beſide. One of theſe Cakes was to be a Heave-offering for the Prieſt. *Ver.* 8. *Lev.* 7. 12, 13. *Ver.* 14.

There is no mention of any Meat-offering joyned with Sin-offerings. The ſeparated, or diſ-joyned Meat-offerings, even ſuch as were preſented alone by themſelves, were in two Caſes.

Firſt, in the Caſe of Jealouſie, there were no other Offerings enjoyned but this following: The tenth part of an Ephah of Barley Meal, without any Oyl or Frankincenſe. A handful hereof was to be burnt upon the Altar, the reſt was the Prieſt's, according to the conſtant Law of Meat-offerings. *Num.* 5. 15. *Ver.* 26.

Secondly, in caſe of Poverty: As to the four particular points, wherein the Treſpaſs-offering was required, if the perſon were unable to ariſe to the Expence of thoſe Fleſh-offerings, in that Caſe enjoyned, and above-recited: Then the tenth part of an Ephah of fine Flour, without any Oyl or Frankincenſe, was to be preſented in ſtead of the Lamb, Kid, or Fowl, and ſhould be accepted for a Sin or Treſpaſs-Offering; a handful whereof was to be burnt on the Altar; and the reſt was devolved over to the Prieſts uſe and behoof, as in an ordinary Meat-offering. *Num.* 5. 11. *Ver.* 13.

The Occaſion.

The ſeveral Seaſons, wherein theſe Meat-offerings, either conjoyned to, or ſeparated from other offerings, were yielded up to God, were theſe enſuing.

Firſt, At the Conſecration of a Prieſt, there was to be a Basket of unleavened Bread; and out of it to be taken one unleavened Cake, a Cake of Oyled Bread, and a Wafer, all to be burnt upon the Altar. To which purpoſe, the Prieſt at his Sacred Unction, was to offer the tenth part of an Ephah, that is, an Omer of fine Flour to be mingled with Oyl, and bak'd in a Pan. It muſt be wholly burnt, and not eaten. *Exod.* 29. 23. *Lev.* 8. 26, 28. *Lev.* 6. 22, 23.

Lev. 9. 4. Secondly, At *Aaron's* entring upon his Office and Function, there was offered a Meat-offering, mingled with Oyl.

Lev. 14. 10. Thirdly, At the cleansing of the *Leper*, the Meat-offering was to consist of three tenth-deales, that is, Omers of fine Flour mingled with Oyl, according to the proportion of the 4th part of a Hin of Oyl to each Omer; and besides that, a Log of Oyl for the other Ceremonies; which being performed, the remainder was the Priest's.

Ver. 21.

Num. 6. 17. Fourthly, At the Expiration of a *Nazarites* Vow, there was to be presented before the Lord, a Basket of Unleavened Bread, Cakes of fine Flour, mingled with Oyl, and Wafers of Unleavened Bread, anointed with Oyl.

Ver. 19, 20. One Cake, and one Wafer werewaved, as Wave-Offerings to be bestowed on the Priest; the rest was the Offerer's.

Numb. 7. 13, 14. Fifthly, At the Dedication of the Tabernacle of *Moses*, each of the 12 Princes of *Israel* offered both fine Flour and Incense, according to the quantity of the Silver Vessels, which they presented.

Numb. 8. 8. Sixthly, At the Consecration of *Levites*, there was a Meat-offering to be presented, according to the proportion allotted to a Bullock, that is, three Omers of fine Flour, and half a Hin of Oyl, as was before rehearsed.

Numb. 15. 20. Seventhly, At the Children of *Israel's* entring into the Land of *Canaan*, they did consecrate the first of their Dough, and presented it for a Heave-offering to the Lord. As for the constant Feasts and Solemnities enjoyned by God, every Burnt-offering and Peace-offering had its Meat-offering, according to the proportions fore-mentioned, and set apart for a Bullock, Ram, Lamb, or Kid.

Some of the Festivities have their particular Meat-offerings laid down. In the number whereof, were these following.

First, the constant Shew-Bread, brought into the Holy Place every Sabbath day, and set upon the pure Golden Table, is to be here accounted; which came to the number of 12 Cakes for the 12 Tribes of *Israel*, each Cake of the Shew-Bread consisting of two Omers of fine Flour, and composed with Oyl: a handful whereof was burnt on the Altar, for a memorial of a sweet savour before the Lord. The rest was made into so many Cakes; six standing in an upright Row one upon another, and a Golden Dish of Frankincense on the top of each Row, upon the Holy Table. These Cakes being taken away every Sabbath (when the New were set on) became the Priest's.

Lev. 24. 7, &c.

Lev. 23. 13. Secondly, In the Sheaf of First-Fruits, there were two tenth deals of fine Flour, mingled with Oyl, given in for a Meat-offering.

Lev. 23. 16, 17. Thirdly, In the Feast of First-Fruits, the Children of *Israel* were commanded to bring two Wave-loaves; each of them consisting of one tenth Deal of fine Flour, baked with Leaven; and this is that oblation of the First-Fruits, which was commanded by God to be offered, and forbidden to be burnt, because there was leaven in it; and therefore was wholly reserved for the Priests house, to consecrate the use of Leaven in their Bread, in their Habitations, when they fed upon the fruits of the Land, whereof they had now in these first-fruits presented a taste unto the Lord: who resigned it over to his Ministers and Officers in the Temple, that a Blessing might rest upon their houses. But, as to the Offering in this Feast of First-Fruits, that did burn upon God's Altar, it was this; they were at that time to bring in some of the young new Corn newly ripe, & to beat the Corn out of the fullest green Ears, and to dry it by the fire; then to pour Oyl upon it; and then to lay Frankincense upon it. Part whereof, even part of the beaten Corn and part of the Oyl; together with all the Frankincense, was to be burnt for a memorial of their Thankfulness; as an Offering by Fire, of a sweet

Lev. 2. 13, 14.

Ezek. 44. 30.

Lev. 2. 14, 15.

ſweet ſavour unto the Lord. The reſt (as is often remembred in all ſuch Meat-offerings) came to the Prieſt.

The Manner and Rites.

The manner of this meat-offering (to put a period to this Section) was on this wiſe. Firſt, there was fine Flour prepared; then a *quantum ſufficit*, or a fitting proportion of Oyl powred upon it, and mingled with it, and then the Frankincenſe was laid on the top of the Cake, Wafer or Loaf, to make a ſweet perfume, when the Nidor, or inconvenient ſcent of the Fleſh and Cake, and Oyl, might otherwiſe ſtain the purity of the Air. The general proportion (as is above remembred) was this; to every tenth Deal, or Omer of Flour, there was the fourth part of a Hin of Oyl to be meaſured out. The quantity of Frankincenſe I do not find mentioned; unleſs we could bring forth the exact quantities of the capacity of thoſe Veſſels offered by the 12 Princes of *Iſrael*, at the Dedication of *Moſes* his Tabernacle. It's known among us, by the Statute of 23. *H.* 8. *cap.* 4. that the weight of ſeveral of our *Engliſh* Veſſels, is commanded to be of ſuch a quantity, according to the proportion of its inward content or capacity. I know not whether there were ſuch exactneſs uſed of old among the Jews: or, at leaſt, whether theſe Veſſels of the Princes were not *ad arbitrium*, and not according to any Standard-Veſſels, in their capacity. If there were any preciſeneſs in their frame, as it ſhould ſeem there was, becauſe they did offer juſt ſo much fine Flour and Oyl, according to ſo many Lambs and Bullocks; which quantity, was ſtated by the *Moſaical* Law: Then there will appear ſome proportion of the Incenſe to the Meat-offering. For if you obſerve, there was one Silver Charger, whoſe Weight was a hundred and thirty ſhekels, and one Silver Bowl of 70 ſhekels, both fill'd with fine Flour, mingled with Oyl: which arrives to two hundred ſhekels, that makes at half an Ounce *Troy* the ſhekel (according to a laxe acception) an hundred Ounces in Weight. The Veſſel of Incenſe, which we tranſlate a Spoon, was but ten ſhekels, or five ounces in Weight. All theſe three Veſſels were full, ſays the Text: the firſt two, of fine Flour and Oyl: the laſt, of Incenſe. Now if the ſame proportion between the Weight of each, did extend alſo to intervene between the Content of each: which, though I confeſs there is no ſolid ground for, yet ſome Neighbouring probability give us leave to indulge at preſent in this Point; then it will be as two hundred to ten, or as eight pound four ounces, to five ounces, that is, where there was ſo much as eight pound four ounces in Flour and Oyl, expended in Meat-offerings, there was five ounces of Frankincenſe, to yield a fragrant ſavour upon Gods Altar. He that is more at leiſure, may count all the Sacrifices of each Prince, and proportion the quantities of Flour and Oyl, according to the rule often mentioned; and then ſay, According as the Weight of the two Veſſels, to the Meaſures of the contained Meat-offering, ſo poſſibly was the Weight of the Spoon to the Frankincenſe contained: which was adhibited proportionably to ſuch Offerings. But to leave conjectural uncertainties, the confection or making of the Incenſe, we read to be of Staëte, Onycha, Galbanum, and pure Frankincenſe, of each a like Weight: which being compounded by the Officers of the Temple (for none elſe might make it) was paid for, according to its value; and the quantity which the Sacrifice of each Suppliant Offerer did take up. But as to the Daily Service, and Annual Feſtivities, there was a ſet quantity to be made, and to be laid up in the Sanctuary for theſe uſes.

Lev. 2. 1, 2. *Lev.* 6. 15, 16. *Numb.* 7. 13, 14. *Numb.* 7. 13. *Ver.* 14. *Exod.* 30. 34. *Ver.* 38. *Ver.* 36.

As to the common Meat-offering, thus prepared with Oyl and Frankincenſe, the Prieſt took a handful of it, even of the Flour and Oyl, with all the Frankincenſe, and burnt it for a memorial upon the Brazen Altar, for an Offering of a ſweet ſavour to the Lord. The Remnant was the Prieſt's Portion.

The Prieſts Part.

Lev. 2. 3. *Lev.* 7. 9, 10. As for thoſe Meat-offerings that were bak'd in Ovens, or dreſt in Frying-Pans, or upon thin Flat-Plates, they all fell to the Prieſt. Every Meat-offering alſo, that was mingled with Oyl, or that was dry, (that is, without Oyl) was theirs alſo.

Lev. 2. 4. Such of theſe Offerings; As,

Firſt, were bak'd in an Oven, were Unleavened Cakes, mingled with Oyl, or Unleavened Wafers anointed with Oyl.

Ver. 5. Secondly, If dreſt in the Pan, then they were made of fine Flour unleavened, mingled with Oyl, and divided into ſeveral parts, and Oyl poured upon them.

Thirdly, If they were made ready in the Frying-Pan, they were then *Lev.* 2. 11. made of fine Flour mingled with Oyl, and there was no Leaven, nor Honey, to be offered up to God in them. But Salt was expreſly enjoyned, that it *Ver.* 13. ſhould not be wanting in any Meat-offering preſented to God.

SECT. VI.

Of the Drink-Offerings.

Num. 6. 17. *Lev.* 23. 18. 2 *Chron.* 29. 35. THE Drink-offering was always of Wine; and was always alſo conjoyned with other Sacrifices, but never alone.

Burnt-offerings, and Peace-offerings, had Meat-offerings, and Drink-offerings joyned with them: but the Sin-offerings had none.

Numb. 15. 5, 10. In every Sacrifice where there was a Bullock ſlain, the quantity of a Drink-offering was half a Hin of Wine: for a Ram, the third part of a Hin of Wine: for a Lamb, or Kid, the fourth part of a Hin. There are three Seaſons diſtinctly mentioned, wherein Drink-offerings are by name enjoyned: though we muſt be ſure, that they were conſtantly poured out, according to the Law, with all the Offerings fore-ſpoken of. But the particular times are theſe.

Numb. 15. 5, 7, 10.

Numb. 6. 15, 17. Firſt, At the limited period of the *Nazarites* Vow, he was commanded to bring his Drink-offerings, together with the reſt.

Lev. 23. 13. Secondly, At the offering up, or dedicating of the Sheaf of Firſt-Fruits, the Drink-offering then to be preſented, was the fourth part of a Hin of Wine.

Ver. 18. Thirdly, In the Feaſt of Firſt-Fruits, the Drink-offerings are diſtinctly mentioned, and appointed for the 7 Lambs, one Bullock, and two Rams, that were ſlain in that Feſtival.

The manner of this Offering, was to pour out the quantity of Wine allotted, even as the Blood of the Sacrifice, beſide the Altar.

Thus

Thus much ſhall ſuffice, at preſent, for the brief Hiſtory, or Relation of the *Temple-Sacrifices:* wherein I have endeavoured, as much as may be, to keep to the Letter of the Scripture. What is found defective in this Account, may be ſupplyed out of the ample Treaſury of Dr. *Lightfoot's* Rabbinical; yea, and all kind of Oriental Literature.

As for all particularities of the Annual Feſtivities, and the other Solemnities, be pleaſed to conſult his learned and excellent Treatiſe of the *Temple-Service*, where you may receive abundant ſatisfaction, while We endeavour to find out what Salary and Reward the Great God appointed to His Prieſts, for their great and conſtant pains in *Temple-Service*; which We ſhall lay down briefly in the next Chapter.

CHAP.

CHAP. VI.

Of the Revenues and Endowments, aſsigned to the Temple, and its Officers.

THE firſt Work we have to do in this Chapter, is to provide Houſes over their heads, and to give in a Catalogue of the Cities which came to the Children of *Levi* by Lot, when *Joſhua* divided the Land of *Canaan*: which Countrey is eſtimated by Sir *Henry Spelman* (in his larger Work of Tythes, *pag.* 3.) according to the Deſcription of it by *Jerom*, not to have been equal to the Principality of *Wales*, with the Marches: yet it did yield, for inhabitation to that Tribe of *Levi*, 48 Walled Cities, more then are (as he ſays there) in all *England*: Which, though poſſibly moſt of them might not have been ſo large as many of our Cities and great Towns; yet ſurely were well ſtrengthned, according to the Fortification of thoſe days, ſeeing they are ſtyled Caſtles in the Book of *Chronicles*, 1 *Chron.* 7. 54. which we ſhall diſpoſe in their Scriptural Order.

Firſt, for the Prieſts, their Cities were neareſt to the City of Jeruſalem, *and lay for the moſt part, in the Kingly Tribe of* Judah.

Joſh. 21. 13—16, *&c.* In *Judah* they had *Hebron*, a Royal City, and a City of Refuge, with its Suburbs: but the Fields and Villages were diſpoſed of to *Caleb*, a happy man, that could live under the droppings of the Sanctuary all his dayes. Surely, his Fields were fat, that were waſht with Rain from the Hills of *Hebron*. 2. *Libnah*, and then *Jattir*, *Eſhtemoa*, *Holon*, or *Hilen*, 1 *Chron.* 6. 58. *Debir*, *Juttah*, and *Beth-ſhemeſh*.

Joſh. 21. 16. In *Simeon*, the Prieſts had *Ain*, or *Aſhan*, 1 *Chron.* 6. 59.

Joſh. 21. 17. & 19. 7. In *Benjamin*, they had *Gibeon*, *Gebah*, *Anathoth*, and *Almon*, or *Alemeth*, 1 *Chron.* 6. 60. So that the Prieſts had 13 goodly Cities, with their Suburbs.

Joſh. 21. 19.

The Levites *that were of* Kohath, *had theſe Cities.*

Joſh. 21. 21, *&c.* In *Ephraim*, 1 *Schechem*, a City of Refuge: then *Gezer*, 3 *Kibzaim*, poſſibly the ſame with *Jokneam*, 1 *Chron.* 7. 68. and *Bethoron*.

Joſh. 21. 25. In *Dan*, they had *Elteke*, *Gibbethon*, *Ajalon*, and *Gathrimmon*.

Ver. 26. In the half Tribe of *Manaſſeh*, on this ſide, or Weſt of *Jordan*, they had *Tanach*, called *Abner*, 1 *Chron.* 6. 70. and *Gathrimmon*; poſſibly the ſame with *Bileam*, 1 *Chron.* 7. 70. In all, they had ten Cities, with their Suburbs.

The

The Levites *that were of* Gerſhom, *had theſe Cities.*

In the half Tribe of *Manaſſeh* beyond, or Eaſt of *Jordan*, they had, 1. *Golan* in *Baſhan*, a City of Refuge, 2. *Beſhterah*, called *Aſhteroth*, 1 *Chron.* 6.71. *Joſh.* 21. 27, &c.

In the Tribe of *Iſſachar*, they had *Kiſhon*, or *Kedeſh*, 1 *Chron.* 7. 72. *Dabareh*, or *Dabarath*, 1 *Chron.* 6.72. then they had *Jarmuth*, or *Ramoth*, 1 *Chron.* 6.73. And laſtly, *Engannim*, called *Anem*, 1 *Chron.* 6.73.

In *Aſher*, they had *Miſhal* or *Maſhel*, 1 *Chron.* 7.74. *Abdon*, *Helkath*, or *Hukok*, 1 *Chron.* 6.75. and *Rehob*. *Joſh.* 21. 30, &c.

In *Naphthali*, they had *Kedeſh* in *Galilee*, a City of Refuge, *Hamoth-dor*, or *Hammon*, 1 *Chron.* 6.76. and *Kartan*, called alſo *Kiriathaim*, 1 *Chron.* 6. 76. *Ver.* 32.

Theſe all belonged to the *Gerſhomites*, even 13 Cities, with their Suburbs.

The Levites *that deſcended from* Merari *had theſe Cities.*

In *Zebulun* they had *Jokneam*, and *Kartah*, and *Dimnah*, otherwiſe called *Rimmon*, 1 *Chron.* 6.77. And laſtly, *Nahalal* ſuppoſed to be the ſame with *Tabor*, 1 *Chron.* 6.77. *Ver.* 34.

In *Reuben*, they had *Bezer*, a City of Refuge, the ſame is ſaid to be in the Wilderneſs on the Plain *Joſh.* 20.8. then *Jahazah*, called *Jahzah*, 1 *Chron.* 6.78. and *Kedemoth*, and *Mephaath*. *Ver.* 36.

In *Gad*, they had *Ramoth* in *Gilead*, a City of Refuge, *Mahanaim*, *Heſhbon*, and *Jazer*. *Ver.* 38.

Theſe are the Cities belonging to the *Merarites*, even 12 Cities, with their Suburbs.

Thus we ſee the Prieſts had 13 Cities in the Tribes of *Judah*, *Simeon*, and *Benjamin*.

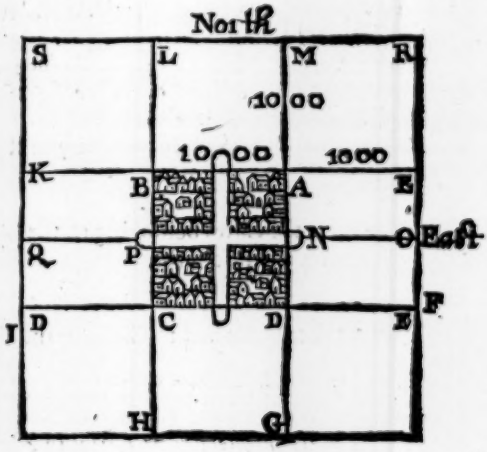
Secondly, The *Levites* of *Kohath* had ten Cities in *Ephraim*, *Dan*, and *Manaſſeh*.

Thirdly, The *Gerſhonites* had 13 Cities in *Manaſſeh*, *Iſſachar*, *Aſher*, and *Naphtali*.

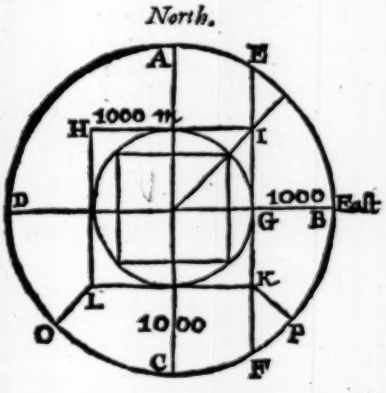
Fourth'ly, The *Merarites* had 12 Cities in *Zebulun*, *Reuben*, and *Gad*, that is, 48 Cities in all. Whereof nine were Kingly Cities of the *Canaanites*, and probably, according to thoſe times, were bravely built and fortified, *viz.* *Hebron*, *Jarmuth*, *Gezer*, *Debir*, *Libnah*, *Taanach* *Kedeſh*, *Jokneam*, and *Dor*, or *Hamath Dor*: Six were Cities of Refuge, *viz.* *Hebron*, *Shechem*, *Golan*, *Kedeſh*, *Bezer*, and *Ramoth Gilead*; and the reſt, no doubt, were very famous among the thouſands of *Iſrael*. Theſe 48 Cities had Suburbs aſſigned to them for their Cattel, and their Goods, and all their Beaſts. Here I ſhall not paſs over in ſilence, the Conjecture of Sir *H. Spelman*, in his larger Tract about Tythes, *Chap.* 3. apprehending by the ſomewhat differing names of the Levitical Cities mentioned in *Chronicles*, that they had 68 Cities in all, before their tranſmigration into *Babylon*; according to the increaſe of their Generations. But hereunto I ſhall onely object the Opinion of another Judicious and Learned Knight Sir *Walter Raleigh*; who, by his citation of *Junius* to that purpoſe, ſeems to conceive otherwiſe, that they were but the *Joſh.* 12.

ſame Cities for the moſt part, onely having different names, or elſe in ſucceeding times ſomewhat varying from their ancient denomination in the time of *Joſhua*, unleſs as to *Ain* and *Aſhan*, in the Tribe of *Simeon*, which are mentioned as two diſtinct Cities, *Joſh.* 19.7. & 1 *Chron.*4.32.

Furthermore, it will be a little worth enquiring what quantity of ground the Suburbs of each City took up: And 2dly, how they were meaſured; ſeeing there ſeems to be a contradiction in the Book of *Numbers*: Where *verſe* 4. informs us, that they were to reach outward a thouſand Cubits; and yet the 5th *verſe* ſays, they were to meaſure on the Eaſt-ſide, 2000 Cubits. I anſwer to the firſt: The Suburbs were various, according to the largeneſs of the City, which might happen to lye in a long ſquare, or a *Rhomboides*, or a *Trapezion*, which is the moſt common Figure: ſeeing Cities are accidentally formed, according to acceſſion, or increaſe of Inhabitants, who ſeldom are ſo curious to mind Regular Figures, unleſs in Fortification. But upon the ſuppoſition of a ſet Figure, and its quantity, this may be anſwered eaſily. As to the ſecond Queſtion, we ſhall beſt ſatisfie the Queriſt, by giving in a Diagram of a City built four-ſquare: ſuch as the Scripture-meaſures of that Text ſeem to intimate. Let then *Bezer*, the City of Refuge in the Tribe of *Reuben*, be the Example, (becauſe it is mentioned, as built upon a Plain) which we will exhibit in this ſubſequent Figure. Let the four Angles of this Cities ſquare Figure, be *A*, *B*, *C*, *D*, each ſide; as from *A* to *B*, 1000. Cubits. Now ſayes the Text, *verſe* the 4th, [*The Suburbs of the Cities ſhall reach from the Wall of the City, and outward* 1000 *Cubits.*] So do theſe Suburbs, from *A* to *E*, or *D* to *G*, or *C* to *H*, or *B* to *K*, or *N* to *O*, or *P* to *Q*. From the Wall of the City, there will ſtill be 1000. Cubits to the Line of the Suburbs, that runs parallel with the City-Wall. Now whereas the Text ſayes, [*round about*] ſome have conſtrued it, to intimate a Circular Figure, which cannot be true. For whether the City and Suburbs be both Circular, or whether the City be ſquare, and the Suburbs circular, or *vice verſâ*; it were eaſie to demonſtrate, that none of theſe Figures can poſſibly agree to the Delineation laid down in the fifth *verſe*. As for Example, In the Circular Diagram, following *A*, *B*, *C*, *D*. let the Diameter *A C*. running through City and Suburbs, be four thouſand Cubits, that is, a thouſand from the Walls on both ſides, and the City conſequently two thouſand over: where will you find any Line or Lines from Sides or Angles, agreeing to two thouſand Cubits outward from the Walls, either in one Line ſingle, or in two Lines, from one Angle drawn to the Circumference of the Suburbs, that



1000.



that will fall in precisely with the measures in the fifth *verse*. The Chord Line *F*, that is a Contingent to the Circular East-Wall of the City, being the most likely to fit the fifth Verse, will be found in its full extent to exceed 3000 Cubits, and its Semi-Chord, from *G* to *F*, will fall beneath two thousand. Moreover, suppose the City to be square; as *H*, *I*, *K*, *L*, within Circular Subu bs, there will then be but four Lines onely from the middle of the sides, to the Circumference that will arise to one thousand Cubits, as *M*, *A*. or *G*, *B*. Whereas from the Angles, to the same Circumference, will be but five hundred, as from *L* to *O*, or *K* to *P*; and from other parts variously unequal, still falling short of a thousand, and so it will prove in any other Figure but a square for both City and Suburbs, whether the Figures be regular or irregular. Wherefore now to answer to the Objection from that word in the verse [*round about*] I say that סָבִיב the word, in the *Hebrew*, for *round about*, cannot here signifie a Circular Figure; but is spoken of all the four sides of the square Wall that includes the City, and so we shall find it used frequently in Scripture, for the compass of a square Figure: As in *Exodus*, the Scripture says, that there was a Crown of Gold made and placed round about the Ark: which appears by its Description to have been a long square: So likewise in the Book of *Kings*, The Side-Chambers are said to be built round about the Temple; whereas it's evident by the measures of the Temple, that it was no *Pantheon*, but a long Square also. And lastly, in *Ezek.* 42.20. He that measured the outward Court of that Visionary Temple, the Text says, he measured it by the four sides and that it had a Wall round about, where the *Hebrew* words are סָבִיב סָבִיב. So that in all these places, this very same word is used for a square Figure. To mention no more therefore, and come to the point in hand the 5th verse of this 35 of *Numbers*, teaches us plainly, both what the Figure was, and how to measure it. Our *English* Translation reads it thus [*Ye shall measure from without the City, on the Eastern side two thousand Cubits*] and so on the other Quarters; which the *Hebrew* makes most evident אֶת-פְּאַת-קֵדְמָה *Angulum Orientis*, ye shall measure at the Angle of the East two thousand Cubits. The word is famously known for an Angle or Corner; and so one sayes, *Est propriè angulus, qui aliò se vertat*, and is thus used, *Levit.* 19.27. *Nehem.* 9.22. *Amos* 3.12, *&c.* which being well understood, makes this Text, and the first Diagram to agree fitly. For if you measure from any part, of any of the four Walls of this supposed four-square City of *Bezer*, in the first Scheme; as from *A* to *M*, or *B* to *K*, or *P* to *Q*, or any other point at pleasure, there will still be produced a thousand Cubits from the Wall to the nearest Line of the Suburbs, according to the 4th verse. Again, whereas the 5th verse says, [*Ye shall measure on the East side two thousand Cubits, or*] as we have translated it, at the East Angle, or Corner; let us conceive it thus, that from the East-Corner, or Angle, suppose at *A*, a Line may run two ways from that one Point, one Eastward from *A* to *E*, and another Northward,

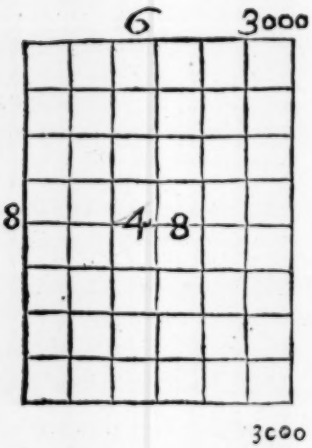
Exod. 25. 31.

Pagnin.

Exod. 25. 11. 1 *King.* 6. 5.

from *A* to *M*; each of which Lines measures a thousand Cubits, and both together two thousand: So that without the City, from the East-Angle, ye may measure two thousand Cubits; one thousand whereof extend toward the East; the other thousand toward the North. And this makes that vexed place to consist with a very fair and handsome construction. Now these Measures must be repeated at every other Angle, and then the City will be in the midst exactly, according to our former Diagram.

To conclude then, I have in this City of *Bezer* put down the least quantity that can be almost imagined for any famous Walled City, that so I might not over-shoot the summe of Land, which we shall gather up by and by from all the Cities for the Habitations of the Priests and Levites. For the longest Cross-street (unless it be a Diagonal, very improper for a Walled City) will prove but a thousand Cubits, or three hundred Italian Paces: whereas it's very probable, that *Hebron* and *Shechem*, and divers other Cities, were much larger. To come then to an up-shot, each out-side of the Suburbs, as from *A* to *S*, according to this Figure, will be three thousand Cubits, and the whole compass of them twelve thousand, according to the *Grecian* Measures of Feet and Furlongs (largely spoken to above, where I have shewed, that four hundred Cubits are equal to six hundred *Grecian* Feet, which makes the Olympick Stadium, and six hundred twenty five *Roman* Feet, to be just equal to six hundred of theirs) these twelve thousand Cubits will be reduced unto thirty Furlongs, or three miles and three quarters about the utmost Limb of the Suburbs, of each of the Levitical Cities. Again, if all the 48 Cities be drawn into one Parallelogram, the *Area* will prove to be one thousand, four hundred, and fourty Furlongs; each whereof hath six hundred foot square. The compass round about the whole will be two hundred and ten furlongs. So that if all the *Levites* Cities were joyned together in a plain Level, they would take up in compass twenty six miles, and a quarter of *Italian* measure: which measures of twelve thousand Cubits for each City, and of one thousand four hundred and fourty Furlongs for the whole, have some consanguinity and resemblance to the Mystical City of New Jerusalem in the *Revelations*, which is related to be twelve thousand Furlongs in compass, and the Wall to have been one hundred fourty and four Cubits in Measure, *Revel.* 21. 16, 17. The common square Root of each being twelve, a sacred number much prosecuted by the Learned Mr. *Potter*, in his 666. *Chapter* 5th. But God's Majesty contrived, that these foresaid Cities should not lye together, partly for the Priests pleasure, not to be stifled up in one close body; partly for the Peoples profit, to be taught the Laws of God. Therefore were they dispersed through all the Tribes, being mercifully divided in *Jacob*, and scattered in *Israel*, according to the Prophetical Dictate of the Holy dying Patriark.



Gen. 49. 7.

Thus I have done with the first Enquiry, and that is, what Glebe Lands the Officers of the Temple enjoyed.

2 But

2 But did these persons, with the Revenues of their Lands, find for Sacrifices or Reparations? No such matter! We find a constant Tax laid upon all the people; which is called the money of every one that passeth the Count. And what that was, may be read in *Exodus*, to wit, half a shekel for every Head throughout *Israel* at any general Muster, least the Plague break out upon them: which Tax-money, *David* having forgotten (sayes *Josephus*) to take at his numbring the People, was the cause of that sore and sudden Plague at that time. 2 *King.* 12. 4. *Exod.* 30. 13. *Antiq. l.* 7. *c.* 10. *p.* 244.

3 There was the money that every man was set at, which in *Nehemiah's* time, was a yearly Tax of the third part of a shekel for the service of the House of God; and as it seems by *Josephus*, there was an Annual Tax of two *Attick Drachmes*, equal to half a shekel according to him: which being formerly paid by every man to the Temple, was afterward imposed upon the Jews, for the Capitol at *Rome*. 2 *King.* 12. 4. *Neh.* 10. 32. *De Bell. Judaic. l.* 7. *cap.* 26.

Fourthly, They had the Tenth of all the Land, even of the Increase of the Seed, of the Fruits of Trees, of Herds and Flocks, &c. Mr. *Selden* observes in his History of Tythes, *Cap.* 2. §. 4. *p.* 17. that this Revenue was far more then the Tenth. For, as he hath there computed it, of six thousand Ephahs of Corn supposed to be the Burden of such a man's Land, when all the Deductions for the Sanctuary were taken out, there remained but four thousand, seven hundred, seventy nine to the Owner. So that he paid 21 Ephahs above the fifth part of his reaped quantity; for there were one thousand, two hundred, twenty one Ephahs paid to the Temple. Concerning this, and many other of these Revenues, assigned to the Levitical Tribe, be pleased to peruse what is learnedly observed by Dr. *Edw. Reynolds*, on *Psal.* 110. *p.* 478 &c. And Mr. *Weemse* on the Ceremonial Laws, *p.* 123. &c. *Num.* 18. 21. *Lev.* 27. 30. *&c.* *Exod.* 23. 19.

Fifthly, They had the first fruits of all things, and that of the best, of Oyl, Wine, Wheat, Men, and Beasts. Some things whereof, as the first of men, and of unclean Beasts, were redeemed with Money, five shekels for every head, and paid to these Officers. Nay, they had the first of the Fleece of the Sheep, and of the Dough, &c. The quantity of this Offering of the First-Fruits, was not to exceed the 40th part, nor to fall beneath the 60th part of those fruits, as it is observed by *Ribera* out of *Hierom*, upon *Ezek.* 45. See *Ribera de Templo. lib.* 3. *cap.* 2. *Ezek.* 44. 30. *Num.* 18. 12, *&c.* *Deut.* 18. 4. *Neh.* 10. 35, *&c.* *Ezek.* 44. 29.

Sixthly, For Offerings, of the Meat-offerings, Sin-offerings, or Trespass-offerings, the Heave-offerings, or Wave-offerings, were all given to them. *Numb.* 18. 9, *&c.*

Seventhly, All Vows and Free-will offerings, and all hallowed or dedicated things were theirs also.

Eighthly, They had some shares in all Sacrifices, (except the whole Burnt-offering) as particularly the right shoulder, and the Breast, the two Cheeks and the Maw, and the skin of every man's Burnt-offering. All which Portions, may be more amply learned out of Mr. *Steph. Nettles* Answer to Mr. *Selden*, about Tythes *pag.* 120. and Mr. *Weemse*, a Learned Divine of the *Scottish* Nation. *Num.* 18. 18. *Deut.* 18. 3. *Lev.* 7. 8. *Weemse, Vol.* 3. *p.* 123, &c.

Ninthly, There was none of the Children of *Israel* that came up to *Jerusalem* before the Lord, at the three solemn Festivals, that durst come up empty-handed, it being God's strict command, that they should bring some Gift or Offering to his Majesty: All which was received by these Officers. *Exo.* 23. 15.

Tenthly, The recompences of many Injuries came also into their hands, which was the principal, and the fifth part besides. *Numb.* 5. 7, 8.

Eleventhly, We must also remember this, that no Priest, Levite, Singer, Porter, Nethinim, that is, the *Gibeonite*, the Drawer of Water, &c.) or any Minister of the House of God did pay Contributions, as to civil Affairs, or *Ezra* 7. 24.

Exigencies. For it was not lawful to impoſe Toll, Tribute, or Cuſtom, upon them: which indeed was but rational, becauſe the Prieſts lived upon the Bounty and Alms of the people, by God's Appointment.

Antiq. l. 3. cap. 11. p. 96. & l. 4. c. 4. p. 108. In the 12th, and laſt place, we ſhall add what *Joſephus* tells us, that they were free from all Military Service, unleſs it were to blow the Trumpets, as was obſerved before.

Theſe are the Particulars of the Revenues and Duties incumbent upon the people for the Temple and its Officers, which was a noble and ſplendid maintenance, befitting ſuch a Royal Prieſthood. Indeed, it was convenient they ſhould have ſufficient, leſt wanting Neceſſaries, they ſhould be compell'd to imploy themſelves in ſordid Affairs, for maintenance of their families, and ſupport of their Poſterity, and ſo ſhould negligently handle Divine Matters. Nay, it was proper they ſhould have a plentiful maintenance, that they and their Temple-Services might not be obnoxious to the contempt of mean and unworthy perſons, ſuch as is the generality of the Comminalty, who eſteem neither Magiſtracy nor Miniſtery, if not attended with Honours and Revenues above the Vulgar Sphere. Wherefore, the Allwiſe Majeſty of Heaven contrived moſt amply for this His Miniſteriall Tribe that waited upon His Altar: For if you put all the fore-mentioned ſums together, there will ariſe a Revenue for the Temple, and its Officers, above four times as much as fell to the Lot of the richeſt Tribe in the Land of *Canaan*.

Let us, to this purpoſe, view the numbers of the Levites, compared with the reſt of the Children of *Iſrael* in *Moſes*'s time, when all theſe Revenues were appointed them.

Numb. 1. 45, 46. Dr. *Edward Reynolds*, on *Pſal.* 110. *p.* 477. First of all we read that the number of the Males of the Children of *Iſrael* was 603550. from twenty years old and upward. Now we may fairely conjecture, there were half as many more under twenty, if not full out. For where one man out-lives twenty years, many times two for one dye before that age; it may be more, if the Providence of God in that kind were exactly attended: but let us give in but half, that is, 301775 perſons, which makes the whole ſum to be 905325, the ſum of the other Tribes. But all the Levites being numbred from a moneth old and upward, aroſe but to a ſum of twenty two thouſand. By which, if you divide the fore-going number of the people, the Quotient gives you $41\frac{33325}{22000}$: ſo that the Levites were not equal in number to the 41 part of the people. Now one would think they could expect in Equity but the one and fourtieth part of maintenance that aroſe from the Revenues of the Land of *Canaan*. But you will find, they, together with the Temple had four times as much as the Wealthieſt and fatteſt Tribe in the *Land of Promiſe*; which muſt be needs above the third part of the Income of the whole Countrey. Nay, in *Ezekiel*'s Viſionary Land of *Canaan*, the ſacred Portion ſeems to be the third part of the Land. For if we obſerve, the whole Houſe of *Iſrael* was to have been but five thouſand Reeds broad, and twenty five thouſand long, *Ezek.* 45. 6. which cannot be underſtood of the City, which was to be but ſquare four thouſand, five hundred, *c.* 48. 30. And being compared with the Portion of the Prieſts and Levites, conſidering alſo what fell to the Prince: it is conceived by ſome, that the third part of the Land was theirs; ſhewing the ample Proviſion which God determined made for the Goſpel-days.

Num. 3. 39.

From all this Diſcourſe will clearly follow, an inference of great ſhame to many Chriſtian Nations of *Europe*; who allow more ample maintenance to very mean and inferiour Officers in the State, Civil and Military, then

then to the very Captains in the Spiritual Army; who, for want of due ſupplies, are generally conſtrained, to their grief, to walk *Antipodes*, and contrary to their own Doctrine of Hoſpitality; many times, after their own departure, expoſing their neareſt Relations to ſtand in need of others Hoſpitality to the great diſhonour of God, and true Religion. Nay, ſuch Countries many times compel the Stewards of God's lively Oracles, to ſerve Tables, and the Diſpenſers of the Myſteries of Faith, (not being able to provide like men for their own Houſholds) even practically to deny the Faith, & unwillingly to prove worſe then Infidels. Whereas it is but equal by the Law of Nature, that the Embaſſadors of moſt joyful Tydings (ſuch as is the Goſpel, and the New Covenant of Grace) ſhould have the moſt plentifull Rewards: when as the Legal Meſſengers brought News of a fiery Law, and a Yoke of coſtly and inſupportable Ceremonies. Beſides, their Work generally contained outward and bodily labour, which whets the Appetite, and ſtrengthens the Digeſtive Faculty; whileſt the New Teſtament Service, being of a more ſublime Orb, is greatly exhauſtive of the Vital Spirits, which calls for greater and more coſtly Supplies for their refection and ſuſtentation. 1 *Tim.* 5. 8.

Let us *in fine*, remember, and beware leſt St. *Peter's* Keyes, for want of Oyl, ſhould contract an unſeemly ruſtineſs, and the beautiful Lamps of the Sanctuary, without a ſupply of the Juyce of the Olive ſhould go out in obſcurity, or at leaſt burn exceeding dimly. A ſordid maintenance, for certain, will produce a ruſty and ſordid Miniſtry. A *Jeroboam's* Prieſthood of the loweſt of the People, may well carry Wiſps of Hay to feed Calves at *Dan* and *Bethel*. A thing to be trembled at in Goſpel-days, that the Arch-Enemies of the Truth ſhould have their Deſigns ſo deeply fomented. But however, ſeeing God's Majeſty hath ordained more copiouſly and ſplendidly for his own appointed Miniſters in the Temple: Let then theſe Divine Officers go on chearfully to their Work of Sacrifices at the Solemn Dedication of the Temple in the next Chapter, and anſwer their Relations, as *Abraham* did his, when going up to offer in this very ſame Mountain of *Moriah*, with יְהוָה יִרְאֶה *God will provide*. *Gen.* 2. 8.

CHAP. VII.

Of the Encœnia, *or Solemn Dedication of the* Temple.

HEre it is requiſite, for the diſcharge of our duty, as to this Chapter, that we firſt ſet down the circumſtance of time, wherein this ſtately Work was performed: Wherein to avoid all Conteſts, at preſent, We ſhall follow the renowned, pious, and learned Primate of *Ireland*, in His fore-cited Annals, *pag.* 58. who places it in the Three Thouſand, Seven Hundred, and Tenth Year of the *Julian* Period, and the Three Thouſand and firſt Year of the World, and ſhews, that it was co-incident with a Year of *Jubilee*: and in the ſeventh Moneth of that year called *Ethanim*. The firſt day whereof (according to his Calculation, though it's greatly diſputed to the contrary) did exactly concur with the 23 of *October* of that Julian Year. The Temple was finiſhed in all its parts in ſeven years, and about ſix moneths. For it was firſt founded in the ſecond day of the ſecond moneth, 2993. But the Dedication was prorogued to the 8th Year, becauſe of the ſolemnity of the Year of Jubilee, ſayes our Reverend Author. *Solomon* is ſaid indeed to be but ſeven years in erecting this Building and all its Appurtenances, that is, ſeven compleat years, though there were ſeveral moneths over. We ſhall then, according to His mind preſent this Seaſon in a ſilent Scheme: onely let's remember, it was the 2758 Judaical Year, the Julian Cycle of the Moon five, and the Judaical three, the Cycle of the Sun that year was 14. the Dominical Letter *D.* Therefore the *Neomenia Tizri*, or firſt day, or New Moon of *Tizri*, called *Ethanim* in thoſe dayes, muſt be *Feriâ Sextâ*, or *Friday*, *Octob.* 23. according to Him.

2 *Chron.* 5. 3.

So *Petavius de Doctr. Temp. lib.* 13. *p.* 537. 1 *King.* 6. 38.

Ethanim

Ethanim.	*October.*	*Feria.*	
8	30	6	The first day of the Feast of Dedication.
9	31	*Sab. day*	The second of the Feast.
		November.	
10	1	1	The 3d day; and Expiation Day, *Numb.* 29.7.
11	2	2	The 4th day.
12	3	3	5th day.
13	4	4	6th day.
14	5	5	7th day, 1 *King.* 8.65.
15	6	6	The first day of the Feast of Tabernacles, 2 *Chron.* 7.8. &
16	7	*Sab.*	The 2d day. *Numb.* 29.12.
17	8	1	3d day.
18	9	2	4th day.
19	10	3	5th day.
20	11	4	6th day.
21	12	5	7th day. Here the two Feasts of 14 days ended, 1 *Kin.* 8.65.
22	13	6	8th day. A solemn Assembly, 2 *Chron.* 7.9. *Numb.* 29.35.
23	14	*Sab.*	Sabbath day. At Even the Sabbath being ended, and being the 23 day of the moneth, *Solomon* sent the People away, 2 *Chron.* 7.10.

There are great Wranglings among *Chronologers* in this particular. *Calvisius* places the 23 day of *Ethanim*, on the 5th of *October*, being *Monday*, as he says, *A. M.* 2940. *Scaliger*, *An.* P. J. 3703. the New Moon of *Ethanim*, *October* 12. and so his Scholar *Helvicus*. But a late Learned Author casts the New Moon upon *Octob.* 5. The first day of the Dedication, *Octob.* 11. and the departure of the People, *Octob.* 27. It would take up more time, then is necessary to imploy on this Design, if we should spend many Lines upon the Reconcilement of various Authors, that treat upon this Point: To which purpose, it were very necessary to enquire anxiously into the exact Julian Year wherein this dedication fell out, afterward to calculate the New Moon of *Nisan* out of the best Tables, and then to assure the Reader by the falling out of the New Moon, before or after the Equinoxe, whether it was a common or intercalated year. Nay, to be most exact, to deduce the Moons Conjunction, out of the Tables for the moneth of *Ethanim* it self, and then add to that time of the precise Synod, † 27 hours, and $\frac{1}{3}$ for to give the Moon a visible Phasis; according to which day of its first appearance, the Jewish New Moons were vulgarly celebrated. If I should perform this at present, it would swell this Treatise too much, for which it is not of any great moment to insist; and therefore we shall proceed briefly to describe the pompous Solemnity of this Dedication.

† *Lang. de annis Christi l.1.c.10. & Selden de anno Civili Judæorum, cap.13.*

In the first place we read, that King *Solomon*, for this rare Festival, assembled the Elders, the Heads of the Tribes, and the chief of the Fathers of *Israel*, and a mighty Congregation of all the Nation, from the entring in of *Hamath*, to the River of *Egypt*.

2 *Chro.* 5.2.
1 *Kin.* 8.65.

2 *Chro.* 7. 7. After this, *Solomon* hallowed the middle of the Court, becauſe the Brazen Altar would have proved inſufficient to contain the multitudes of the intended Offerings.

The Elders of *Iſrael* being aſſembled, waited upon the King at *Mount Zion*, where the Ark of God's Covenant was yet reſident, which the Prieſts
1 *Kin.* 8. 3, 4. took up upon their ſhoulders: The Levites, mean while, according to their ſevetal deſigned Ranks, carryed the Tabernacle of Boards and Curtains wherein the Ark ſtood, with all the Holy Veſſels of *Moſes*.

2 *Chro.* 5. 2. Thus in a pompous Holy Proceſſion they walked leiſurely from the City of *David*, the Ark being brought up to the ſacred Mountain: the King
Ver. 6. and all the Congregation ſacrificed before it Sheep and Oxen without number.

Ver. 7. Then the Prieſts conveyed the Ark of the Covenant into the Oracle, or moſt Holy Place, and ſet it under the Wings of the Golden Cherubims, which being done, and the Prieſts returned out of that myſterious place, one hundred and twenty of them with ſilver Trumpets (for *Moſes* his were of ſilver) ſounded in the Court, and near to them the Singers,
1 *Chron.* 6. 33. *Aſaph*, *Heman* the Grand-ſon of *Samuel* the Prophet, and *Jeduthun*, with their Sons and Brethren, being arrayed in White Linnen, and accommoda-
Ver. 12. ted with Cymbals, Pſalteries, and Harps, ſtood at the Eaſt-End of the Altar, lift up their Voices, and ſung this Verſe: *For He is good; For His Mercy*
2 *Chron.* 5. 13. *endureth for ever.* While this admirable Conſort of Vocal, Pneumatical and Organical Muſick, made a joyful ſound throughout the Temple, its Courts, and the Neighbouring City; Behold a Cloud of Glory filled the Houſe of God, with ſuch bright and ſhining Beams, that the Prieſts could not ſtand to miniſter by reaſon of its Radiant Majeſty.

Immediatly upon this, King *Solomon* ſtanding upon his Brazen Scaffold before the Altar, and looking towards the Cloud of Glory, thus beſpake the
2 *Chron.* 6. 1, 2. Divine Majeſty, *The Lord hath ſaid, that He would dwell in the thick Dark-*
Ver. 3, 4, &c. *neſs: But I have built an Houſe of Habitation for thee, and a place for thy dwelling for ever.* Then the King turns his face to all the people as they ſtood, makes a ſhort, but elegant and pithy Oration, and gives them His Royal Bleſſing.

After this, He turns His face Weſt, again, to the Temple, and the Altar, directing His Eyes ſtedfaſtly towards that Divine Glory, and falling down
2 *Chron.* 6. 12, &c. devoutly upon His Knees, and ſpreading out His Hands toward Heaven, He powrs out a large and Heavenly Prayer before the Majeſty of God, ri-
2 *Chron.* 7. 1. ding upon the Chariot of the Cherubims.

At the concluſion thereof, miraculous Fire deſcends from Heaven, conſuming the Burnt-Offering, and the Sacrifices, while the Glory of the Lord filled the Houſe with ſuch Orient Splendour, that the Prieſts could by no means enter.

Now when all the Children of *Iſrael* ſaw the Fire from Heaven, and the Glory of GOD upon the Houſe, they bowed themſelves with their Faces to the Ground upon the Pavement, worſhipped and praiſed the Lord (with one Voyce) ſaying, *For He is good; for His Mercy endureth for ever.*

Then

Then the King offered His ſtately Sacrifice to the Lord of two and twenty thouſand Oxen, and a hundred and twenty thouſand Sheep.

Thus the King and all the People dedicated the Houſe of the Lord throughout ſeven days: After which followed the ſeven days of the Feaſt of Tabernacles; together with an eighth, being the ſolemn Aſſembly, the 22 day of the moneth.

The 23 followed, which was the Sabbath, ; and that being concluded, on the Evening of the 23 day, *Solomon* ſent away the people to their Tents, (which were made, during this Feaſt, according to the Law, of Willows, and Palms) glad and merry in heart, for the goodneſs which the Lord had ſhewed to *David*, to *Solomon* His Son, and to His People *Iſrael*. After which night, having ſlept ſweetly, on the firſt day of the Week, every one takes up his Journey to his own Habitation, according to their various diſtances from the Holy Temple. 2 *Chron.* 7. 10. *Lev.* 23. 40, & 42.

CHAP. VIII.

The Temples Duration.

THis famous Building, being thus famously hansell'd and house-warm'd with so many fat Burnt-Offerings, we will account its continuance not from the Foundations first laying, when it was yet an imperfect *Embryo:* but from the 23 day of the moneth, *Ethanim* in the Julian Year, 3710. or of the World, 3001. which day, according to our Author, being co-incident with the 14th day of the Julian
Lev. 25.9. Moneth, *November*; and being the second Sabbath of the Year of Jubilee now begun, [*For the first was one of the days of Tvbernacles*] shall be the first standing day of the Temple, and keeping house upon its own Revenues, apart from these grand and solemn Festivals, being united for the more August and noble Celebration of its Dedication. From which day, till the
Usser. p. 131. Year of the same Julian Period, 4126. *Aug.* 27. being the Sabbath also, it stood four hundred and fifteen years, two hundred and eighty five days, according to the Julian Account; which I shall briefly exhibit in this *Laterculus*, or *Scheme*, wherein the Names, Reign, number of the Kings, may be observed at one view under which it stood. Not but that it received many sore shakings, by many Heathen Kings, by the Idolatrous Neighbours of the Kingdom of *Israel*, or the ten Tribes; who many a time laid their Sacrilegious hands upon these Divine Materials. Nay, which is most to be lamented, it was wounded in the house of its Friends (that should have been) even some of the Kings of *Judah*: For all which, I refer you to the sacred Annals of the *Kings* and *Chronicles*, as to the larger view of those Transactions, which I have linked in a more compendious Chain before the close of this Chapter. Onely before I give in this ensuing Type, remember, that the Dedication being solemnized in the 11th of King *Solomons* Reign; and that He holding the Scepter 40 years, we must set down 29 for Him, after this great Dedication.

		Years.		
1	*Solomon*	29	1 *King.* 11.42.	
2	*Rehoboam*	17	*Chap.* 14.21.	
3	*Abijah*	03	*Chap.* 15.11.	
4	*Asa*	41	—— 15.10.	
5	*Jehoshaphat*	25	—— 22.42.	
6	*Jehoram*	04	2 *King.* 8. 16,17.	Whereas it is related
7	*Ahaziah*	01	—— 8. 26.	concerning *Jehoram*,
8	*Athaliah*, Queen.	06	—— 11. 03.	that He reigned 8
9	*Joash*, compleat	39	—— 12. 1.	Years; we are to re-
10	*Amaziah*	29	—— 14. 2.	member, that the 4
11	*Azariah*, or *Uzziah*	52	—— 15. 2.	first years of His
12	*Jotham*	15	—— 15.33.	Reign, were co-inci-
13	*Ahaz*, compleat	15	—— 16. 2.	dent with the 4 last
14	*Hezekiah*	29	—— 18. 2.	of *Jehoshaphat's*.
15	*Manasses*	55	—— 21. 1.	
16	*Ammon*	2	—— 21.19.	
17	*Josiah*	31	—— 22. 1.	
18	*Jehoahaz*	☉ Three Moneths	23.31.	
19	*Jehojakim*	11	—— 23.36.	
20	*Jeconiah*	☽ Three Moneths	24. 8.	And ten days, 2 *Chro.*
21	*Zedekiah*	11	—— 24. 18.	36.9.

Years 415. 6 Moneths, and 10 Days.

I will not say, that all the difficulties of this Chain of the Reigns of the Kings of *Judah*, as to their particular years, are clearly resolved by Chronologers: But that the current and compleat years, being examined by the co-incident Reigns of the Kings of *Israel*, will produce the Sum Total of their Reigns, at the foot of the Catalogue: I suppose the Characters of the Temple's dissolution, by the 11th of *Zedekiah*, and the 19th of *Nebuchadnezzar* will clearly evince: So that we may hence learn, that it stood (though not constantly in equal beauty and lustre) under the Reigns of twenty Kings, and one Queen, the space of four hundred and fifteen years compleat, and two hundred eighty five days, or a little above three quarters of a year, as was said in the beginning of the Chapter: Or, if you reckon from the first day of its Foundation laid (which as you heard, *Cap.* 2. in the beginning of this Treatise, according to the Learned Primate of *Ireland*, was in the three thousand seven hundredth and 2d Julian Year, *May* 21.) to the four thousand one hundred twenty sixth Year, *Aug.* 27. It continued four hundred twenty four years, and ninety eight days compleat; as the same Author computes, *pag.* 131. To which *Petavius* agreeth in his Diagram of the Kings of *Judah*, in his *Rationarium*, *Part.* 2. *lib.* 2. *c.* 11. *pag.* 108.

I know the *Rabbins*, from their *Pseudo-Mysterious Cabal*, would fain deduce the length of its duration, to be four hundred and ten years onely, which they derive most learnedly from *Bereshith*, the first word in *Genesis*, having rare inspection into the blind Visions of Letters, and idle Dreams concerning syllables. But their *Rabbinical Astronomers*, soaring yet one Sphere higher, would make us believe, that the destruction of *Jerusalem* by *Nebuzaradan*, was at the time of its conflagration, legible in the Heavens, there being eleven Stars then Vertical, which by a *Rabbies* Feskue might be pointed out for to make five Letters; and according to their Canon

of *Abbreviatures*, would yield a man learned in those *Hyper-Ægyptian Hieroglyphicks*, some words to premonish the Inhabitants of that Cities Ruine.

But leaving these crude Conjectures, to be boiled up to a Romance in the Skull-Pans of those Chymical Divines, we shall proceed to mention the Names of the several High-Priests; under whose Rule, and by whose Guidance, the sacred Services of the Temple were administred: whereof we shall give in two Platforms; and, in each, three Authors, making up six in all; and then produce a Connexion of these Authors together, in a successive Story: wherein we shall endeavour, with all possible care and perspicuity, to untie the difficulties, that have as yet in many things lockt up this part of the sacred History from Vulgar Capacities, or Cursory Readers of these ancient Matters.

The Authors I shall mention and digest, are these following.

1. The Holy Scriptures.
2. *Josephus* in the 10th Book, and 11th Chapter of his Antiquities, *Pag.* 342. *G. Edit. Gen.* who being himself a Priest, possibly might receive some Intelligence from his Ancestors in these Affairs.
3. *Nicephorus Callistus*, in his Ecclesiastical History, *lib.* 2. *cap.* 4.
4. The Book called Ἐπιτομὴ χρόνων, Or, *The Breviary of Times*; which is annexed by *Scaliger*, to *Eusebius* his Chronicles, and thought to be the *Alexandrian* Chronicle.
5. *Nicephorus* the Patriarch, set forth also by *Scaliger* in the same Book; and lately also at *Paris*.
6. A Jewish Chronicle, recited by *Petavius* in his *Doctrine of the Times' lib.* 10. *cap.* 49. *pag.* 242. and by learned *Selden*, in his Book, *De Successione in Pontificatum Ebræorum, lib.* 1. *cap.* 5. *pag.* 134. I cannot undertake to bring all these in a peaceable complyance and union, and make them in all Points agree with Scripture: But shall first exhibite the Series; and then endeavour to give the best satisfaction we can.

The

The First Platform.

Josephus.	*Nicephorus Callistus.*	Scripture.	
1 Σαδδοκ☉	1 Σαδδὼκ	1 Zadok.	1 *King.*2.35.
2 Αχιμᾶς	2 Αχιμάας	2 Ahimaaz.	2 *Sam.*15.36.
3 Αζαείας	3 Αζαείας	3 Azariah.	1 *Chron.*6.9.
		4 Johanan.	1 *Chron.* 6. 9.
		5 Azariah.	1 *Chron.*6.10.
4 Ιώαχιμ☉	4 Ιωαχὶμ.	6 Amariah.	1 *Chron.*6.11.
5 Ἰσ☉	5 Ιωδὰς	7 Ahitub.	1 *Chron.* 6.11.
6 Αξιώαχιμ☉	6 Αξιωαχὶμ	8 Merimoth.	1 *Chron.*9.11.
7 Φιδίας	7 Φαδαῖ☉		
8 Σαδίας	8 Σαδαῖ☉	9 Zadok.	1 *Chron.*6.12.
9 Ἰῶλ☉	9 Ιωὴλ☉		
10 Ιώδαμ☉	10 Ιωάδαμος		
11 Ουείας	11 Ουείας	10 Uriah.	2 *King.*16.11,15,16.
12 Νηείας	12 Νηεὶ	11 Azariah.	2 *Chron.*31.10,13.
13 Ωδίας	13 Ιωὰς		
14 Σαλλοῦμ☉	14 Σελλὰμ	12 Shallum.	2 *Chron.*6.12.
15 Ἐλκίας	15 χελκίας	13 Hilkiah.	2 *Chron.*6.13.
		14 Azariah.	2 *Chron.*6.13.14.
16 Σαρέας	16 Σαρέας	15 Serajah.	2 *Chron.*6.14.
17 Ιωσάδακος	17 Ιωσὴδὲκ.	16 Jehozadak.	2 *Chron.*6.14.

The

The Second Platform.

Nicephorus the Patriarch.	Chronicles of *Alexandria*.	The Jewish Chronicle.
1 Σαδῶκ	1 Βαεὺκ	1 *Sadoc*, under *Solomon*.
2 Αχιμᾶζ	2 Αχιμέλεχ	2 *Ahimaaz*, under *Rehoboam*.
		3 *Azariah*, under *Abijah*.
	3 Ιωάνναν	
		5 *Jehojarib*, under *Joram*.
	4 Αχιτωβ	4 *Joahaz* the same with Ισϴ of *Josephus*, and transposed for *Jehojadah*, and set under *Jehoshaphat*.
		7 *Jehojadah*, the same with *Jehoahaz* the 4th, and set under *Joash*.
3 Αζαείας		6 *Jehoshaphat*, transposed, being the same with *Zachariah*, in *Petavius*, and set under *Ahaziah*.
		8 *Phadea*, under *Athaliah* and *Joash*, being called *Phedajah* by *Petavius*.
4 Αζαείας	5 Σαδῶκ 6 Ιωδαὲ, the same person.	9 *Zedekiah*, under *Amaziah*.
		10 *Joel*, under *Uzziah*.
		11 *Jotham*, under King *Jotham*.
5 Ουείας	7 Ουρίας	12 *Uriah*, under *Ahaz*.
		13 *Neriah*, under *Hezekiah*.
6 Σομνὰς		
7 Ελιακὶμ.	8 Σοβαδὰς	
	9 Ελιακεὶμ	14 *Hoshajah*, under *Manasseh*.
	10 Σελλεμ	15 *Sallum*, under *Amon*.
8 Χελκίας		16 *Hilkiah*, under *Josiah*.
	11 Αζαείας	17 *Azariah*, under *Jehojakim*.
9 Σαρίας	12 Σαραίας	18 *Serajah* under *Jehojakim*.
10 Ιωσιδὲκ		19 *Jehozedek* at the Captivity.

This

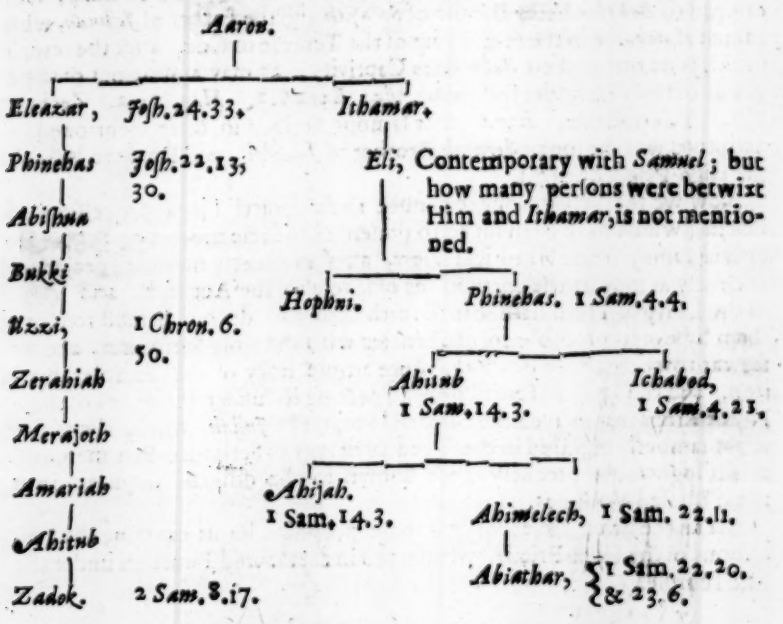
This last High Priest, called *Jehozedek*, *Jehozadak*, and *Jozedek*, was carryed to *Babylon*, being the son of *Serajah*, and the Father of *Jeshuah*, who assisted *Zorobabel*, in the re-edifying of the Temple of God, after the return of the Jews out of their *Babylonian* Captivity; as may appear out of these places of Holy Scripture following, *viz.* *Ezra* 5. 2. *Hag.* 2. 2. *Zechar.* 3. 1. To conclude, *Ezra*, that famous Scribe, so often mentioned in Scripture, was the son of *Serajah*, Brother to *Jozedek*, and Uncle to *Jeshuah* the High-Priest, *Ezra* 7. 1.

Now we shall endeavour to connex these several Lineal Successions of Priests, (which have been hitherto presented in these preceding Schemes, or Diagrams) in one Historical View, after an orderly method; declaring as clearly as may be, the corruptions of several of the Authors; and as far as the Lamp of Truth hath shined forth upon us, do our utmost to chain them by several probable co-incidencies with the Holy Scriptures, and afterward proceed to lay down the more ample story of the Temples duration, and the various Transactions respecting it, under the times of those Noble Kings that swayed the Imperial Scepter of *Judah*, whose times are more famously registred in the sacred Writings of Scripture-Pen-men, and accordingly more precisely made known to the diligent Inquirer into those Blessed Volumes.

But in the first place, according to our proposal, let us examine the Successions of the High-Priests, who served in that sacred Function under the first Temple.

The Succession of the High-Priests under the first Temple.

1 *Zadok* being the first High-Priest in the Temple, and descended of *Eleazar*, the son of *Aaron*, was instituted and inducted into his Office by King *Solomon* Himself. After that *Abiathar* (of the Line of *Eli*, and *Ithamar*) had been displaced by that Royal King, for taking part with *Adonijah* in his Conspiracy for the Kingdom. This *Zadok* was the son of *Ahitub*, and is corruptly called Βαδὲκ, by the *Alexandrian* Chronicle; whose Lineal Descent will be more apparent, and manifest by this Genealogical Scheme hereunto annexed.



There be, that interpose betwixt *Samuel's Eli*, and *Ithamar*, three persons, *viz. Abiezer*, *Buzi*, and *Ozi*; but upon no warrantable grounds; and therefore scarce deserve to be mentioned in this place. Wherefore we shall proceed to our *Temple-Priests*.

2 *Ahimaaz* the son of *Zadok*: This person, corruptly called Αχιμέλεχ by the *Alexandrian* Chronicles, was sent by *Joab* to carry the tidings of *Absalom's* death to King *David*, 2 *Sam.* 18. 19, 23, 27, &c. 2 *Sam.* 15. 27, 36. He is mentioned in the Roll of the High-Priests, recited in the Book of *Chronicles*, 1 *Chron.* 6. 8. and possibly may be the same person, who married *Basmath*, one of the Daughters of *Solomon*; it being familiar for the High-Priests, to link themselves with the Royal Family: as is observable of *Jehojadah*, in the Reign of *Joash*, intimating the union of both the Kingly and Priestly Office in Jesus Christ, who was prefigured by the High-Priests of *Israel*.

3 *Azariah*, the son of *Ahimaaz*, 1 *Chron.* 6. 9.

4 *Johanan*, the son of *Azariah*, 1 *Chron.* 6. 9. As to whom, it is conceived, that he might be the same person, who is called by the name of *Jonathan*, the son of *Abiathar*, 2 *Sam.* 15. 36. Where it is to be noted, that both these are omitted in the Catalogues of *Josephus*, *Nicephorus Callistus*, *Alsted*, and the *Hebrew* Chronicle, cited by *Petavius*, although mentioned by the name of Ιωάνας, in the *Alexandrian* Chronicle. Nay, none of these 4 first High Priests are found in the Register of *Ezra*: The reason whereof is conjectured at by Dr. *Lightfoot*, in his *Temple-Service* to be, because the Service in the Temple began not till the days of *Azariah*, the son of *Johanan*; as he expounds that place in the Book of *Chronicles*, of his executing the Priests Office.

5 *Azariah*, the son of *Johanan*, 1 *Chron.* 6. 10. & *Ezra* 7. 3. In the former Text he is said to be the man that executed the Priests Office in the Temple that *Solomon* built in *Jerusalem*: which I take to be thus understood,

ſtood, *ſc.* that he was the firſt perſon, who did execute his office in that place onely, whereas his Predeceſſors had officiated in the days of *David* and *Solomon*, not onely in the Temple, but alſo in the Tabernacle at *Gibeon*, and at *Zion*. 2 *Chron.* 1.3. Others apprehend it to be meant of ſome notable act, which he performed by virtue of his Office, and apply it to that *Azariah*, who thruſt K. *Uzziah* out of the Temple: But the great diſtance of times will not give way to that Expoſition: Seeing this *Azariah*, (if the two former be excluded from the High-Prieſthood, as to the chief Office) might in the latter days of *Solomon* be of age ſufficient, after the Deceaſe of his Progenitors, to have performed his Work in the Temple, even in that King's days; and alſo in the Reign of *Rehoboam*, and *Abijah*, (which was but twenty years) and in ſome part of *Aſa*'s Reign. For ſome do apprehend, that *Azariah* and *Johanan*, the third and fourth in this orderly nomination, were of the Line of *Ithamar*, and as Subſtitutes to *Zadok* and *Ahimaaz*, might aſſiſt them, as ſecondary Prieſts, in time of ſickneſs and ſeparation from ordinary pollution, according as it was uſual, whereof we have ſpoken before in the Office of the High Prieſts. Now whereas they are called Sons in a Lineal Diſcent, let's remember, that it is uſual in Scripture for ſuch perſons to be ſtyled by the name of Sonnes, by virtue of ſome Office wherein men ſucceed, or attend others. If this be a real truth, then the omiſſion of the two former by *Joſephus*, and others, will claim kindred with our Conjecture; and alſo help to fortifie it, concerning their not being the chief High-Prieſts; but as ſecondary, aſſiſtant to, and contemporary with the former. 1 *Chron.* 6. 9,10. Yet ſeeing Scripture terms them, as lineally begotten one of another, in an orderly way of Generation, I ſhall not be peremptory, but leave the Knot to be ſolved by abler Pens.

6 *Amariah*, the ſon of *Azariah*, 1 *Chron.* 6.10. *Ezra* 7. 3. who is expreſly recorded to have been chief Prieſt in the dayes of King *Jehoſhaphat*, and to have been over the Jews in all matters of the Lord; which ſome apprehend to be meant of his being of the Sanhedrin, or Great Councel at *Jeruſalem*. 2 *Chron.* 19. 11. Part of his time was ſpent, probably, under the Reign of *Aſa* likewiſe, and that he continued in this Kings days for ſome time. He is the ſame perſon, probably, who by *Joſephus*, and *Nicephorus*, is called *Joram*, and by the *Hebrew* Chronicle *Jehojarib*, though tranſpoſed out of his due place, eſpecially ſince we read of one *Jehoram*, at the Helm of the Prieſthood, in *Jehoſhaphat*'s time. Now ſeeing this *Joram* is recounted by *Joſephus*, as the fourth from *Zadok* inclusively, having omitted *Johanan*, and *Azariah* the ſecond. The laſt (if the ſore-mentioned Conjecture ſhould prove true concerning *Johanan*, that he was the ſon of *Abiathar*, and that the Line of *Ithamar* was re-introduced to their former dignity, though not to the ſupreameſt place) might then poſſibly fall in contemporary with *Ahimaaz*, and *Azariah* the firſt. For many times (as we have hinted) we find two High-Prieſts coupled together, though one of them had the greateſt prehe-minence: whereby Scripture and *Joſephus* might be reduced to a tolerable agreement; eſpecially, ſince there be ſome probable apprehenſions, that *Azariah* the ſecond (of that name in the Series of nomination) might have officiated in the latter days of King *Solomon*, according to the ſenſe of Dr. *Lightfoot*, in his *Temple-Service*, *Chap.* 4. *Sect.* 2. *Pag.* 24,25. *line* 1, and 37. which aſſertion would prove very ſtrange, if he were the fourth in order from *Zadok*, in the beginning of the Temple-Work in *Solomon*'s days; eſpecially ſince *Amariah* (who is expreſly recorded to have been his Succeſſour) is definitively laid down in Scripture (as we have ſaid) in the execution of his Office, under the Rule and Dominion of *Jehoſhaphat*, the 4th King after *Solomon*, there being about ſixty one years from the laſt of *Solo-*

mon's reign to the first of *Jehoshaphat*'s. To conclude then; whereas it might be objected, that *Johanan*, and *Azariah* the second, (who are not produced by *Josephus*, and others) are distinctly mentioned in Scripture, as begotten by the precedent, and so to be termed their sons; either we may imagine them to have been but of small duration in a successive Line: or rather that they are so termed onely *Jure Officii*, being indeed but Surrogates to the others (with whom they were co-incident in time) in several necessary cases; seeing it is sufficiently known, that those who were not natural sons, are yet styled by that name, upon account of their succession in the Government: which will evidently appear, by comparing together *Matthew* and *Luke*, the two Evangelists, and several other places of Scripture.

Mat. 1. 12. *Luk.* 3. 27.

7 *Ahitub*, the Son of *Amariah*, 1 *Chron.* 6. 11, 12. & *Ezra* 7. 2. who is called by *Josephus* Ἰσῶ, and by *Nicephorus* plainly Ἰωδὰς; who likewise expresly lays down the Character whereby to know him, consonant to the Scripture it self: that this is the very man that lived one hundred and thirty years, and slew *Godoliah* (that is, in Scripture-Language) *Athaliah* the Queen: which name and story evidently points at *Jehojadah* the High-Priest, Uncle to King *Joash*, and is termed also by *Petavius*, in his alleadged Chronicle, *Jojadah*, in distinct words; being the same person, doubtless, who in that confused Chronicle is set the fourth in number, and called *Jehoahaz*: from whence *Josephus* his Ἰσῶ is corrupted; who for his great care of the Temple, and Worship of God, and the wonderful Reformation, effected in his days, is styled, *The Ruler of the House of God.*

Niceph. Calliſt. Eccl. Hiſt. l. 2. *c.* 4.

1 *Chron.* 9. 11. *Neh.* 11, 11.

8 *Merajoth*, the son of *Ahitub*: This person, though omitted in the 1 *Chron.* 6. 12. yet is particularly mentioned in 1 *Chron.* 9. 11. and in *Nehem.* 11. 11. Now if *Ahitub* before spoken of, be indeed that Godly *Jehojadah*, as it seems very probable; then this *Merajoth* will prove to be the slain *Zechariah*, or some Elder Brother of his who succeeded *Ahitub* in the latter days of *Joash* the King. He is called by *Nicephorus* the Patriarch, Ἀζαρίας, who addes, ὁ διὰ ζῆλον θεοῦ ἀναιρεθείς, slain for his Zeal to God; which shews the corruption of his name for Ζαχαείας; who is also called *Merajoth*, and was the same with Holy *Zechary*, as is attested by the fore-cited Chronicle, which places *Jojadah*, and his two Sons *Zechariah* and *Phedajah* contemporary with Queen *Athaliah*, and King *Joash*. *Josephus* in his Greek Copy, names these three, Ἰσῶ, Ἀξιώχεμῶ καὶ Φιδίας. *Nicephorus* calls them Ἰωδὰς, Ἀξιώχεμῶ καὶ Φαδαῖῶ, that is, *Jehojadah*, and his two sons, *Zechary* and *Phedajah*, who were slain at the Commandment of the King. *Selden*'s Copy of the *Seder Olam Zuta* places *Jehoſaphat*, *Jehojadah*, and *Phadea* successively: wherein, admitting one transposition, *Jehojadah* being placed first, *Jehoſaphat*, may be put for *Zachariah* his Son, expresly named in *Petavius* his Copy, where the name of *Jehoſaphat* is deficient; it being common for one person to have two names among the *Hebrews*.

9 *Zadok*, the Son of *Merajoth*, 1 *Chron.* 9. 11. *Nehem.* 11, 11. This High-Priest is styled by *Josephus* Σαδίας: by *Nicephorus Calliſtus* Σαδαῖῶ: and by the often-recited Chronicle, in plain terms, *Zedekiah*, agreeing very near with our *Zadok*, and is very probably the same man, who was Father in Law to King *Uzziah*, and did in such an eminent and zealous manner thrust

thrust his Son-in Law out of the Temple, when usurping the Priests Office; and is called in the Text, mentioning that Fact, by his proper name, *Azariah* the chief Priest: but presently in the beginning of the twenty seventh Chapter is supposed to have his name altered by the Spirit of God and called *Zadok*, from that his courage in an act of exemplary Justice and Righteousness, and accordingly so recorded to after-generations, by this name of *Zadok*, in the Babylonian Registers of *Ezra* the Scribe. This very Fact is mentioned under the name of a second *Azariah* in *Nicephorus* the Patriarch's Catalogue. Who is called by the *Alexandrian* Chronicle Σαδὼκ with the annexion of another called Ιωδαὲ, telling us that they lived under *Athaliah*, and *Joash*; which passage plainly carries in its very Forehead, the corruption of that Author, in placing Ιωδαὲ here *viz.* after *Zadok*, who was the famous *Jehojadah*, or *Ahitub*; and likewise in placing *Zadok* under *Athaliah*, who was under *Uzziah*. 2 *Chr.* 26. 20

Before we come to the next, it is to be remembred, that *Josephus* interserts two more Priests, called Ἰωλᾶς καὶ Ἰώδαμος but by *Nicephorus* Ἰωλᾶς καὶ Ἰωάδαμος and by the Chronicle, *Joel* and *Jotham*. The first being placed in the daies of *Uzziah*, the other of King *Jotham*. But who they were, or where and how to insert them; Scripture yields no light, that I have yet discerned.

10 *Uriah* whom some think to have been of the line of *Ithamar*, and exalted to this dignity by ungodly *Ahaz*: who though he be not mentioned in the Genealogies penned by *Ezra*, being omitted, as some guess, because of his idolatrous obsequiousness to King *Ahaz* about the Altar of *Damascus*: yet we have a certain record of his name and time, he being expresst again and again in the book of Kings. With whose Scripture-name *Josephus* doth clearly agree, calling him Οὐρίας, and more particularly *Nicephorus*, expresly recording that he lived in the daies of *Ahaz* and *Hezekiah*, and is supposed to be mentioned, *Esai.* 8. 2. 2 *King.* 16. 11, 15, 16.

11 *Azariah* another High-Priest succeeds, though not expresst by name in *Ezra*, or in the book of *Chronicles chap.* 6, or 9. Yet have we famous mention of him by the Title of chief Priest and Ruler of the house of God, in the daies of *Hezekiah* of blessed memory, and likewise that he was of the house of *Zadock*, being in *Josephus* corruptly called Νεειας, in *Nicephorus* Νεὲ, in the Chronicle *Neiah*, which claimes him as contemporary with *Hezekiah*. 2 *Chron.* 31. 10, 13.

Here in this place, there intervenes another High-Priest cited by *Josephus* under the name of Ὼσίας, by *Nicephorus* Ἰώας: by that Hebrew Chronicle, *Osaiah*; and in *Selden's* Copy *Hoshaiah*, which is probably a grand mistake, interverting the order, and inverting the name of *Jehojadah* before mentioned. For this Ὼσίας probably is the very same with Ἰωδαὲ the sixth in the Alexandrian Chronicle, who is called Ἰώας by *Nicephorus Callistus*, *Osaiah* by the Jewish Chronicle, and Ἰωσὲ by *Josephus* in the fifth place. All conspiring either with the true or corrupted writing of the name of *Jehojadah*. Otherwise, concerning this man's line, there being no Scripture-light, to me apparent; I shall remit him to his Authours, till clearer times.

Moreover we must not here forget the two High-Priests inserted by some Authors, as followeth: First by *Nicephorus* the Patriarch, in his Chronography set forth by *Scaliger*, An. Do. 1606, together with *Eusebius* his Chronicles, and printed again *A. D.* 1658. *pag.* 307. of the greek Copy: and again in another Edition at *Paris* 1652, wherein he is called Arch-Bishop of *Constantinople*. *pag.* 407.

ιβ. Σωμᾶς ὁ τοπεὺς καὶ ἄσωτος ὅτι Ἐζεκίᾳ βασιλέως.

1 Γ. Ελιακειμ Μασιλημ. Corrupted for שלם or *Shallum* the next High-Priest in order.

In the Epitome of Chronicles likewise, being another Tract set out by *Scaliger*, *pag.* 240. and supposed by some to be an Alexandrian Chronicle, we read thus.

Ἀρχιερεὺς Σοβνᾶς ἐγνωρίζετο, ὃν διεδέξατο Ἐλιακεὶμ ὁ τῦ Χελκίου, μεθ' ὃν τὸν Σοβνᾶ τὸν λαὸν, καὶ αὐτομολήσαντα πρὸς Σενναχηρεὶμ βασιλέα τῆς Συρίας.

By which Authours some have been imposed upon to apprehend that Somnas or Sobnas, as also *Eliakim*, were High-Priests in the daies of King *Hezekiah*: Whereas indeed *Eliakim* the Son of *Hilkiah* was no other then the Ruler or Steward of the Kings Houshold, and *Shebna* the chief Scribe or Recorder, as appeareth by the royall History of the Kings of *Judah*. Without all doubt both these Writers were deceived by a misapprehension of the Prophet *Isaiah*, who mentioning the Robe and the Girdle of *Eliakim*, might give occasion to conceive of them as High-Priests: Especially since the Text saith they were over the House עַל־הַבַּיִת they misconstruing the King's House for the Temple. Concerning which you may be more satisfyed in *Seldens* discourse *De succes. Pontif. Ebra. c.* 5. *p.* 142. For in one *verse* of *Isaiah* the vulgar *Latine* calling *Shebna Præpositum Templi*, the Provost or Ruler of the Temple; the sequacious pens of Popish Authours not daring to start from it for fear of the forked curse of the Tridentine convention, have followed this old and blind Error, as is well observed by *Dr. Rainolds*, in his conference with *Hart* concerning that inconsequent Argument of the *Pope's* supremacy drawn from one High-Priest set over the Jewish Church, during that œconomy.

2 *Kin.* 18. 18. *Isa.* 36. 22. *Isai.* 22. 21. *Isa.* 22. 15. *pag.* 78.

To let then these Popish dreams alone to their wilfully stupified brains, as given up by God to believe lies: we will proceed to the rest of the High-Priests mentioned in Scripture-Records.

2 *Thes.* 2. 11.

12 *Shallum*, called the son of *Zadok* in 1 *Chron.* 6. 12. and *Ezra.* 7. 2. and *Meshullam* in 1 *Chron.* 9. 11. In *Josephus* Σαλλῦμος, In *Niceph.* Σιλὰμ. It is probable this man was not the immediate son of *Zadok*: because *Azariah* before him is said to have been of the House of *Zadok*; as if he neither had been the next immediate successor: But might have had *Uriah* as his Father betwixt him and *Zadok*, according to the Scripture-History of the sacerdotal function, unles it should refer to *Solomon's Zadok*. But we submit the whole to candid Judges, onely remembring that this man is generally conceived to have spent most of his daies under the reign of King *Manasseh*: who little regarded the worship of the Temple: *Huldah* the Prophetess is call'd the wife of this High Priest by the Alexandrian Chronicle *p.* 24.

13 *Hilkiah* the son of *Shallum*, 1 *Chron.* 6. 13. and 9. 11. *Ezra.* 7. 1, 2. *Neh.* 11. 11. This man is famously known to have been in the daies of *Josiah*, a great coadjutor of his in that honoured and most memorable Reformation of God's Worship and solemn Service. Whereto all Computators do freely give in their Suffrages. Concerning whom *Clemens Alexandrinus* adds further, that he was the Father of the Prophet *Jeremy*, with which opinion concurs the Alexandrian Chronicle.

2 *Chr.* 34. 14. 2 *Kin.* 22. 4. & 23. 4. *Strom. l.* 1. *p.* 240, 241. *edit Heinf.* 1616.

14 *Azariah* the son of *Hilkiah*, mentioned in Scripture, in 1 *Chron.* 6. 13. and 9. 11. *Ezra*, 7. 1. But omitted by the three forecited Catalogues: yet having a threefold evidence from Scripture, we have accordingly so fixed him. Yet *Josephus* in his History of the Jewish Antiquities bethinking himself, asserts that there were eighteen High-Priests from the building of the Temple to its first dissolution: which number cannot be fetcht out of his Catalogue, unless this *Azariah* be admitted for one. To whom also, as to the number of eighteen, agrees our common *Egesippus*,

Lib. 20. *c.* 8. *p.* 700. *D.*

pus, which goes about the World as his, concerning the deſtruction of *Jeruſalem*.

15 *Seraiah* the ſon of *Azariah*. 1 *Chron.* 6. 14. *Ezra*, 7. 1. He is called by *Nehemiah*'s Regiſter, the ſon of *Hilkiah*, though it ſeems apparent by the Scriptures affixed to *Azariah*, that he ſtood not in ſo immediate a relation to him. But this place of *Nehemiah* poſſibly might give occation to the three Authors to omit *Azariah*, whereas this perſon is called by *Joſephus* and *Nicephorus* Σαρίας, and is reported to have been ſlain by the King of *Babylon* at *Riblah*. *Neh.* 11. 11. 2 *Kin.* 25. 18, 21.

16 *Jehozadak* the ſon of *Seraiah*, the Father of *Jeſhua*, mentioned by the Prophet *Zachary*, and Brother of *Ezra* the Scribe, called by *Joſephus* Ἰωσεδεκος, by *Nicephorus* Ἰωσεδὲκ, was carried captive to *Babylon* by the armies of *Nebuchadnezzar*; with whom ends the Line of the Prieſt's during the firſt Temple. 1 *Chro.* 6. 14, 15.

So that according to this view of the Succeſſion of the High-Prieſts intended for the enodation and untying of ſome former difficulties in the Hiſtoricall relation of the Jewiſh High-Prieſts in ſome meaſure: I humbly conceive, there needs no ſuch vexatious and perplexing figure as a *Metatheſis* to be introduced: ſeeing the apprehended miſlocations (wherein we ought to be extreme ſparing of impoſing upon any Scripture, without urgent neceſſity and clear Teſtimony from other places) may be now more ſafely laid aſide, and the Chronicle vindicated to its purity in a regular procedure with its names. According to which, having examined ſeverall Authors, the ſeverall High-Prieſts of the firſt Temple may tolerably well ſynchronize with the Kings of *Judah* in this Method following.

1 *Zadok*
2 *Abimaaz*
3 *Azariah* & 4 *Johanan* } with King *Solomon*.

5 *Azariah* with the latter end of King *Solomon*'s reigne, *Rhoboam*, *Abijah*, and the beginning of *Aſa*.

6 *Amariah* contemporary with the greateſt part of *Aſa*'s reigne, and ſome part of *Jehoſhaphat*'s.

7 *Ahitub* or *Jehojadah*, who lived one hundred and thirty years, probably did concurr with the latter part of *Jehoſhaphat*, *Jehoram*, *Ahaziah*, *Athaliah*, and part of his Nephew *Joaſh*.

8 *Merajoth*, ſo called in the Babylonian Regiſter, but probably the ſame with *Zachariah*, in the reigne of *Joaſh*.

9 *Zadok* with *Joaſh*, *Amaziah*, and his Son in Law *Uzziah*.

10 *Uriah* in the latter end of *Uzziah*, *Jotham*, *Ahaz*, and the beginning of *Hezekiah*.

11 *Azariah* during the greateſt part of the reigne of *Hezekiah*.

12 *Shallum* in the daies of *Manaſſeh*.

13 *Hilkiah* ſuppoſed by ſome to be in the latter part of *Manaſſeh*'s time, all *Amons*, and the moſt part of *Joſiah*.

14 *Azariah* in the end of *Joſiah*, *Jehoahaz*, and *Jehoiakim*'s daies.

15 *Seraiah* in the time of *Jeconiah* and *Zedekiah*, and was then ſlain at *Riblah*.

16 *Joſedek*, At the end of *Zedekiah*'s reigne who was carryed captive to *Babylon*: after that the holy Temple was laid in rubbiſh. The more compleat Story of which moſt famous building as to the various accidents which befell it, ſhall now follow, while it continued under the reigns of the particular Kings of *Judah*.

Before we conclude this present Chapter, we shall give in an Historicall view of the state of the Temple, during the severall Kings of *Judah*, according to the various changes related in holy Scriptures, under which it laboured; together with the year of the World, according to the Annals of the most learned Primate of *Ireland*.

The state of the Temple under Solomon, *the royal Founder of that glorious Pile.*

Anno Mundi 3000.

1 *King.* 11.9. THe Divine History presents to our view, in the first place, a very sad Relation concerning *Solomon* himself, (to whom the Lord God of *Israël* had twice appeared) *viz.* that in his old age he should affront the Temple-
1 *Kin.* 11.7. Worship, by the Erection of Heathenish Idols on Mount *Olivet*, the Hill over against *Jerusalem*, in the full view of the habitation of God's sacred Majesty. For there he fixed a seat for *Moloch* or *Milcom* the abomination of the children of *Ammon*: so called from the Kingly power of that damnable Statue (inspired by the Divell) over the hearts of stupid Idolaters. Nay he was not ashamed to prepare a high place for *Chemosh*, which (it seems by the History of *Jephthah*) was also the God of *Ammon*, *Judg.* 11.24. Being also excellently styled in the Sacred Leavs the abomination of *Moab*, because of those horrid and libidinous Rites performed neer his dunghill Throne, His denomination being taken (as some observe) from פעור *Palpare*, a thing not fit to be explained. The reason, why the ancient
Hos. 9.10. Heathens did worship this *Chemosh*, together with *Priapus*, or *Baalpheger* that shamefull Idoll, and others of the same Litter, under such detestable and
Edit. Hen. Steph. l. 1. *p.* 55. *lin.* 30. & *lib.* 4. *p.* 149. *lin.* 37. pudendous figures, is best rendred by *Diodorus Siculus* to be ὡς αἴτια γονίμου, *as the causers of fœcundity*. Therefore did they many times Male and Female lye together in the very Temples, imploring the aid of those beastly *Numen's*. For the same cause likewise was the Moon, or, as some think, the Planet *Venus*, exalted unto the dignity of Worship, under the name of *Ashtoreth* by the *Sidonians*, allowed also by the same King *Solomon*, in connivence with his idolatrous wives, who stole away his heart from the true God. Yet, notwithstanding the full Millenary of Females which he enjoyed, permitting mean while their Sacrifices to those strange Gods, possibly to gain their aid in point of fruitfulnes: we may bring in *Solomon*
1 *Kin.* 11.3. (though in a sense alien from that place, yet allusive to this purpose) com-
Eccles. 7.28 plaining in his own words, that among a thousand Women have I found
cap. 2.19. but one man, *Rehoboam*, and him a foolish Prince, to sit upon my Throne
Neh. 13.26. after me. For we read but of one Son and two Daughters that he had, of all his Wives, 1 *King.* 4.11, 15. Did not *Solomon* King of *Israël* sin by these things? Yet none like him among the Nations, beloved of his God: to warn the wisest and the holiest amongst men to beware the dangerous inticements and solicitations of neer Relations unto sin. Concerning these
[a] *Syntag.* 1. *c.* 5. & 6. Idols, whereby God was deeply provoked, you may please to consult more at large three learned men, *viz.* [a] *Selden* in his Tract *Of the Syrian Deities*,
[b] *lib.* 2. *c.* 5. [b] *Vossius* in his books about Heathen Idolatry, and *Nicolas* [c] *Fuller* in his
[c] *lib.* 11. *c.* 13 sacred *Miscellanies*. The exact time of *Solomon*'s Age or Reign at the erection of these Pagan impurities, as not worthy to be mentioned in a divine Kalender, we do not read: Neither of the place of one of them, *viz. Ashtoreth*, where it exactly stood, though it appears in generall that they stood

on

on the right hand of Mount *Olivet*, 2 *Kin.* 23. 13. That is on the West-side of the Mountain, being on the right hand, as they went up to the Temple to worship. Or as others, the southerly side, which is commonly expressed by the right hand in Scripture. Happy King *Solomon*, had he been as great a stranger to their defiling and Kingdom-consuming Ceremonies; as we are to the præcise time and punctuall place of the situation of each of these abominable Idols. For if the Father had not so soulely prævaricaed, his son probably had never felt the weight of the Loins of God's vengeance upon his Kingdom, nor the lash of those divine Scorpions, that in most righteous and just judgment whipt off ten Tribes at one blow from the Scepter of *Judah* in his daies: whereof we now proceed to speak.

The state of the Temple under Rehoboam *the second King after its Building.* *A.M.* 3029.

This famous Fabrick stood in its beauty, unspoiled of its Ornaments all the daies of *Solomon*, notwithstanding the grand provocations of the divine Majesty, and so persisted during the three first years of the reign of *Rehoboam*: But having strengthned himself in the Kingdome, he forsook the Law of the Lord and all *Israël* with him, denoting to us, That unsanctified prosperity, to a carnall Spirit, proves many times a sad Temptation to fearfull Apostacy. But did not God also forsake *Rehoboam*? yes surely! For when he had idolatrously turned his back upon the Temple, he beholds in his fifth year, *Shishak* King of *Ægypt* marching in the Van of a terrible Army towards *Jerusalem*: probably incited by *Jeroboam* (but certainly by *God*) who under the reign of his Father had resided in *Ægypt*. This potent adversary and his Wars, *Josephus* peremptorily asserts to be falsly ascribed by *Herodotus* to *Sesostus*: Concerning whom the latter Historian relates in his *Euterpe*, that in *Palæstina* of *Syria* he himself saw stones inscribed with the memoriall of his Victoryes. But I rather incline to the Judgment of the learned Primate of *Ireland*, in his Scripture-Annals, and *Mr. John Greaves* in his discourse of the *Ægyptian Pyramids*, who comparing *Manetho* the Priest with the Scholiast of *Apollonius Rhodius Africanus*, and *Eusebius* together, doth fully agree with *Scaliger* that this *Shishak* is the same King called by them *Sesochosis*, or *Sesonchis*, and possibly the same which *Josephus de bello Judaic. l.* 7. *c.* 18. calls *Asacheus*, telling us of his taking *Ierusalem*: the same called by *Herodotus Asychis*, reciting some of his Lawes, *lib.* 2; and plainly called *Sasyches*, and related as a famous Lawgiver, by *Diodorus. lib.* 1. *p.* 59. *Edit. H. Steph.* Who came up to the holy City, rifled the Temple, and took away the Treasures of the House of the Lord, together with the Shields of Gold, which his Father *Solomon* had made. In the room whereof *Rehoboam* was constrained to substitute brazen ones, for the Guard to carry before him, when he went up to the Temple. This was the first plundering Bout which befell that stately piece in this Prince's daies, who having humbled himself lived the remnant of his life in the Sun-shine of peace, having reigned seventeen years in *Ierusalem* at his decease.

A.M. 3026

1 *Chr.* 11. 17

cap. 12. 1.

Ver. 2.

Ant. Judaic. lib. 8. *cap.* 4.

Lib. 2. *f.* 127

Edit. Paul. Steph.

A.M. 3026

Pag. 30.

Argonaut. l. 4. *ad ve.* 272

1 *Kin.* 14. 26

2 *Chr.* 12. 9.

ver. 10.

Ver. 12.

Under Abijah the third King. *A.M.* 3048

Nothing considerable did occurre in his three years reign in relation to the Temple: But the Dedication of some Gold, some Silver, and Vessels of service to the House of God, which were carried within its sacred Wals by *Asa* his godly Son and Successor.

1 *Kin.* 15. 15.

*A.M.*3049 *Under Asa the fourth King.*

2*Chr.*14.3,5 It is recorded concerning this good King, that he took away the Altars of ſtrange Gods, their high places, brake down the Images, and cut down their Groves, among all the Cities of *Judah*, which was ſucceeded with ſerene daies of peace and quietneſs. Nay his Legions in war were attended with fortunate Lawrels in the famous Battel managed againſt *Zerah* the Captain of the Arabian Troops (as Sir *Walter Raleigh* excellently manifeſts him to be, and not of the *Æthiopians* of *Africa*) who came againſt him with a Million of men. Whence we learn, That proſperity both in peace and warr doth crown the heads of thoſe Magiſtrates that promote the purity of God's Worſhip. *Aſa* the famous Conquerour upon admonition of *Azariah* the Prophet, in the fifteenth year of his Rule, and the third Month of the ſacred year, put away all the abominable Idols out of all his dominions, and renewed the brazen Altar for Sacrifices in the Court of the Prieſts, gathered all his People to *Ieruſalem*, and offered of their victorious ſpoiles ſeven hundred Oxen and ſeven thouſand Sheep to the God of Battell: At the ſame time he made a ſolemn Covenant between God and his People, and commanded that whoſoever would not ſeek the Lord ſhould be put to death. His Grand-Mother likewiſe he removed from being Queen (of the Idol *Beth-peor*, as ſome conceive) ſtamping her Idol to pieces and burning it at the Brook *Kidron*. He brought likewiſe the Silver, Gold, and Veſſels, into the Houſe of God, (which himſelf and his Father had dedicated) in that famous year of his Reformation.

*Hiſt. of the World part.*1 *l.*1. *cap.*8. §.10.†.6.

2*Chr.*14.1,16.

2*Chr.* 15.8.

De diis Syris p. 160. *Syntag.*1. *c.*5. *Ver.* 18.

2*Chr.*16.1. *Anno Mundi* 3064. 1*Kin.*15.18. 2*Chr.*16.2.

In the thirty ſixth year of his Kingdome ſince the revolt of the 10 Tribes, but the 16th year of his Reigne (as the reverend *Primate* obſerves in his Annals) he preſents all the Silver and Gold that was left in the Treaſures of the Houſe of the Lord unto *Benhadad* the King of *Syria*, to bribe him to a breach of that League which he had contracted with his fatall Enemy, *Baaſha* the King of *Iſraël*. Here we ſee that Sacriledge and Truce-breaking, two enormous ſins, are linkt together: But he that dares put his hand to the Robbing of God of his Temple-Treaſures, will not fear to be unjuſt to man; as we behold ſadly teſtified of this Prince, who being reproved by *Hanani* the Seer (ſent from God) added yet more ſins to the former, in putting the Prophet in priſon, and oppreſſing the People at the ſame time. But from thenceforth God denounced War againſt him, and in the thirty ninth year ſmote him in his feet, and yet he added to ſeek to the Phyſitians and not to the Lord, and died in the one and fourtieth year of his Reigne. Take heed therefore of being hardned by holy mens ſin, as well as of deſpairing by the ſtory of their falls. It was no wonder to behold an *Ægyptian* King ſpoiling the Temple of God; But for an *Aſa* the Protector and Enricher of the Temple to commit ſuch Ægyptian wickedneſs, for a godly King to manifeſt ſuch heinous impiety demonſtrates the Inſtability of the beſt without God's manurenency: who though not bound to preſerve us alwayes from ſin, yet hath ingaged himſelf to puniſh it even in the Children of *David*; when he threatned to viſit their Tranſgreſſions with the rod, and their Iniquity with ſtripes: which is manifeſt in the Judgments that befell this King, whoſe heart in the main was upright before the Lord all his daies. The Spirit of God loves to give a gracious report of Saints, when gone into their Graves, and weighs their hearts, not their actions, in the Scales of the Sanctuary.

*Pſal.*89.32.

2*Kin.*15.14.

Iehoſhaphat

Iehoshophat the fifth King. *A.M.* 3090

This pious and victorious King being assailed by the forces of *Moab* and *Ammon* makes his application to him that dwelt between the Cherubims, for divine assistance, and powred out a fervent prayer, as he stood in the House of the Lord before the new Court. Whether this Court was distinct from the other two, or called new only from some late reparations made by his Father *Asa* in the fifteenth year of his Government: As the Hebrew doth not utterly reject, it being termed *New-made* or *repaired* from חדש *restaurari* as well as *De novo*. If a reall new Court, where to fix and describe it, or to say when it was built, is utterly unseazible out of Scripture. But here finding the mention of it, we are obliged to recite it. Before which this famous King received an answer of success and victory. For which he neglected not to come with Psalteries, Harps, and Trumpets to praise the Lord in this Mountain of his Holiness; and having reigned twenty five years, (being stained by joyning affinity with *Ahab*: when the sore temptations of Riches and Honour in abundance intangled his Soul, 2 *Chron.* 18, 1, and *ver.* 28. and with helping that ungodly Family, and permitting some high places to remain) he slept with his Fathers in peace.

2 *Chr.* 20, 5. *Ver.* 28. 2 *Chro.* 19. 2. *cap.* 20. 33.

Iehoram the sixth King. *A.M.* 3132

The Government of this King was but short and generally very wicked: yet we read of some things which he dedicated to the House of God: But of what and how many, Scripture is silent: Yet of his deplorable disease, by the falling out of his Bowels, there is a memorable record, to terrify sinners in their attempts against the holy Law of God, and in joyning affinity with the Enemies of God.

2 *Kin.* 12. 18 2 *Chr.* 21. 19 *ver.* 11. 2 *Kin.* 8. 18.

Ahaziah the seventh King. *A.M.* 3119

A wicked son succeeds a wicked Father, being counselled by an ungodly Mother to walk in the sins of *Israel*: yet we find, that he also disposed of some Treasures unto the House of the Lord. But it seems, being seduced by his wicked Mother *Athaliah*, he with his Brethren broke up the House of God, and bestowed all the dedicate things upon *Baalim*, and having sate in the Throne but one year was slain by the followers of *Jehu*: shewing us how dangerous it is to be found in the society of the wicked at the time of the Execution of divine judgments.

2 *Chro.* 22. 3. 2 *Kin.* 12. 18 2 *Chr.* 24. 7.

Atkaliah the Queen. *A.M.* 3120

Athaliah the Wife of *Ioram* and Mother of *Ahaziah* (the daughter of *Ahab* and Grand-Daughter of *Omri*) seeing her Son slain, arose and destroyed all the Seed Royall of the House of *Iudah*, except little *Ioash*: who was admirably preserved by his Aunt *Iehoshebah* (the Wife of *Iehojadah* the Priest) in some private Chamber of the Temple from the blood-thirsty fury of his cruell Grand-Mother. Who having arrived to the seventh year of his Age was anointed, crowned, and proclaimed King of *Iudah*, at the appointment of his zealous and godly Uncle *Iehojadah*. At which time the old Murdress comming into the Temple, was laid hold on, carried forth without the Ranges, and slain in the Horse-way leading to the King's

2 *Kin.* 8. 18. 2 *Chr.* 21. 6 22. 10. 2 *Kin.* 11. 15 2 *Chr.* 23. 15

House. Murder we see, seldom passes unrevenged of God, and Tyranny rarely layes its dying head upon a dry Pillow: Nay sometimes the place where divine wrath finds a tinner is signally fixed, to note, That the path of beasts is good enough to drink up the blood of an usurping and murderous Queen.

Joash the eighth King.

Famous were the Actions at the Inauguration of this young Prince, performed by the High-Priest his Uncle, in contracting a Covenant between the Lord on the one part, *Joash* and his People on the other part, & another also between the King and his Subjects. The people being encouraged by the example of holy *Jehojadah*, 2 *King.* 11. 18. brake down the House, Altars, and Images of *Baal*: they did their work thoroughly, and slew *Mattan* the idolatrous Priest and offered him as a Sacrifice upon his own Altars to the Justice of the true God. So excellent a Mercy is it for a Nation to have a zealous Ruler to goe in and out before them in the pure worship of God: such was *Jehojadah* the Protector of this King in his Non-Age. From whom in his ripening years (as having enjoyed such admirable Tuition under the wings of the Temple-Cherubims) we may justly challenge some notable Transactions towards the repaire of that holy Fabrick so violated and prophaned by his Predecessors. Neither
2 *Kin.* 12.4. doth he frustrate our Expectations: but takes speciall care to advance mony from the People: hires Masons, Hewers of stone, and Carpenters, to repair the breaches of God's holy mansion. For receipt of the mony
Ver. 9. there was a Chest prepared with a Hole in the Cover, and placed on the South-side of the Altar. When it was pretty well lined, they put it in
Ver. 15. bags, and being told expended it on the workmen, never calling the Trus-
Ver. 14. tees to account, because they were faithfull. Now whereas its related in the Book of Kings that of this mony there were no Vessels made for the service of the Temple: we find an Explanation of it in the Book of Chro-
2*Chr.* 25.14 nicles, that when the workmen were paid by the King and his Uncle for the reparation of the breaches: of the remaining mony Vessels of Ministration were made; so that till they saw what mony was left of the charges imployed in the great and main work of reparation, there were no Vessels made for the particular services: But the surplusage was faithfully laid out upon Bowles, Snuffers, Basons, Trumpets, Spoons, and other Ves-
Ver. 14. 15. sels of Gold and Silver. After which they offered Burnt-offerings continually all the daies of *Jehojadah* who lived 130 years.

But when this holy man was dead, *Joash* forgot his ancient zeal, and yeelded his Ears to be anointed with the Oyl of Flattery: Manifesting, within the compass of a few years, what a Mercy it is for a King to have faithfull and godly Counsellours, and on the other hand how dangerous it is to give Attention to fawning Parasites: who courted him out of his
Ver. 20. 21. religious service to the house of God and turned him to Groves and Idols. The sequacious Nature of Princes is the foundation of deadly changes in a State. Behold in *Joash* a lively example: who though warned by *Zechariah* the Prophet his neer Kinsman; (whose Mother had kept him in his Infancy from ruine, and was now inspired of God to rebuke his Idolatry) yet permitted the People to stone him in the Court of the House, be-
Ver. 22. tween the Temple and the Altar, and forgetting the kindness of his Father contracted the sin of Murder upon his own head. That this was the
Mat. 23.35 same man mentioned by our Lord in the Gospel-story, though the name of his Father be there styled *Barachiah*, is most probable: For that the place of

of his Murder there recited doth agree to this, and that *Hierom* obſerves on the place, that in the Goſpell uſed by the *Nazarenes* he is termed the ſon of *Jojada*. Beſides, it's obſervable that the two Names of *Barachiah* and *Jehojadah* do little vary in ſignification, the former ſignifying the bleſſing or praiſing of God; the other, the acknowledging or confeſſing of God, (*i. e.*) in a way of praiſe.

To let this inquiry paſs: Did *Joaſh* goe unpuniſhed? No certainly; but at the end of the year God's Judgments took up an expedition againſt this revolting and treacherous Prince, and made *Hazael* King of *Syria* the General of his angry bands to execute his fierce wrath upon *Judah*. Theſe *Syrian* Troops though ſmall in number, yet reinforced with the anger of God, deſtroyed all the Princes of the People, and conquered an huge Hoſt of *Joaſh*, and executed Judgment upon Him and his People: for they had forſaken the Lord God of their Fathers. The face of this Enemy being turned towards *Jeruſalem*; *Ioaſh* took away all the hallowed things that were given by *Iehoſhaphat*, *Ieboram*, *Ahaziah*, and himſelf, together with all the Gold in the Treaſures of the Lord's Houſe and of his own, and ſent them to *Hazael*: Wherewith the Tyrant being pacified, turned his face to *Damaſcus*. But though *Hazael* was, yet God was not gone from *Ioaſh*, but marched towards him in the paths of anger: For the *Syrians* left him under the hand of God in great diſeaſes (as the ſame Word מחלה in that Text doth other-where clearly ſignifie; as you may read in 2 *Chron.* 21. 15. *Prov.* 18. 14. *Ieremi.* 15. 4. &c.) Neither did God permit him to dy of ſuch grievous Sickneſs; but bloody violence muſt be compenſated with a dyſaſtrous death, and accordingly we preſently hear of his Servants conſpiring againſt, and ſlaying him upon his ſick bed; That ſo a violent death might ride to his bed-ſide before a naturall death had diſpacht him. The Spirit of God reciting the reaſon of all to be, for the blood of the Sons of *Iehojadah*. Neither yet doth vengeance forſake him but carryes him from the Sepulchre of the Kings: not ſuffering him to reſt with his famous Predeceſſours. From all whoſe Judgments, we learn what a hatefull ſin Apoſtacy from true Religion is in the ſight of God: for in him that draws back, the Soul of God will take no pleaſure: but the Back-ſlider in heart ſhall be filled with his own waies.

2 *Kin.* 12. 17
2 *Chr.* 24. 24
2 *King.* 2. 18
2 *Chr.* 24. 25
Ver. 25.
Heb. 10. 38.
Prov. 14. 14

Amaziah *the Ninth King.* *A.M.* 3165

The former Section exhibited the downfal of an irreligious Apoſtate: but herein we have the view of a notorious Hypocrite, who did that which was right, but his Heart was not perfect with God: He had proſperous ſucceſs againſt the *Edomites* of *Mount Seir*; but being lifted up with pride, would needs challenge the King of *Iſrael* to Battel: wherein being overthrown, and taken priſoner at *Bethſhemeſh*, in the Tribe of *Judah*, by *Ioaſh*, the King of the Ten Tribes, he was carryed as a Triumphal Captive to his chief City by the Conquerour: who being arrived at *Jeruſalem*, brake down the Wall of the City, for the ſpace of four hundred Cubits, lying between the Corner-Gate, and the Gate of *Ephraim*, on the North ſide of this famous Metropolis, that he might enter the capital City with the greater pomp and magnificence. After which ſtately admiſſion, this King of *Iſrael*, ſpoils the Temple of all the Gold and Silver, and carryes away all the Veſſels that were found in the Houſe of God with *Obed-Edom*'s ſons, who had the charge of the Treaſury that lay in the houſe of *Aſuppim*, near a Gate of the ſame name in the Weſt-ſide of the outward Court of the Temple. But this wicked King who had worſhipped the gods of *Seir*, that could not ſave

2 *Chro.* 25. 2
2 *Chr.* 25. 24
2 *Kin.* 14. 14
1 *Chr.* 26. 15
2 *Chr.* 25. 15

their ſtupid Proſelytes out of his own hands, thus deeply provoked the Lord to ſuch fierce wrath, that it proſecuted him to a violent death: for ſal-
*Ver.*28. ling under the hands of his own ſervants at *Lachiſh*, he was brought much like *Richard* the Third from *Boſworth* Field, upon horſes, in an ignominious manner, to his Burial at *Jeruſalem*. Thus we ſee, the diſcovery and downfal of Hypocriſie, a ſin greatly deteſted of God: who uncloathed this Hypocritical *Zealot* of his Religious Cloak (which he wore in his firſt days) by the Warm Sun of Succeſs in War, againſt the Children of *Edom*. Whereby being encouraged to ſhew what he was, and ſuppoſing he ſtood now ſtrong upon his own legs, he bows down to the *Idumæan Idols*; but never roſe up again into the priſtine ſtate and glory of his Kingdom: for being purſu'd by thick Troops of Divine Vengeance, at laſt he is conſtrained to reſign up both Scepter and Life to the ſevere Avengers of God's broken Covenant. Thus, uſually, the Lord is pleaſed to deal with ambiguous Hypocrites; firſt to diſcover, and then to ruine them.

*A.M.*3194 **Azariah, *or* Uzziah, *the tenth King*.**

I ſhall not meddle with any of his Civil or Warlike Actions, that do not Hiſtorically relate to the Temple, during his long and proſperous
2*Chro.*26.5. Reign, while he ſought the Lord. But let's obſerve onely, that when he was
*Ver.*16. ſtrong, his heart was lifted up to his fatal deſtruction; for having fortified the City, and repaired the ruines it ſuffered under his Predeceſſor, and done
*Ver.*9. many noble Exploits; at laſt unworthily uſurping the Prieſts Office, he entred into the Temple, to burn Incenſe upon the Golden Altar. Whereupon he was immediatly ſmitten with Leproſie by God, thruſt out of the Temple by the High-Prieſt, and depoſed from his Kingly Office, his Son *Jotham* being admitted to the Execution of Judgment in his room: yielding a notable document to the higheſt and moſt imperial perſons in the World, not to intermeddle with ſacred Functions.

*A.M.*3246 **Jotham *the* 11th *King*.**

His powerful Wars, crowned with notable ſucceſs againſt the *Ammonites*
2*Chro.*27.6. as the reward for the preparing of his ways before the Lord his God, we ſhall omit; and take notice onely of the ſtately high Gate, which he built for the Houſe of the Lord; which is conceived to be the Weſt-Gate, lea-
2*Chr.*23.20 ding to the Kings Houſe, and mentioned by an Hiſtorical Prolepſis, in the days of *Joaſh*, a former King. But of this I have formerly treated, *Chap.*3. *Pag.*53. & do incline to think it to have been the great Eaſtern Gate of the Prieſts Court: which being decaied, he new built in a magnificent manner:
2*Kin.*15.35 It being called the Upper-Gate in the Book of *Kings*, and the New-Gate in
*Ier.*36.10. the higher Court of the Lords Houſe, by the Prophet *Jeremy*, from this King's newwork about it, who having walked religiouſly, reigned victoriouſly, he dyed peaceably, and ſlept quietly in the Sepulchres of his famous Anceſtors.

*A.M.*3262 **Ahaz *the* 12th *King*.**

Now ariſes up into the Throne one of the moſt wicked Kings of *Judah*, walking in the ways of the Kings of *Iſrael*. He made his Son paſs through
2*Kin.*16.3. the Fire and burnt Incenſe in the Valley of *Hinnom*; he erected molten
2*Chr.*28.3. Images to *Baalim*, and ſacrificed in the high places, and on the Hills, and under every green Tree. Wherefore the Lord ſent *Rezin*, the King of *Syria*,

and

and his confederate *Pekah*, King of *Israel*, to beſiege him in *Jeruſalem*: wherein, though they prevailed not to take the City, yet *Rezin* ſmote his Land, and carryed a great multitude away Captive to *Damaſcus*, and recovered *Elath*, a ſtrong Fortreſs from *Judah*, which his Father *Uzziah* had fortified. *Pekah* ſlew one hundred and twenty thouſand valiant men in one day, and carryed away captive two hundred thouſand, with much ſpoyl to *Samaria*. This King being thus ſorely diſtreſſed, ſends a Meſſage to *Tiglath-Pilezer*, King of *Aſſyria*, with a Preſent of the Silver and Gold found in the Houſe of the Lord. For he was not onely deſperately plunged by the two former Kings; but ſorely afflicted by the *Edomites*, and the *Philiſtins*; the former, carrying ſome away captive; and the latter, ſeizing many of his Towns. The *Aſſyrian* King, upon this invitation, falls in upon the Kingdom of *Syria*, ſlew its King, took *Damaſcus* the chief City, and ſubdued it under him: Whereupon *Ahaz* meets him at *Damaſcus*, and takes there the pattern of an Idolatrous Altar, and ſends it to *Uriah* the Prieſt; and being returned, cauſes the Brazen Altar of the Lord to be removed, and his new *Altare Damaſcenum* to be placed in the Court for his own Sacrifices. New Inventions of men, in God's Worſhip, never thrive: for his Confederate Friend out of *Aſſyria* falls now upon the King of *Judah* himſelf. For he came up, ſaies *Iſaiah*, to *Ajath*, he paſſed to *Migron*, and laid up his carriages at *Michmaſh*, mentioning with theſe, other Cities of *Judah*: and ſaies, he ſhal ſhake his hand againſt the Mount of the Daughter of *Zion*. In the time of this his great diſtreſs he did treſpaſs yet more againſt the Lord: for he ſacrificed to the Gods of *Damaſcus* that ſmote him, which was his ruine. Now he plunders the Houſe of God to purpoſe, and makes mad work in the Temple. He gathers together the Veſſels of the Houſe of God and cuts them in pieces. He pulls away the borders of the Baſes, and removes the Laver; takes the Sea of Braſs off from the backs of the brazen Oxen and ſets it on the ſtone-Pavements: certainly he was troubled in conſcience that they had ſo long ſerved God in bearing that ſtately Veſſel, and pitied their wearineſs under their long burden, out of a ſacrilegious madneſs of Spirit mixt with his diſtreſs and neceſſity. The Covert alſo for the Sabbath which probably was built to ſhelter the Prieſts in rainy and tempeſtuous weather, he turns out of doores. Nay, that ſtately Paſſage or Entry of the King to the Temple, called the Cauſey or *Shalleſheth* on the Weſt, he either obſtructs, diverts or deſtroyes, and that either out of fear of ſurprizal by the *Aſſyrian*, or rather to manifeſt his utter rejection of the worſhip of God, in favour to the Emperour's Idolatry. Afterwards he put out the Lamps and leavs off burning Incenſe in the Houſe of God: he ſhuts up the doors and turnes High-Prieſt to the Devill: For he made him Altars in every corner of *Ieruſalem*, and in every ſeverall City of *Judah* he made high places to burn Incenſe to other Gods, and provoked to anger the Lord God of his Fathers. *This is that King Ahaz!* But what followes? Moſt probably depoſed, for all this, by his ſautor the King of *Aſſyria*, and ſees his own ſon lifted up to the royall Throne in his ſtead. For if his ſon *Hezekiah* began to reigne in the third year of *Hoſhea* King of *Iſrael*, as you read expreſly 2 *King.* 18. 1, 2. Then did he begin in the fifteenth year of his Father *Ahaz*. For *Hoſhea's* beginning to reigne in the twelfth of *Ahaz* 2 *King.* 17. 1. doth determine the fifteenth of *Ahaz*, to ſynchronize with the third of *Hoſhea*, the commencement of *Hezekiah's* Reigne; who hereby muſt needs prove to be aſſumed into the Empire by his Father as the learned Biſhop *Uſher* would have have it, or elſe introduced by the *Aſſyrian*, as learned *Dr. Lightfoot* declares. Beſides, it is diſtinctly noted in 2 *King.* 18, 9, 10, that *Samaria* was taken in the ſixth of *Hezekiah*, which

2 *Kin.* 16. 8.
2 *Chr.* 28, 21
2 *Chr.* 28. 19, 20.
Iſai. 10. 28
Ver. 32.
2 *Chr.* 28, 23
2 *Kin.* 16. 17
Dr. Lightfoot harm. p. 116.
Mr. Fuller's Piſgah, pag. 283.
Uſher. Annal p. 93.
2 *Chr.* 28. 25
Ver. 22.
Dr. Lightfoot.

was the ninth of *Hoshea*: Therefore the first of *Hezekiah* is the third of *Hoshea* and the fifteenth of *Ahaz*, when *Hezekiah* began to reigne in his Father's life time; who died after 16 years dominion, whether compleat or current is not expresst. But he died inglorioufly, and was not buried
2 *Chr.* 28. 27 with honour in the Sepulchres of his famous Anceftors. Thus this abominable Polluter and Prophaner of the Temple came to an untimely end, not being able to tell the hour of God's wrath upon the Diall of his idolatrous Wickednefs: Though he erected a famous Materiall one in fome place of his Houfe or of the Temple, much fpoken of and contefted about by learned Authors, yielding a miraculous confirmation to the faith of
Vol. 3. *in his judicial Laws c.* 25. *p.* 89. his pious Succeffor. Concerning this Diall, *Mr. Weemfe* hath an exercitation, but there fpeaks not of the place, only conceives it to have been a polar one. *Mr. Gregory* of (*Chriſt's*-Church in *Oxon*) in his poſthumous Works feems to aſſent to *Cornel. A lapide*, that it was placed on a wall
Pag. 246. of the King's Palace, and that it was a South-verticall Diall. *Adrichomius*
Pag. 162. places it in the Temple, and faies, it was made of the brazen Altar of the Lord which he removed from its fituation; but he proves nothing. I fhall onely leave to conſideration as to the place, that feeing fome Altars
2 *Kin.* 23. 12 are mentioned to be fixt on the top of the Upper-chamber of *Ahaz*, & that fpoken of in the midſt of a Relation concerning two Temple-pollutions, whether this Diall might not be fuppofed to have been placed on fome wall of that Chamber, which he built, poſſibly in the Temple,

A. M. 3277 *Hezekiah the* 13th *King.*

Glorious were the Atchievments of this holy King, who no ſooner ſtept into the royall Throne but he preſently made a ſolemn viſitation of the Temple in the firſt year of his reign, and in the firſt Moneth of the ſa-
2 *Chr.* 29. 3. cred year, He opens the doors of that late-polluted Houſe, ſhut up by his ungodly Predeceſſour, and repaires them in a magnificent manner, over-
2 *Kin.* 18. 16 laying the doors and pillars with Gold. Then having gathered the Prieſts and Levites into the Eaſt-ſtreet, he makes an eloquent Oration to them, filled with divine and perſwaſive Rhetorick, and rouzes them up to the purification of the Temple from the idolatrous pollutions of *Ahaz*. Which when they had finiſhed in the ſpace of ſixteen daies, they prepared and ſanctified all the Veſſels for divine uſe. Whereupon, they offered
2 *Chr.* 29. 21 ſacrifices of Atonement and Reconciliation for the ſins of *Ahaz* in prophaning the Temple-Worſhip. The Number of the burnt-Offerings brought by the Congregation were ſeventy Bullocks, one hundred Rams, and two hundred Lambs, and the conſecrating Offerings were ſix hundred Oxen
2 *Chr.* 30. 2. and three thouſand Sheep. After which they ſolemnized the Paſſover on
Numb. 9. 11 the fourteenth day of the ſecond Month according to the Law of *Moſes* in caſe of Impurity. The Sacrifices of Peace-offerings which were then preſented to God were two thouſand Bullocks, and ſeventeen thouſand
2 *Chr.* 30. 26 Sheep, there being ſuch joy at that time in *Jeruſalem*, as the like thereof had not been known ſince the daies of *Solomon*. When this was finiſhed, all the People, who had been preſent in the Temple, went out and brake
cap. 31. 1. the Images in pieces, cut down the Groves, and tumbled down the high Places and Altars in all *Judah* and *Iſrael*, and particularly deſtroyed the
2 *Kin.* 18. 4. Brazen Serpent of *Moſes*, calling it *Nehuſhtan*, a poor piece of Braſs, becauſe the *Iſraëlites* had burnt Incenſe to it in an idolatrous manner. Moreover, he ſet in order the Courſes of the Prieſts, and gave forth a portion of his own Eſtate to maintain the conſtant and ſolemn Sacrifices of God's worſhip, and commanded the People to bring in their Firſt-fruits

and

and Tithes to encourage the Priests in the Law of the Lord: preparing Chambers in the House of God wherein to lay them up. Thus did he work that which was right and good and truth before the Lord his God. The Lord was with him whithersoever he went. Being encouraged by this his great prosperity he shoke off the yoke of the King of *Assyria* and smote the *Philistins* even to *Gaza* and the border thereof. But after the establishment of the worship of God and his Kingdom, [Giving a true and an eminent pattern to all Princes to begin first with Temple-work and the Reformation of the Worship of God; if ever they intend to set warm in their Thrones, and settle the Scepter in their hands. Which Method being usually mistaken by great pretenders to Reformation, they generally lay the Basis of their own ruine in the Quagmire and Queachy ground of rotten policy] Behold yet even after all this, he was invaded by *Sennacherib* the great King of *Assyria*, in the fourteenth year of his Reign. To pacify whose rage, he sent him all the Treasures of Silver, and the gold of the Pillars and Doores of the Temple. But that haughty King being nothing satisfied, whetted but his appetite for more Glory and Riches, and sent railing Letters against the God of *Zion*. Hereupon this holy King of *Judah* spread the Letters before the Lord in his Temple, and, which was better and more acceptable, he spread his Hands and his Heart before the Lord, in a most ardent and heavenly prayer. Whence we may perceive that intended Mercyes are fetcht from Heaven in the Chariot of prayer, and a holy Prophet is made the mouth of God to declare his gracious answer, honouring his Ministers with the divine messages of his Will. Which was seconded that very Night by a direful stroke of vengeance on the *Assyrian* Camp, cutting off all the mighty men of valour, with the Leaders and Captains of his Army, to the number of 185000 men. The King himself returning with shame was slain by the Children that came out of his own Bowels, in the House of his god. After this, *Hezekiah* being sick, and recovered, with the attendance of a miraculous signe of the Sun's retrocession on the Dyall of *Ahaz*, he rendred not again according to his mercies: but being left by God to try him, and to know all that was in his heart, he shewed his stately Treasures to the Embassadours of *Merodach-Baladan* King of *Babylon*, called by *Ptolomy* Μαρδοκέμπαδος, in that excellent *Canon* of his, esteemed by *Calvisius* more precious then Gold, for the concatenation of the sacred and civil Histories of those times. But this good King humbled himself for the pride of his heart, shewing his godly sincerity in heart-reformation lying low before God for his being lifted up before the Legates of an earthly Prince. After which, reigning in peace and great prosperity, the usual Concomitant of Integrity in God's worship, he died in peace, and was buried in the chiefest of the Sepulchres of the Sons of *David*.

2*Chr.* 31.4,5
Ver. 20.
2*Kin.* 18.7.
2*Chr.* 32.1.
2*Kin.* 18.13 & 15.16.
2*Chr.* 32.17
2 *Kin.* 19. 14, 15.
Ver. 20.
Ver. 35.
2*Chr.* 32.31
2*Chr.* 32.31
Ver. 16.
Ver. 33.

Manasseh the 14th *King.* *A.M.* 3306

The ungodly Son of a holy Father puts on the orient Diadem, and succeeds in the royall Seat of *Judah*, builds up the high-places destroyed by *Hezekiah*, rears up Altars for *Baal*, and makes a Grove like *Ahab* King of *Israel*, and worships all the Host of Heaven, for whom he built Altars in both the Courts of the Lord's House. He caused his Children to pass through the fire in the Valley of *Hinnom* and erected a carved Image of the Idol *Baal* which he had made in the Temple of God in a most prophane and presumptuous manner, not hearkning to the menacing Messages sent by God. At last, the Majesty of Heaven bing deeply incensed, sent against him the Captaines of the King of *Assyria*, who tooke him among the

2*Kin.* 23.1.
2*Ch.* 33.6,7
2*Kin.* 23.4.

thorns, bound him with Fetters, and carried him captive to *Babylon*. In which affliction having greatly humbled himself before the Lord, and deprecated the fierceness of his wrath by earnest supplication, he was brought again to *Jerusalem* and to his Kingdome. Where to demonstrate the sincerity of his Repentance, he took away the strange Gods, and that damnable Idol of *Baal* out of the House of the Lord, and all the Altars which he had built in the holy Mountain, and in *Jerusalem*, and cast them out of the City. Furthermore, he proceeds to the reparation of the brazen Altar of the true God, and sacrificeth his Peace-and Thank-offerings thereon, commanding *Judah* to serve the Lord God of *Israël*: who having reigned fifty five years, slept with his Fathers, and was buried in his own House in the
2 *Kin.* 21.18 Garden of *Uzzah*.

A.M. 3361

Amon the 15th *King.*

At twenty two years of Age began *Amon* to reigne in *Judah*, and walked in the wicked steps of the first years of his Father, sacrificing to all the
2 *Kin.* 21.21. carved Images made by him, disgracing (what in him lay) the Temple-
2 *Chr.* 33.22 worship: But following him not in Repentance and godly Sorrow. For he trespassed yet more and more, till he was slain by the conspiracy of his own Servants in his own house, having reigned but two years only. His life when young being preserved only (as may seem) for the sake of *Iosiah* in his Loines; and his Dominion, to that end, that his godly Son might be fostered for a while, who was after to succeed him. God many times would thunder out his Iudgments against the Sons of *Belial*, were it not for some of his elect that shall flow from them: as far as we may with all humility and reverence give conjecture concerning the deeps of divine providence in his dispensations throughout the world.

A.M. 3363

Iosiah the 16th *King.*

Now enters at 8 years of Age into the Kingly Throne the holiest Reformer that ever wore the Crown of *Judah*. The Greeness of his years set a verdant lustre upon his actions, like a stately Emerald incircling his Temples. For having attained but sixteen years of his life he began to seek after the God of his Father *David*: and at twenty years old he becomes mighty in
2 *Chr.* 34.3. zeal for the House of his God, the Groves he cut down, the Altars of *Baalim* he brake in pieces, the Images both carved and molten he stampt to dust, and strowed the powder on the Sacrificers Graves; he burnt the Bones of the idolatrous Priests upon their prophane Altars, and knockt the Altars themselvs in pieces with Mattocks, not only in *Judah*, but in *Ephraim* and *Manasseh* also, even to *Naphthali* round about. In the
Ver. 7, 8. eighteenth year of his Reign, when he had purged the land and returned to *Ierusalem*, he commands some of his chief Officers to summe up the
2 *Kin.* 23.3, mony brought into the Temple, causes Carpenters and Masons to be hi-
4, 5. *&c.* red, Timber and hewen Stone to be provided, and places the Ark again in
2 *Chr.* 35.3. the most holy place, which it seems was removed by *Manasseh*. Meanwhile the Book of the Law being found by *Hilkiah* the Priest was brought to the King, read by *Shaphan*, wept over by *Iosiah*, and a message by him sent to the Propheteſs, who answered him with a returne of peace, because of the tender meltings of his Heart under the denunciation of judgment. The Reparations of the House being finished, and the Book being carried up into the Temple of the Lord, the King himself read it in the

the ears of the Elders of *Judah*, and all the People, and ſtanding by the royall Pillar in the wonted place, entred into Covenant with God, and cauſed them all to ſtand to it. After this he commands the High-Prieſt and his inferior Miniſters to bring forth out of the Temple all the Veſſels of *Baal*, of his Grove, and the Hoſt of Heaven, to the Brook, burning and ſtamping them to duſt, and laid the duſt on the Graves of the Children of the People. He proceeds further to break down the Houſes of the *Sodomites* neer the Houſe of the Lord, that is, poſſibly of thoſe who were the Officers of the ſhamefull and beſtiall priapeian Ceremonies of *Baalpheger*, not fit to be uttered. For as common Idolatry is called Whoredome in Scripture: ſo this abominable Idolatry is probably called by the name of *Sodomy*. For the Text ſaies that Women did in thoſe Houſes weave Hangings for that Grove, *viz.* of *Baal*, that was caſt out of the Houſe of God, being probably an artificiall imitation of the Idol-Temple of *Baal*, with a Grove of Trees about it in ſome ſolid mettal or ſtone, placed within thoſe ſacred Walls. He defiles alſo all the High-places where the Prieſts had burnt Incenſe, from *Gebah* to *Beerſheba*, together with *Tophet* in the Valley of *Hinnom*, where the Children were fried in that helliſh fire to *Molech*: Whence it is, that the new Teſtament aſſumes the word ταρταρωσας to ſhadow forth the intolerable Torments of the bottomleſs lake of God's æternal Judgment. He took away the Horſes of the Sun alſo, and burnt their Chariots with fire, which were dedicated by the Princes of *Judah* to the Prince amongſt the Stars of Heaven, which had been placed at the entring into the Houſe of God. The Altars likewiſe, on the top of the Upper Chamber of *Ahaz*, were daſht in pieces, and thoſe of *Manaſſeh* in both the Courts of the Houſe were broken down and their duſt caſt into *Kidron*. The High-places of *Solomon* together with their Altars and Groves built for *Aſhtoreth*, *Chemoſh*, and *Milcom* on the ſide of Mount *Olivet*, were utterly ruined and overthrown, and their places defiled being filled with the Bones of men. Neither did he forget the Altar and High-place at *Bethel*, erected by *Jeroboam* that great ſinner of *Iſraël*. The Bones alſo taken out of the Sepulchres in that Mount (whereon *Bethel* was built) he burnt on thoſe Altars, and polluted their imagined ſanctity. Thus he did in the other Cities of *Samaria*, ſlaying the Prieſts and burning their bones upon their Altars, and returned to *Jeruſalem*. At laſt he celebrates the Paſſover, on the fourteenth day of the firſt Month, in this eighteenth year of his Reign, in moſt ſolemn and magnificent manner, the like having not been performed ſince *Samuël* and the daies of the Judges, nor in the time of any of the Kings of *Judah* or *Iſraël*. To which purpoſe the King beſtowed on the people thirty thouſand Lambs and Kids, and three thouſand Bullocks out of his own ſubſtance, the Princes alſo beſtowed 2600 ſmall Cattell and three hundred Oxen. The whole number of Sacrifices being 35900 for the ſervice of the Temple. Which was ſo punctually and ſtrictly managed according to the Law of *Moſes*, that like him there was no King before him, nor after him roſe any King like him, that turned to the Lord with all his Heart, with all his Soul, and with all his Might. Yet nothwithſtanding after all this (ſaith the holy Spirit) the Lord turned not from the fierceneſs of his great wrath kindled againſt *Judah* for the high provocations of *Manaſſeh* and his other Predeceſſours. But *Joſiah* was in this point happy, that he ſaw not the ruine of his Kingdome: but died in peace (according to the Prophecy of *Huldah*) of his conſcience, ſayſome: though more probably of his Kingdome, as to utter deſolation which was now haſtening towards it. Though the expreſs words ſtrictly examined do not ſay, he ſhould dy in peace, but be gathered to his Grave in peace: for

2 Kin. 23. 7. *Ver.* 6. *Chietomæi Gracobarb. N. T. p.* 54. *2 Kin.* 23. 11. *Ver.* 13. *2 Kin.* 23. 23 *2 Ch.* 34. &c. *2 Kin.* 23. 25 *2 Chr.* 34. 28

though he was wounded in battell in a raſh adventure againſt *Pharaoh Necoh*, who was going up in hatte to the war of *Aſſyria*, having overthrown *Joſiah* in battell, marcht on ſpeedily towards *Carchemiſh*, and left him to a peaceable buriall after his mortall wounds that were received at *Megiddo*, called *Magdolon* by *Herodotus*: for he died at *Jeruſalem*, and was buried, with a moſt ſolemn and mournfull funerall, in the Sepulchres of his Fathers, the Obſequies being managed by *Jeremiah* a holy Prophet in ſor-
Lam. 4. 20. rowfull Lamentations, weeping out that dolefull Elegy, *The breath of our Noſtrils, the anointed of the Lord was taken in their Pits, of whom we ſaid, Under his ſhadow we ſhall live among the Heathen.*

A.M. 3394 **Jehoahaz *the* 17th *King*.**

After *Joſiah* had reigned thirty one years, the People of the Land exalted
2 *Chr.* 26. 2. *Jehoahaz* his Son into his Fathers Throne. Whoſe Reign was both wicked and ſhort, not exceeding three Months. For the *Ægyptian* King after his Victory at *Euphrates*, returning to *Jeruſalem*, put him down, caſt him in fetters at *Riblah*, and carried him away to *Ægypt*, where he died, The Conqueror having condemned the Land in a great Tax, and ſet up another ſon of *Joſiah* in his Room.

A.M. 3394 **Jehojakim *the* 18th *King*.**

The conquering *Ægyptian* ſet up this King in the royal ſeat, who could do no leſs then pay the Taxation to his Maſter, at which the Land was ſet, and then falls to the old idolatrous pranks of the precedingPrinces. But he
2 *Chr.* 36, 6. was invaded by another forreign Prince and bound in fetters to be carried to *Babylon*. Some think the Emperour did not carry him thither: but the particle [*alſo*] in the next verſe, adjoyned to the Veſſels of the Temple, ſeems to inſinuate that he went along with them. But whether he went or no, being not fully clear, it's certain that the *Babylonian* ſpoyled the holy Temple of many of its rich Veſſels, and placed them in the Temple of
Ver. 7. his God in the land of *Shinar*. This is manifeſt, that if the Jewiſh King
Dan. 1. 2. were captived, he was ſent back upon certain conditions: for we find
2 *Kin.* 24. 6. him dying at *Jeruſalem*, and buried there in the 11th year of his Reign.

A.M. 3405 **Jehojachin or Jeconiah *the* 19th *King*.**

The Dominion of this young King was but ſhort, yet ſowre; wickedneſs being uſually diſht up with Judgment, for he reigned but three Mo-
2 *Chr.* 36. 10 neths and ten daies, and then at the end of the year *Nebuchadnezar* him-
2 *Kin.* 42. 14 ſelf came to *Jeruſalem*, and carried away ten thouſand Captives, together with the King and all the Treaſures of the Temple, and cut in pieces the goodly Veſſels which *Solomon* had made, and ſet *Zedekiah* his Uncle in his room over the Realm: by his very name, given him by the Conquerour, importing the juſt Judgments of God.

A.M. 3405 **Zedekiah *the* 20th *King*.**

This was the *Auguſtulus* of the *Judean* Empire, exalted by the proud *Babylonian* to trundle under his vaſt Empire, But being highly wicked in
2 *Kin.* 24. 20 the ſight of God: it came to paſs through the anger of the Lord, that he rebelled againſt his Maſter, that golden head of the Imperiall Statue of *Daniel*. Whereupon, in the eleventh year of his underling Reign, he

was

was taken neer *Jericho* flying from his head-City, and was brought to *Riblah*, and there saw his sons slain before his face, and after that, his own eyes were put out. Howbeit, though being blind he never saw any more misery, yet he felt enough; for he was bound in fetters of Brass, and carried to *Babylon*. He that would not see the hand of the Lord lift up in *Jeremiah*'s threatning Messages, must now sink under the weight of that iron Rod falne down upon, and crushing his Bones into a dismall and utter ruine. But he wanted not companions of grief to alleviate his sorrow, especially the dolefull ruines of that incomparable Temple, enough to qualify his Spirit, under his personall Sufferings, if they had been mixt with serious repentance, and if his blind Eyes had been moistned with soul-melting Tears; so that with a brave Heroick Spirit he might never have repined at the loss of his own light, seeing the Lamps of God's House were extinguished: and like good *Eli* even contented to break his neck when the Ark of God is taken, and cry out with a funerall voice, and say with the famous *Spartan* Generall to his surviving Souldiers, *Reserve your selves for better times.* *Diodor.*

Vita est avidus, quisquis non vult
Templo secum perennis mori. *Seneca in Thyeste, v. 881.*

Concerning the deplored ruines of which sacred and magnificent Pile, and its finall Catastrophe, more shall be spoken in the last Chapter, having now continued about 415 years: During which space of time, it was ten times robbed and plundered, *viz.* 1. By *Shishak* King of *Egypt*, and next by five of its own Kings, by one of the Kings of *Israel*, and by *Nebuchadnezzar* three times in the Reigns of its three last Kings, as may appear more fully in the foregoing Chronicle. But before we come to the last and deplorable Chapter of its Dissolution, we shall endeavour with all sobriety to refresh the mind of our pious and devout Reader with those rare evangelicall Mysteries, that were vailed under the Shadows and Ceremonies of this royall Structure: which we shall crave leave to exhibit in the succeeding discourse.

CHAP.

CHAP. IX.

Concerning the divine Myſteries of the Temple.

THis Chapter containes the Jewiſh Goſpel, or the ſtreaming forth of the glorious beames of Chriſt incarnate, whilſt he walked under the (a) Vail of *Moſes*. The Sun of Righteouſneſs, like a (b) Bridegroome coming out of the cæremoniall Chambers, rejoyceth as a ſtrong man to run his race through the empyreall Regions of this myſterious Chapter. The forementioned (c) Vail is buried in *Moſes* Grave, The Curtain of the Temple is (d) rent in ſunder, and divided among the Roman Souldiers. The waxen Comb of the ancient Figures and Typicall cells is fully melted, and rolled up in ſhining Tapers to illuminate Temple-ſtudents, in finding out the Hony that couches in the (e) carkais of the ſlain Lion of the Tribe of *Judah*. *Jonathan* dipt the top of *Moſes* Rod in the Hony that was found in the wood of the ancient ſolemnities, and behold how his (f) eyes were enlightned. (g) O! taſte and ſee that the Lord is good in giving to his evangelicall *Iſrael*, a Land flowing with Milk and Hony.

(a) *Exod.* 34. 33.
(b) *Pſal.* 19. 4 5.
(c) 2 *Cor.* 3. 13, 14. *&c.*
(d) *Mat.* 27. 51.
(e) *Judg.* 14 8.
(f) 1 *Sam.* 14. 29.
(g) *Pſal.* 34. 8.

The Jewiſh fleece is now become like the barren heath, that (h) ſeeth not when good cometh: whereas the whole World hath been long ſince moiſtned with the dewes of *Zion*.

(h) *Jer.* 17. 6.

Many Sons and Daughters from the Eaſt and Weſt do now lye down in the boſome of *Abraham*: while the (i) Children of the Kindome are ſhut out.

(i) *Mat.* 8. 12.

Thoſe that of old cried, *The Temple of the Lord, the Temple of the Lord*, may now water its ruines with their Tears, perfume it with their ſighes, lament it with Elegies and doleſull Ditties, to bring to remembrance the beautifull Palaces, where once their Fathers worſhipped: leaving breaches in their own houſes on purpoſe to commemorate its deplorable downfall: whileſt the true Temple of the Lord are (k) theſe, who thoroughly mend their waies, and execute Judgment between a man and his Neighbour.

(k) *Jer.* 7. 4, 5.

That ancient ſtately ſtructure no doubt was a compendious Map of the then *Terra Incognita*, or the unknown Land of the Goſpell: It was Heavens Geographicall Table of thoſe Countries, whoſe ſhores only did appear to them through a dark miſt, even the watriſh Vapours ariſing up from the Brazen Sea, or the fuliginous ſmoake towring up toward Heaven from the Brazen Altar. But now, the greateſt part of the Continent, the ſpacious Plains, the flowry Meadows, the Cedar Mountains, the pearling ſtreams, the ſhady Vallyes, the capacious Proſpects, the Eſhcol Vineyard, the Baliame Gardens of the Land of *Canaan* are diſcovered.

The

The Garden of (*a*) Nuts is now found out, whose piſtachian ſhels of old were every beautifull, being ſtained red with the blood of the Sacrifices: but now taſt ſweeter then the choiſeſt Hony that drops from the Comb of its own accord: To which place we ſhall endeavour to lead our diligent Reader in the various walks of this preſent Chapter.

a *Cant.* 6.11.

In the former parts of this Treatiſe we have inſiſted upon the Rind and Paring, now we ſhall comfort him with the (*b*) Apples themſelves: before we talkt of Flagons, now we ſhall poure out the Wine: before we viewed the Walls of an incloſed Garden, now we ſhall breathe among the (*c*) beds of Spices: before we came to the mouth of a ſealed fountain, but now we may exhauſt Cups filled to the brim with potable Gold, the true Elixir, the Nectar of the Wells of Salvation: ſeeing the miſtaken (*d*) Gardiner proves the true *Meſſiah*, leading his Children to the banqueting houſe of his divine love, and inviting them with an affable voice and a cheerfull countenance, (*e*) *Eat O friends, drink, yea drink abundantly, O beloved.*

b *Cant.* 2.5.
c *Cant.* 5.13.
d *Joh.* 20.15
e *Cant.* 5.1.

This is the holy Mountain of Transfiguration, wherein *Moſes*, *Elias*, and *Chriſt* do feaſt together on the diſcourſes of his divine (*f*) paſſion, while honeſt *Peter* would have plaid the Carpenter for his holy Matter, in erecting a Tabernacle for each of thoſe tranſparent Glories, to be vailed in from each other: not conſidering that (*g*) one Tabernacle, as well as one Mountain would have contented thoſe radiant Perſons: ſeeing that the Law of *Moſes*, and the Prophets Oracles did all concenter and harmonize in that Grace and Truth which came by *Jeſus Chriſt*.

f *Luk.* 9.31.
g *Orig. Hom* 6. *in Lev. Edit. Baſil.* 1545. *p.* 145.

Deep are theſe Waters of (*h*) *Shiloah*, that move but ſoftly towards a full diſcovery of the Ocean of Glory, into which they unlade themſelves. Dark and profound are the Myſteries that lay behind the Temple-walls: which poſſibly may ſhine forth more orientally, and ſmile with a more lovely aſpect in the Churches Horizon, when the Seed of *Abraham* ſhall become the (*i*) wiſe men of the Eaſt, and ſhall more anxiouſly inquire for the (*k*) bright Morning-ſtar that ſhined over the Gates of *Bethlehem*: who being better acquainted with the Letter of the Ceremony, may then help us to expound that Goſpell which of old was (*l*) preached to them in ſhadowes: For when they ſhall (*m*) turne to the Lord, the Vail ſhall be taken away, and their Recovery ſhall prove like a Reſurrection or (*n*) Life from the dead.

h *Iſa.* 8. 6.
i *Mat.* 21.2.
k *Rev.* 22.16
l *Rom.* 10.16 *Gal.* 3.8. *Heb.* 4.2.
m 2 *Cor.* 3.16

In the meane while, we, the leaſt among the many thouſands of *Judah*, do crave leave to caſt in the ſmall Mites of our Subſtance into the Temple-Treaſuries: wiſhing every Mite were a Shekel, every Shekel a Talent, to augment the diſcoveries of theſe rare and profound Myſteries: Untill the All-wiſe Majeſty of Heaven be pleaſed to reveal more ample and illuſtrious manifeſtations of theſe hidden excellencies, thereby deſtroying in this holy Mountain of his Temple the face of that (*o*) covering which is caſt over all people, and the Vail that is ſpread over all Nations.

n *Rom.* 11.15.
o *Iſa.* 25.7.

For this purpoſe I humbly conceive it requiſite, in the firſt place to treat of Types in generall, and the Nature of their prefiguration of the evangelicall Myſteries, and afterward to proceed in a diſtinct and orderly Method to the examination of the particular Types laid up in the Temple, together with its appendant Ordinances.

In reference to the Explication of Types in generall, it's convenient to follow the counſell of the great Philoſopher [πρῶτον ζητῆσαι τὰ ὀνόματα] firſt of all diligently to ſearch out the force of the word, which if it hath in it

any designed connotation of the thing, whereon it is imposed, may lend us some slender help in this particular.

The word it self is derived ἀπὸ τῦ τύπτειν; A *Type* being nothing else then τὶ τυπωθὲν, some metalline or earthy matter stampt or impresst upon, wherein the Effigies or shape of the bottome of a stamping Instrument is exactly represented to the eye: as an Image or a device that is formed or fashioned by the percussion and impression of a solid body. Thus coyned pieces of money may properly be styled the Types of their several stamps, which they exhibit and manifest upon their surface. Thus the wounds of our dear Lord and Saviour are in the Greek called (*a*) τύποι τῶν ἥλων, *the Types of the nailes*, that were driven into his holy hands upon the Crosse. Thus, the footsteps of the hammer of the Word upon the hearts of the *Romans*, who were obedient to the faith: or if you please, the figure or shape of the inside of the mould of Gospel-doctrine, whereinto their hearts were put by the Apostles preaching, is called (*b*) τύπος διδαχῆς, the Type or forme of doctrine, whereinto they were delivered and effigiated according to the minde of Christ.

(*a*) *Joh.* 20. 25.

(*b*) *Rom.* 6. 17.

According to this sense, we may conceive of the Gospel under the notion of a stamp, and of the Ceremonial Law, as the Type or Effigies or Shape of that Gospel stamp impress't upon it by God. Evangelical truths then are to be deemed as the Originals, & *tanquam idea* (as one speaks) *in mente Divina*, as the *Idea's* or preconceived formes in the divine understanding of God, and most curiously exemplified in the Types of the Law.

(*c*) *Exod.* 38. 3.

Those antient Types were the silver pictures imbellished with the Golden Apples gathered in Gospel-Gardens: They were the pleasant (*c*) looking-glasses (so termed) made of polisht brasse, wherein the beautiful face of Christ was darkly reflected. They were the cloudy and fiery pillars directing the true *Israelites* in their way to the holy Land, to find out Jesus disputing in the Temple about those lively Indexes of his incarnation.

To proceed, the word τύπος, is by two learned verbalists *Hesychius* and *Suidas*, gloss't upon by two termes much of the same straine, *viz.* εἰκὼν and χαρακτὴρ. The last of them conceives it to be nothing else but the dark representation of any species, mentioning a person, who for his fluent eloquence, was saluted with a deep Complement, as one who was τύπος Ἑρμῆ λογίυ; *The Type or Copy of Eloquent Mercury.* To this, *Papias in Martinius* adds, that a Type is a prophecy in things, and not in words, meaning doubtlesse, that ἔπεα πτερόεντα, winged fluid words cannot bear the weight of a Type upon their airy shoulders, but persons and material things are to be counted the proper subjects of Types.

Lex. Philol.

Having done with the name, let's speak to the nature and essence of a Type, which may be comprehended in this Definition.

A Type is an Arbitrary sign, representing future and spiritual matters by divine institution.

The

The *Definitum*, or the Subject of the Definition, is term'd a Type, by a metaphor taken from Images, Statues, or Pictures, which are the curious artificial resemblances of their proper Originals.

The Genus in the Definition is a Sign, which being an Adjunct of substantial Beings, falls under the Category of Relation, and hath the Foundation of its relation in Quality. Even such as all Similitudes and Analogies truly are, according to the Opinion of the great Philosopher [or whoever it was that compiled that Book of *Metaphysicks*, that commonly goes under his Name, which seems to limp, but not on so learned a Leg, as *Aristotle* did] whose words are these, Ὅμοια λέγεται, &c. ὧν ἡ ποιότης μία. Things are laid to be like each other, whose quality is one and the same, or which agree in quality. *Metaph.* l. 4. c. 9.

The Difference of the thing defined, is taken from its several constitutive parts, which divide and separate it from all other Signes, and are these following.

1 One part of its difference is taken from the Efficient Cause, the *Divine Arbitrium*, or Free-Will of God Himself, who instituted and ordained Types, they receiving their *Esse*, or Being ἐκ θείας προθέσεως, by the fore-appointment of Heaven: Whence may be deduced this ensuing Corollary.

That the proper and genuine Knowledge of Types, together with the solid Explication annexed to them, must be deduced out of Scripture onely, which contains the Revelation of the Will of God, in respect to their imposition.

2 Another part is raised from the matter of a Type, which is the thing signifying, or representing: or that Subject, wherein the Type doth inhære, and from which the signification is raised, in respect to the Antitype, that answers to it. As for Example, The Ark, the Brazen Altar, the Mercy-Seat, the Shew-Bread, the Candlesticks, or the like.

3 Another from the form of a Type. It's τὸ *esse*, or the Formality of its Essence and Nature, lying in its imposed and designed signification in some kind of Analogy, or proportion to and with the Spiritual thing that is signified by it. As for Example, The Formality of the Type of the Oracle lies in this, that it should signifie and represent the Glorious Heaven, whereinto our High-Priest is entred, according to the Doctrine of the Apostle, in His Epistle to the *Hebrews*. The Unction of *Aaron* typically signified the anointing of the Lord Jesus with the Oyl of Gladness, above his Fellows.

4 From the end of a Type: which was appointed, to shadow forth the excellent things of the Gospel, which as to the Jewes in their severall Generations, during their Legal Administrations, were as yet future, and appeared not upon the Stage of the World in full view, until the *Consummatum est*, till our Lord upon the Cross pronounced, IT IS FINISHED, declaring a full and final abrogation of all those ancient Jewish Ceremonies. Though, no doubt, those Jews, who by an Eye of Faith did look upon Christ (as slain upon the Cross) in the Types of their Bloody Sacrifices, did suck some Gospel-sweetness from them, during that Legal Dispensation.

From all these particulars, it clearly follows, that there are in every Type these three things mainly and principally to be considered:

1. The matter of the Type, or the thing signifying.
2. The object of the Type, or the thing signified.

3. The *Ratio*, or the ſignification interceding betwixt the Type, and its reſpective Antitype.

Now becauſe that in all Scriptural Types, their true and native ſignification depends upon, and flows from the Divine Will; Therefore muſt we adhibite eſpecial care and diligence in the management of Diſcourſes upon theſe rare and excellent Subjects, and proceed with the moſt preciſe caution, that we attribute and aſcribe nothing by way of prefiguration to any things or perſons whatſoever, but to ſuch as Holy Scripture doth either directly, or by ſtrong and clear conſequence hand forth to us. So that, although there may intercede ſome Moral, Phyſical, or Hiſtorical Analogy between ſome Legal Materials, and Goſpel-Truths: yet muſt they not therefore preſently be interpreted under the notion of Divine Types, unleſs there be ſome fair and probable hint upon rational accounts, deducible out of Scripture it ſelf for ſuch a conſtruction. Nevertheleſs, it is moſt certain, that the Natural Harmony, and coincidencies of things one with another doth not, cannot obſtruct the interpretation and acceptation of ſuch for Types, if Scripture do but darkly inſinuate them to be of that Kindred, but rather exceedingly promotes, & advances, and inlightens the Mind in the Conception and entertainment of them for ſuch: Yet neither on the other ſide, doth any ſuch Natural Harmony warrant them to be conſtrued for Types; unleſs God Himſelf hath ſtampt the Seal of Divine Inſtitution upon their Harmony. Who will undoubtedly iſſue forth the Writ of a *Quo Warranto*, out of the Court of Heaven, againſt all ſuch bold Intruders into Divine Myſteries, who dare preſume to expound them without a Scripture-Guide. We muſt always remember, to take up *Philip* into the Chariot, when we are reading *Iſaiah*, about the Typical (*a*) Lamb that was dumb, before the Shearers, and opened not his mouth. But many of Old have forgotten to take heed to this Cynoſure, or Pole-ſtar, that ſhineth in the dark and ſhady Valleys of the antient Figures, having not lookt back with *Abraham*, at the Voyce of a Divine Angel, to the Ram in the Thickets, even Chriſt that was held in the Briars of our imputed Tranſgreſſions. Such were ſome of the antient Allegorizing Fathers: Others, of the School-men; and moſt of the late Myſtical Divines (ſo ſtyled) among the Papiſts. But yet there is no ſound reaſon, why we ſhould ſuſpect ſome things of Old not to have been Types for this cauſe onely, becauſe they carry in their Boſoms ſome Natural Conſanguinity with the Spiritual Subſtances of the Goſpel: in caſe there be any Divine Eradiation beaming from Heaven upon ſuch particulars. For God hath Supream Dominion over all His Creatures, and can uncontrolably, by the Right of Creation, make, alter, and manage them all as He pleaſeth, to His Divine, and Holy Ends. For the Explication of this Point in hand, we may apply ſome part of *Ariſtotle's* Definition of the Soul, recorded by *Laertius* in his life, in theſe words. That the Soul is the Entelechia of the Body, &c. *viz.* that it is that noble Form, which doth ἐντελῶν or ἐντελῆν, inſpirit, actuate, and inform and perfect the groſs corporeal matter, and gives forth the impreſſions of its quick and ſubtle Eſſence upon the Body. Afterwards, *ratione ſubjecti recipientis*, (we ſpeak now according to *Laertius* his Conception of the Mind of *Ariſtotle* in this particular) in reſpect to the ſubject matter (or the Bodies reception of the impreſſion of the Souls *Entelechia*, or that ἀσώματον, as he calls it, the incorporeal form in the operation of its vigorous Eſſence upon the dull and inactive matter of the body) He mentions a two-fold *Entelechia*; The one, Potential; the other, Habitual. Which diſtinction, that it is to be underſtood, as the Entelechia doth reſpect the inferiour

(a) *Act.* 8. 32.

Edit. Caſaub. 80. *pag.* 322.

out matter of the body, he endeavours to clear up by the example of a Mercurial Statue. To which purpose, there is a masse of wax prepared for the impression of the external forme or figure of *Mercury*, which masse (saith the Authour) ἐντελεχείᾳ ἔχον Ἑρμοῦ τὸ χαρακτῆρα, hath an aptitude or disposition in it self, to receive the shape or lineaments of *Mercuries* body, and this he calls the *potential Entelechia*: In which sense the shape of mans body onely, not of a horse, or a dog, hath the potentiality to receive the rational forme: which cannot be so fully resembled by things artificial, such as is this similitude of a Statue in this example of *Laertius*. The other, *viz.* the καθ' ἕξιν, or the habitual *Entelechia* is called by him, ἡ τῶ σωτετελεσμένῳ Ἑρμῆ: The Actuall consummation and lively expression of the true figure and shape of *Mercury*, in the wax.

All which will receive more light from *Johannes Philoponus*, in his Comment upon *Aristotle's* second Book, *De animâ*, page 99 & 100 *Edit. Venet.* 1535. Whose words (because the Book is rare) I shall crave leave to recite.

The text is this, Ἐστὶ δὴ ἡ μὲν ὕλη, ἡ δὲ μορφή· τὸ δὲ εἶδος, ἐντελέχεια.] Οὐκ εἶπεν ἐντελεχείᾳ κατὰ δοτικὴν πτῶσιν, ἀλλὰ κατ' εὐθεῖαν, ἡ γὰρ τὸ εἶδος λαβοῦσα ὕλη, αὐτὴ λέγεται ἐντελέχεια εἶναι, τοῦτο δὲ δεῖ τὸ συναμφότερον. Τὸ μέντοι εἶδος καθ' αὐτὸ ἐντελέχεια δεῖν. Ἀντίθυκε δὲ πρὸς δωσέμι τῶν ἐντελέχειαν. διότι ἡ μὲν δώσαμις ἀτελεστελειότης ἡ δὲ ἐντελέχεια· Σημαίνει γὰρ τὸ ἐν τῷ τέλει εἶναι. Ἕν ἕκαστον ἔχει τὸ εἶναι, ἐν τούτῳ καὶ τῶν οἰκείαν ἔχει τελειότητα. Ἕκαστον δὲ ἔχει τὸ εἶναι κατὰ τὸ ἑαυτοῦ εἶδος. Τελειότης ἄρα ἑκάστου ἔχει τὸ εἶδος αὐτοῦ. Εἰ τοίνυν τελειότης τὸ εἶδος, ἡ δὲ τελειότης ἐντελέχεια, εἰκότως μεταλαμβάνει τὸ τοῦ εἴδους ὄνομα εἰς τὸ τῆς ἐντελεχείας. Εἰ δὲ καθόλου τὸ εἶδος ἐντελέχεια. εἶδος δὲ ἡ ψυχὴ, ἐντελέχεια ἄρα ἡ ψυχὴ. Οὐ μόνον δὲ κατὰ τὸν λόγον εἶδος ἐντελέχειαν λέγει, ἀλλὰ καὶ τὸ κατὰ τῶν μορφῶν. καὶ γὰρ ἐν τῇ φυσικῇ περὶ ἀμφοτέρων διελέχθη. Ἡ γὰρ τοῦ ἀνδριάντος ἡ μορφὴ ἐντελέχειά αὐτοῦ ἐστι, ἴσως, καὶ μετέλαβε τὸ τῆς ἐντελεχείας ὄνομα ἀντὶ τοῦ εἴδους διὰ τὸ καὶ ὅτι τὴν συμβεβηκυῖαν φέρειν τὸ τοῦ εἴδους ὄνομα.

[*For the matter is the power, but the form is the* Entelechia, *or the perfecting act*]. He doth not say ἐντελεχείᾳ, in the dative case; but in the nominative. For the matter receiving the forme; that is said to be the *Entelechia*: but this is to be understood of both together, (which *Aristotle* himself, *de animâ, Lib.* 2. *C.* 1. Text 2. calls the τὸ τρίτον, τὸ ἐκ τούτων, the third thing, *viz.* the Compound made up of matter and forme). Moreover, the forme it self is the *Entelechia*, for he opposes the *Entelechia* to the power; wherefore the power is imperfect, but the *Entelechia* is its perfection. For it signifies [to be in perfection]. But in what every thing hath its essence, even in that it hath its peculiar perfection. But every thing hath its essence from its own form. Therefore the prefection of every thing is its form. If then the formè be the perfection, and the perfection be the *Entelechia*, he doth rightly and properly change the name of the forme into that of the *Entelechia*. To summe up all then, if the forme be the *Entelechia*, and if the soul be the forme, then the soul is the *Entelechia*; (or the perfecting act of the matter). But he doth not onely call the rational forme by the name of *Entelechia*: but the external forme of artificial things also. For in natural Philosophy, it is predicated of both. For the figure or fashion of a mans statue, is its *Entelechia*, having equally participated of the name of *Entelechia*, instead of forme, [because the name of forme is translated even to Accidents.] To the same purpose doth *Simplicius* speak in his Comment on the same place, *Fol.* 23. *Edit. Aldin.* 1527. To which may be added the *Conimbricenses*, p. 29. *Edit. Lugd.* 1627. *Scaliger* against *Cardan*, *Exerc.* 307. Sect. 12. *&c.* But craving pardon, for insisting so long on this point: let me beg leave to apply it to the matter in hand.

For in the like manner our Lord Jesus Christ in the Gospel may be termed πρώτη ἐντελέχεια the first, the chief, the lively spiritual forme of the dead lump and masse of the ancient Ceremonies. Some things whereof might have in their own nature, a waxy aptnesse to receive the impression of the similitude and likenesse of a Type upon them, yet must not be so accounted for statues representing Christ, till they have their συντύπωσιν, their ἀποτέλεσμα, or the actual impression signed and effigiated upon them, till their potential receptivity be invigorated and actuated by a divine hand.

To which purpose we may observe, that some things in nature have in them some tolerable consignification of that thing for which they are designed by God himself. As for example, his glorious Majesty hath *de facto* imposed a signification of a future event upon a subject, which did exist in nature before that imposition, and in some measure did and still doth of its own accord prognosticate, what it is now designed unto by divine præscription; which is no other then the Rain-bow, a φαινόμενον, or apparition doubtlesse in the ages before the flood. For Heathens, who possibly had never seen the writings of *Moses*, do acquaint us with this as a prognostick of rain. As for instance *Aratus* the Poet (cited by *Paul* for another end) hath this passage in his Διοσημεῖα *ver.* 206. & 208.

(a) Πολλάκι δ' ἐγχειδῶν ὑπερ, &c.
Ἡ δὲ δύω ἔζωσε διὰ μέγαν οὐρανὸν Ἶρις:

(a) *Pag.* 34. *Edit. Grotii. Antwerp.* 1600.

A double Rain-bow encircling the great heaven, is many times a token of rain at hand. On which place the Commentary of (b) *Theon* may be consulted. By which *verses* the Poet doth intimate that a single Bow is no prognostick of any durable or Soaking rain to follow. Wherefore (c) *Fromondus* a late *Meteorologist* agreeing with *Aquinas* and the Philosophers of *Conimbra* doth declare that the Rain-bow naturally may be a signe of no vast inundations to follow the Showres, which it signifies. For when the heavens are fill'd and overspread with thick and heavy Clouds, which totally suppresse and obscure the beams of the Sun, there can be no Rain-bow visible at such a time: which must appear naturally in some thin and rorid Clouds opposite to the Suns place at that instant. As *Vitellio* doth determine in his *optioks*. *In Vapore rorido Iridem generari necesse est. Lib.* 10. *Theor.* 66. p. 458. *Edit. Basil.* 1572. Though no doubt they have shined most beautifully when very dark, and thick Clouds have bin situate behind them: yet such thick Clouds are not the proper cause of the appearance, but of the fortifying and strengthning the apparition; even as opacous matter behind the glasse makes the face appear the more visibly in it. Whereas the dewy distillings of thin Clouds properly makes the Rain-bow to appear, and therefore is it that many times after a great *April* showre, in the thin Reliques, when the aire is filled with moist vapours, these Rain-bows have appeared with their hornes or ends terminating in a vally, and a great hill behind them, as once I observed near the River *Tine* in *Northumberland*. From all which we may safely conclude, that the Rain-bow is rather an Index of no continuing rain; partly because of thin vapours which cause its appearance, and partly because the Sun must at the same time shine; the heaven not being overwhelmed with Clouds. Yet nevertheless, since the ancient deluge, it is become a certain and an infallible token, (whensoever it appears) that Gods majesty will never drown the whole world any more, because of the Covenant made with all flesh, having set (d) his Bow in the Clouds, as a declarative token of his will. So that

(b) *Ed. Par.* 1559. *pag.* 103.

(c) *Lib.* 6. *Artic.* 15.

(d) *Gen.* 9. 13.

God

God hath now ſtampt his divine impreſſion upon the Rain-bow, to ſignifie now more forcibly and inviolably the ſame thing, which of its own nature, though ſlenderly, yet in ſome meaſure it doth prenotifie.

In the like manner, the infinitely wiſe God may pleaſe to inſcribe or impoſe a poſitive inſtitution of his own, upon thoſe very materialls, which from themſelves do yeild ſome natural reflection upon the things which they typifie by divine ordination: whereby they are indeed elevated to a more ample and ſignificant honour. As for example; in the Levitical Law, (a) hyſop that is of an abſterſive and mundative nature, was uſed in the caſe of Leproſie. Nay, it is noted by *Dioſcorides*, and his Commentator *Matthiolus*, that it helps thoſe diſeaſes which come from ſharp *Interentaneous* humours, *Edit. Venet.* 1554. p. 332. *&c.* and therefore is properly uſed to ſignifie our cleanſing from ſin. Again, Cedar was the internal material of *Solomons* Cherubins, which is ξύλον ἀμάραντον, an imputrible wood, noting the perpetuity and immortality of the holy Angels.

(a) *Fernelius in Therapent.* l. 5. c. 7.

Furthermore, when the divine Majeſty hath expreſly declared in Scripture ſuch a perſon, ſuch an edifice, ſuch an utenſil to take upon it the habit of a Type, and hath inſtituted and appointed it to Commemorate ſome ſpiritual good thing in the Goſpel: Then may we in general accept of this for a ſafe guide in our procedure to the more particular parts of ſuch a great Type, and deſcend further to enquire out the Analogy and proportion, to and with the Goſpel-ſubſtance held forth in them: So be it, the inquiry be managed with great ſobriety, humility, circumſpection, and moderation.

From what precedes we may likewiſe inferr, that as to thoſe types which ſignifie upon no other account then ἐκ θείας προδιαρθρώσεως, by divine choice and deciſion: it is the ſafeſt way and moſt commendable to interpret them, only by what divine Revelations are extant in Scripture, looking directly upon them. As when the Corner ſtone of the Temple is applyed to Chriſt, or the beaten piece of Gold that was the cover of the ſacred Cheſt in the Oracle, called the Mercy-ſeat; is applied to Chriſts mediator-ſhip, and the like. Whereas in thoſe Types, which have any Analogical harmony naturally interceding betwixt them and their reſpective Antitypes, in joynt Connexion with Gods divine inſtitution, ſome more liberty of ampliation may be tolerably allowed: ſo be it, they be handled with great diligence, accurate care, and ſubmiſſive inquiries into the natures of ſuch typicall things, and their correſpondents in the Goſpel, according to all their views and habitudes; with a choiſe reſpect had to the Orthodoxy of Faith, the Canon of the Scripture, and the Concurrent Judgment (in the main) of the grave and learned luminaries of the Church of Chriſt.

Some perſons have bin very apt to give a plenary indulgence to their own private fancies, and then to applaud and clap their wings at the thin-ſpread iſſue of their own brains, which generally give little ſatisfaction to any, but themſelves. It was a failing certainly in ſome of the Antients, (let me ſpeak it, with all modeſty and reverence yet had to their learning and ſtrictneſſe of life) as particularly in *Origen*, *Ambroſe*, *Bede*, and others, to apply too particular a ſignification to every *nice punctilio* of the ancient Ceremonies. Surely they had *Lynceus* his eyes, (ſuch as *Orpheus* in his *Argonauticks* relates him to have had, wherewith he could ſee croſſe the Ocean) who in every naile, pin, ſtone, ſtaire, knife, pot, and almoſt in every feather of a ſacrificed bird could diſcerne, I know not what ſtrange diſtinct and peculiar Myſtery. It were far better certainly to remember the Common Canon for expoſition of parables, that their ſcope is mainely to be attended, and to be taken for our guide. So in Types the

βαρύτερα τῶν τύπων, viz, the persons, places, rites, and utensils of greatest note, should be the subject of such discourses: the lesser particles being appendant onely to the Grandeure and pomp of the Temple. Some whereof were ordained (as *Parisiensis* observes) for distinction of the Jews from Heathens: as the situation of the Oracle at the west end of the Temple, to distinguish them from the Fanes of the *Lybians*, *Assyrians*, *Ægyptians*, and generally of all Heathens, which looked toward the (*a*) East. Other parts were appointed to carry on and hold forth a general harmony: others for the preservation of the forme and Oeconomy of the Jewish worship; So that some onely, and they the chiefest and greatest materials did hint at spiritual good things, in a particular manner.

(*a*) *Vitruv. Archit. Lib. 4. c. 5. p. 70, 71. Edit. Elz. 1649. fol.*

I shall not therefore be peremptory in any thing, but in that which Scripture it self doth directly lead to. As for others, which hold onely some Analogy with the greater, being as several parts and parcels of them, the interpretation whereof may be founded upon common consequences of reason, the like thereto being insinuated by other similitudes in holy Scripture; such I shall with all modesty and submission propose to the consideration of learned and ingenuous persons, not valuing the sick and morose cavils of illiterate and sordid Tempers; who are like the great boaster in (*b*) *A. Gellius* that defamed all the sober persons in Greece and Italy, on purpose to extol his own dull apprehensions: but was seasonably reproved by *Herodes Atticus*, out of *Epictetus*; where let him behold and blush at his censure.

(*b*) *Noct. Attic. Lib. 1. Cap. 2.*

Mean while let us consider, that those Types, which have some countenance from Scripture it self, for their divine assignation; but are not fully cleared up out of those sacred pages, and yet seem in their own natures to bear some resemblance to, and hold some proportion with the thing signified: *Satis est* (saies (*c*) *Calovius*) *si detur convenientia, in quâ ratio Typi salvetur.* It's sufficient, if there be such an agreement, as whereby the formality of a Type may be preserved.

(*c*) *Metaph. 80. p. 755.*

The Types of old were the shells; the typified matter, the sweet kernel within. So that as the fashion of the kernel is within, such is the external forme of the shell without, and accordingly we find it to have bin so in Types.

The ancient Types are frequently compared to shadows: The Typified things then are the bodies from whence these shadows were projected or cast. So that the Type is hinted by this similitude, to have bin far inferiour to the body or substance from whence it was derived: and yet herein we may find some dark similitude and resemblance of that body, whereof it was a shadow. For look, even as a shadow gives the shape of a body sometimes in equal proportion, according to the position of the light, by means of which the shadow represents the intercepting body: So did the Types some of them admirably delineate and effigiate the shape of spirituall things.

Besides, shadows which attend upon bodies, shew forth their motions, either progressive, or retrograde, the inclining of the whole, or the flexure of any member according to the various postures of the body it self; or else are increased and diminished according to the various height of the luminary. In like manner seeing Christ our mediatour is the glorious substance of both Law and Gospel, we may observe that in the Law his back was upon the Jews; *Moses* being admitted to behold the (*d*) back-parts of God only, standing in the dark and opaceus shadow of the Ceremonies: whereas in the Gospel we stand before the (*e*) face of Christ; the light of the knowledge of the glory of God shining upon

(*d*) *Exod. 33. 23.*
(*e*) *2 Cor. 4. 6.*

upon him directly, and from his face upon us by reflection, we being now removed from behind Christ out of those ancient shadows. Our blessed Lord the Sun of righteousnesse began to arise in the *Protevangelium*, or that ancient promise given forth to *Adam* in Paradise, and daily rose higher and higher in more clear emanations of light upon the hearts of the Patriarchs in fuller promises of his coming, till at last he ascended up to the Just meridian when he appeared incarnate upon the earth, and accordingly as the times drew nigher to his apparition in the world in humane flesh, so the shadows began more and more to decrease, and the apprehensions of his incarnation to be more fully cleared up to their understanding. Even as the higher the natural Sun gets towards the appointed elevation in his noone time glory: so do the shadows of all bodies decrease in their stature.

Moreover the nearer they are in their position to the illuminating body, the more strongly and brightly are they irradiated according to that *Theoreme* of *Vitellio*. *Omne corpus umbrosum puncto luminoso propinquius, illuminatur ab illo puncto fortius corpore plus distante.* Optic. l. 2. Theor. 22.

Furthermore, in this resemblance of Types to shadows, if we observe the situation of the grosse and dark body, we find the shadows sometimes cast *ab ante, before*, and sometimes *à parte posticâ, behind*: when the body is fixed and the luminary moveable. In like manner we may speak allusively of the Jews, as of old standing in the shadow that was cast from behind the Lord of glory; we likewise have some shadows, but they are cast *ab ante*, from before his face as he is moving forward in his Kingdom of grace: such are the two Sacraments. For we behold his face in some measure, reflecting on the state of his incarnation, though palely represented in the laver of baptisme, and ruddily in the wine of His supper. The glory of his Divinity and Mystical headship in heaven, lends us a shadow of his meritorious work in the Sacramental representations of his sufferings, by the Symbols of his body and blood. For in these Gospel daies there doth rarely or never appear any (*a*) shadow of the Lord Jesus without and apart from his Mystical body the Church. Therefore is it that we read of blessed *Paul*, (*b*) forgetting those things that are behind in the ancient shadows, and reaching forth to the things, the deep things of the Gospel that were before him in grace, and above him in heaven.

(*a*) *Placæus de Typ. p.* 8.
(*b*) *Phil.* 3. 13.

In all Types there is some obscurity, even as the proper notion of shadows lies in the absence of light from the place obscured, by the interposing and eclipsing body: wherefore the greater diligence is to be given in examining the various parts of the shadow, with the lines of incidence as they fall from the substance that intercepts the light.

Moreover, it is not extraneous to our purpose to observe that one and the same body, may give forth many shadows varying in their appearance, according to the differing postures of its own parts, or of the whole body in general, at different times; or else in respect to the various aspect of the Luminary, in its different altitudes, or as the raies may be more or lesse refracted by the copiousnes or the tenuity of vapours: In like manner, there may be various Types of the same spiritual (*a*) substance, which is Christ. There may be several rounds in the Typical ladder, by which we ascend up into the knowledg of our Lord in the Gospel-firmament: which doth far transcend and surpasse all the ancient shadows of him in the Law. Wherefore as in all similitudes there is some dissonancy or disagreement from the things which they shadow forth, to excuse them from identity: So here, we shall find great disproportions and dissimilitudes, wherein the Evangelical substance doth far out-bid the legal shadows.

(*c*) *Col.* 2. 17.

That we may proceed then Methodically in the examination of these ancient shadows, (so far forth, as concerns the Temple, the proper subject of this Treatise: It being not the designe of this work in hand, to launch forth into the vast Ocean of all the Mosaical and old Testament Types) I shall first prove from holy Scripture, that the Legal Ceremonies were shadows of Evangelical truths, and afterward treat in some measure about the method and manner of our enquiries into these deep Mysteries, laying down some Canons or rules, as the *Basis* or foundation of our progresse.

As to the first particular, if the several expressions of the holy Spirit, be seriously weighed, sober persons (I hope) will find just satisfaction. To this purpose the Apostle to the (*a*) Hebrews acquaints us, that in ancient times God was pleased to speak to the Fathers by the Prophets πολυμερῶς καὶ πολυτρόπως, in several parcels and after various manners, delivering his minde in set portions unto the Church. But in the Lord Jesus is made manifest and brought to light, (*b*) ἡ πολυποίκιλος σοφία τοῦ Θεοῦ, the manifold or multiformous wisdome of God; or, to speak with reverence, the *opus Phrygionicum*, the embroydered needle-work of his wisdome: In a word, the *opus* (*c*) *Musivum*, or (that we may allude to *Moses* in his Types) the Mosaick pictures and images of his glory. For by *Moses* came the Law, and that not onely in its morall, but also in its Ceremoniall part: whereas (*d*) grace and truth came by Jesus Christ: grace, to supply our defects in respect to the Law Moral: Truth, in fulfilling and exhibiting the chief substance of the Ceremonial part in Himself.

We read in the holy Scriptures concerning Typical persons, as well as things representing the state of the Evangelical Church to the ancient Fathers. For in one place we may observe, that *Adam* (the head of all mankind in respect to the covenant of works) is called by holy *Paul* (*e*) τύπος τοῦ μέλλοντος, the figure of him who was to come. In another place we read, that the Children of *Israel* and *Moses* their Law-giver, the Red Sea and the Cloud, the baptizing of the *Israelites* unto *Moses*, the Manna that rained from heaven, and the rock gushing forth with water in the wilderness, (*f*) τύποι ἡμῶν ἐγενήθησαν, that they were Types or Figures of us under the Gospel. Again in another Epistle the Apostle having treated about various meats and drinks, about the ancient Solemne feasts, as New Moons and Jewish Sabbaths, argues expressly their vanishing nature from their being but shadows of good things to come, whereas (*g*) the body it self is of Christ. Furthermore the Author to the Hebrews (*Paul* most probably according to (*h*) *Peter* and the sense of the ancient Church in the time of (*i*) Origen) doth plainly affert that the Priests under the Mosaical Law did serve unto the (*k*) example and shadow of heavenly things. Nay, in that Epistle, which might well be Styled a Commentary upon the Leviticall Ceremonies, he doth almost in every Chapter, give ample testimony to this point in hand: yet I shall instance but in a few more, as where he doth averre that the Tabernacle of *Moses* was a figure of more perfect and compleat services: It was but (*l*) παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, *a parable during for the present time*, whose moral and interpretation is to be taken out of the New testament. We must plough with our spirituall *Sampsons* heifer, or else we shall never expound the Riddle. For they were but (*m*) ὑποδείγματα, *subindicationes*, dark patterns of heavenly things. Nay, the whole Law it self, (*viz.* Ceremonial) contained in it (*n*) a shadow of good things to come, and not the very image of those things. Hence it is, that the ancient Ceremonies are termed (*o*) weak and unprofitable, making nothing perfect; in another place, (*p*) Elements of this world, or worldly Elements (*q*) and rudiments of

(*a*) *Hebr.* 1. 1.
(*b*) *Eph.* 3. 10.
(*c*) *Spartian in Pescennio. p.* 215. *Edit. Lug. Bat.*
(*d*) *Joh.* 1. 17.
(*e*) *Rom.* 5. 14.
(*f*) 1 *Cor.* 10. 6, 11.
(*g*) *Col.* 2. 17.
(*h*) 2 *Pet.* 3. 15.
(*i*) *Homil.* 9. *in Exodus. p.* 96. *Edit. Basil.* 1545.
(*k*) *Hebr.* 8. 5.
(*l*) *Heb.* 9. 9.
(*m*) *Heb.* 9. 23.
(*n*) *Heb.* 10. 1.
(*o*) *Heb.* 7. 18, 19.
(*p*) *Gal.* 4. 3.
(*q*) *Col.* 2. 8.

of the world, as otherwhere the Sanctuary is termed (*a*) worldly in opposition to its divine and ſpiritual antitypes: otherwhere its Ceremonies are called weak and (*b*) beggarly Elements: by which a man cannot be enriched unto ſalvation. In which ſenſe we may allude to that place where Gods Majeſty is pleaſed to tell the Elders of *Iſrael*, by the mouth of his Prophet *Ezekiel*; that he gave their Fathers in the wilderneſſe (*c*) *Statutes that were not good*: that is, in themſelves nakedly conſidered, they were ſuch as whereby they could not live: for unleſſe they diligently kept and obſerved them, and looked through them, to the bringing in of a (*d*) better hope, they could not draw nigh to God with any confidence. For by the 28th verſe following, the Prophet ſeems to intimate that by Statutes we are to underſtand the Ceremonial Ordinances. The word alſo in the Hebrew חקים which is here uſed, is the ſame with that in the (*e*) Pſalmiſt, which *Muſculus* expounds of the Statutes of the Ceremonial Law, diſtinguiſhing between Judgments, Statutes, and Commandements, as if the former reflected upon the Judicial, the next upon the Ceremonial, the laſt upon the Morall Ordinances enjoyned by *Moſes* from God: But whether more judiciouſly then acutely, I ſhall referre to others.

(*a*) *Heb.* 9. 1. (*b*) *Gal.* 4. 8. (*c*) *Ezek.* 20. 25. (*d*) *Heb.* 7. 19. (*e*) *Pſal.* 89. 31.

Seeing then the ancient Ceremonies are Metaphorically termed ſhadows, it is requiſite to have ſome light, even to compare them with the body from which they are caſt, as it is obſerved by (*f*) *Alhazen* [*Umbra percipitur è lucis unius abſentia, alterius præſentia*] that ſhadows are diſcerned by the abſence of one light and the preſence of another. The direct Rayes of the Suns body are abſent from the place darkned, by the interpoſing body: but the Circumambient aire that is illuminated with other Rayes of light, helps us to diſcerne the ſhadow. In which ſenſe, give us leave to compare at preſent, the Ceremonies to the ſhadows, the Goſpel to the ſubſtance, and Chriſt to the luminary, and then divine Revelation inlightning the Churches *horizon* helps our eyes to diſcern thoſe ancient ſhadows, which proceed likewiſe from him who is both (*g*) light and truth: whom we diſcerne refracted in the Law, by a ray of reflection in the Goſpel, but by a direct beame, when we come to behold him (*h*) face to face.

(*f*) *Optic. l.* 2. *Theor.* 57. *p.* 63. *Edit. Baſil.* (*g*) *Joh.* 8. 12. (*h*) 1 *Cor.* 13. 12.

Furthermore, as a ſhadow doth but in a dark and obſcure manner repreſent onely the externall form or ſhape of a man, with head, armes legs, and the trunk of his body in an erect poſture, helping us only to diſtinguiſh it from the figure of a beaſt or a tree, &c. So did the Law in a dark and obſcure manner hint out the excellencies of the Goſpel, and the figure and ſhape of our Lord in ſpecial. But when a man hath his repreſentation given forth in a more lively way by a picture, we then know it to be the Icon of ſuch a particular perſon, whoſe feature we are well acquainted with. Or yet more fully, by a glaſſe reflecting his very face upon us. Or moſt compleatly and abſolutely by a carved Image, or a Statue of marble or braſſe, wherein he is modelled, not only according to the true figure of his face, and the exact proportion of his limbs, but alſo the bulk, craſſitude, and dimenſions of every member. In ſuch a manner doth the Goſpel expreſſe the Lord Jeſus to his beloved Church, even like a picture drawn to the life, like an *Looſtaer*, or looking glaſſe, like an Image perfectly ſuited and ſymmetrically correſpondent to its lively prototype. Inſomuch, that when the day break of the Goſpel began to appear; then did the ancient Jewiſh (*i*) ſhadows flee away, as the Spouſe doth joyfully expreſſe it at the approach of her endeared Lord and Saviour. While the Church of God was confined to families, ſhe walked in the light of the ſeven Starrs only: I mean the 7 precepts (commonly ſo called) of *Noah*; and now and then enjoyed ſome created Starrs of revealed promiſes

(*i*) *Cant.* 2. 17, & 4, 6.

(a) *Luke* 1. 79. *Mat.* 4. 16. (b) 2 *Cor.* 3. 18. (c) 2 *Cor.* 3. 3. (d) 1 *Cor.* 15. 49. (e) *Joh.* 19. 30. (f) *Act.* 15. 24. (g) *Tertullian. Contr. Judæos Tom.* 1. *Origen Cont. Celf. Cantabr. p.* 261. *Cyprian. Contra Judæos ad Quirin. p.* 29. *Edit. Raf.* 1530, &c.

concerning the *Meſſiah*. But when increaſed to the dimenſions of a Nation, ſhe was a little more illuminated with the Jewiſh Moons. At length the glorious light of heaven, the Lord our righteouſneſſe, did ariſe with healing under his wings, and ſhined over the walls of *Bethlehem*; irradiating the people of Jewry, who before ſate in (a) darkneſſe, and the Gentiles a farre off, that walked in the ſhadow of death. Who now do with open face behold as in a (b) glaſſe the glory of the Lord, and are become the (c) Epiſtle of Chriſt written [ἐγγεγραμμένη] or depicted by the ſpirit of the living God, in the fleſhy Tables of the heart: Nay, in a word they do bear or ſet forth in open view the very (d) image of the heavenly *Adam*. The period of all the ancient Ceremonies being fixed by our Lord upon the Groſſe, when he ſaid, (e) IT IS FINISHED. They were intombed in his grave, and the ſeal of the beſt (f) council that ever was, impreſſed upon the ſtone which was laid on the mouth of the Sepulchre, and afterwards confirmed by the (g) ancient Fathers, and all the Chriſtian worthies of the Church in their ſeveral generations.

By theſe and many other teſtimonies, the grounds of our former aſſertion may be evidently perceived, *viz.* That Goſpel truths were of old typified by the Jewiſh Ceremonies. Concerning the divine meaning whereof, I ſhall endeavour to inquire with all ſobriety, according to theſe ſucceeding Rules or Canons, which contain the ſecond thing propoſed for our diſcourſe, by way of introduction to the main deſign. The hints of ſome things therein contained, I do thankfully acknowledge, as inſinuated by the learned *Placeus* in the fore-touched place.

1. The firſt rule then, for the finding out the nature of Types, or for the Examination of ſuch, as are generally ſuppoſed to be ſo, is this: That when Scripture it ſelf doth expreſly pronounce and conſequently determine ſuch a perſon or thing under the old Law, to be a Type, ſigne, or ſhadow of ſome Goſpel-truth; Then are we ſafe and free from error, and may proceed with comfort in our way towards the Temple, having the unerring conduct of the holy Spirit.

2. Secondly, when any perſon or matter in the old Teſtament is accommodated to ſome ſpiritual ſubject, in way of ſtrong alluſion by the pen-men of the new Teſtament: then may we ſafely conclude (eſpecially if the alluſion be frequent) that there was ſomething Typically deſigned in that thing, by the ſpirit of God in the old Teſtament: although the Scripture do not in ſo many terms or words ſet down, that this of the Goſpel is the antitype of the other in the Law.

3. Thirdly, when there can be none or ſmall ſatisfaction given in point of reaſon for the exhibition of, or the narration had concerning ſuch or ſuch a piece under the old Teſtament: but what may be more clearly evinced and deduced from the Myſtical ſignification of its Typical nature, in Relation to an Evangelical object: which being once hinted, the underſtanding of a ſober inquirer begins to have bright & ſatisfactory apprehenſions, concerning the intendment of ſuch a relation and the truth laid up in it: Then may ſuch a thing, ſtrengthened with ſuch good probability, (I hope) without any neceſſity of a cenſure, be conſtrued under the nature and notion of a Type.

4. Fourthly, when there proves ſome admirable Analogy or Proportion, either Moral, Hiſtorical, Phyſical, or Theological, interceding betwixt two things, deeply ſuſpected by the generality of the Learned and Holy, all along ſince the time of Chriſt to have a mutual relation of Typical concernment between them; one whereof is mentioned in the old, the other in the new Teſtament, with ſome light glance toward that in the old:

I hope

I hope we may then alſo, ſo it be with due moderation, not fearing rigid aſſertions in the margin, give to ſuch an ancient perſon or thing the name of a Type: eſpecially ſince grave and ſober men in ſeveral ages, have caſt in their concurrent teſtimony into that interpretation.

Fifthly, When there is ſome excellent attribute aſcribed to a perſon or matter under the old Law: which according to the meer hiſtory or bare letter of its relation, cannot either natively or tropically, find any clear conveniency or agreement with it: but yet will moſt properly and pertinenly becoincident with ſome ſpiritual perſon or truth in the new Teſtament, when it is explained and opened, as for example. The Throne of *Solomon* is promiſed to be eternal: which did neither agree with *Solomon* perſonally, nor his poſterity; they being caſt out of the Royal ſeat above 2000 years ago: So that it cannot be applied to *Solomon* but Typically as being a peaceable King for a great while; but to Jeſus Chriſt onely really of whoſe (*a*) kingdome there ſhall be no end. In this caſe there will be no need to write, *Type*, over the head of ſuch a thing; the matter is obvious and clear enough, that we may without heſitation inſert it among the reſt of its kindred. 5. *Pſal.* 89. 4, 36. (*a*) *Dan.* 2. 44.

Sixthly and Laſtly, When the holy Scripture doth plainly nominate ſome noble or ſacred perſon of old: or ſome grand material of the Tabernacle or Temple, as Typically ſignificant of divine perſons, or things under the new Teſtament: we may then proceed to inquire into the particular actions of ſuch perſons, eſpecially ſuch as were of publick concernment: or into the various parcels and pieces, inſcriptions, ornaments, or other appendixes of ſuch grand material; whether or no there may not be found in them ſome conſanguinity, with the more large and ſumptuous utenſill, and whether according to its degree and quality, it may not bear an harmonious part in the conſort of Typical muſick: or whether the blood-Royal of a Type may not runne in the Capillary veins of leſſer implements, as flowing out of the *vena cava* of the larger pieces of the Temple. For, unleſſe ſuch a ſmaller material be admitted to commence the degree of a Type, (eſpecially when ſome Goſpel truth may properly and without ſtraining be applyed to it, in concomitancy with the greater) there may poſſibly appear ſome chaſm or widening deficiency in the main material; to be challenged by the captious for a blemiſh, and imperfection in the deſignment of it, for a typical ſignification of ſpiritual matters. 6.

Yet herein, it is not my intention to be critically and anxiouſly inquiſitive, into every minute and inconſiderable particle, prying through the microſcope of fancy into the knop of every ſpoon, the faſhion of the ſlaughter knives, the thickneſſe of each cauldron, the ſituation of each veſſel, or the cubital dimenſions of each material, as if ſome rare Myſtery were laid up in their numbers: In which *Ribera*, and ſome others, are too curious in finding out Myſteries, where moſt probably none were intended, and dividing moſt ſubtlely (ὡς κυμινοτρίσαι) their ſmall cummin into nice portions, ſhewing themſelves (if I may ſo ſpeak) to be overmuch wiſe, in the phraſe of *Solomon*. I had rather conſider thoſe leſſer parts (*ut Typo miniſtrantia*) as only ſubſervient to the main Type, as (*b*) Dr. *Rivet* conceives in his expoſition upon *Moſes* his Tabernacle. (*b*) *In Exod. Cap.* 26. *p.* 1127. *in folio.*

As to the work then in hand, I ſhall in the firſt place implore the divine aid of heaven, and the aſſiſting preſence of the holy ſpirit, in the illumination of my mind, by the Lamps of the Sanctuary, and beg that my eye-ſight may be waſhed and cleanſed with thoſe waters that iſſue from under the (*c*) threſhold of the ſacred Temple; That he who beareth the key of *David*, would graciouſly pleaſe to open a door of entrance for me: (*c*) *Ezek.* 47. 1.

that ſo I may rightly underſtand, and properly expreſſe my conceptions in reference to theſe Myſterious affaires. Secondly, I ſhall cautiouſly indeavour to proceed in this buſineſſe, generally, according to the 6 forementiond Canons, as to the explication of the nature of theſe excellent Types. Yet herein I ſhall not need in the unfolding of their meaning, to alleadge and apply the aforeſaid rules: which will prove tedious and uſeleſſe: ſeeing common reaſon is a ſufficient Cynoſure or load ſtarre in that particular. Thirdly, It ſhall be my ſtudy and care to give diligent and deep intention of ſpirit to the things in hand, and yet I deſire to propoſe them with all modeſty and ſobriety; not challenging any determinate aſſertion, unleſſe where Scripture proves exceeding plain and evident: Intreating the Courteous Inquirer to pardon my infirmities, and not to paſſe too precipitant a cenſure upon the expoſitions, before he have conferred the explications with the preceding Canons, and the opinions of learned Divines both ancient and modern: to whoſe apprehenſions I freely and humbly ſubmit my ſelf. Fourthly, I ſhall crave leave to acquaint my ingenuous Reader, that it is not the deſigne of this work to enlarge moſt amply upon all the ſignificant parts of the Temple; much leſſe upon all the antient Types and Ceremonies, they being a ſubject matter fit for perſons of deeper inſight and knowledg then I have arrived to. Who having bin much intreated by a neer Relation, (ſomewhat concerned in this peice as at whoſe coſt all the figures were cut in braſſe) to contrive one Chapter concerning the Temple-Myſteries: I was in a good meaſure unwillingly drawn to this work in particular, as indeed to the whole by a ſtrange over-ruling Providence, as may poſſibly ſomewhat more appear in the prefixed Epiſtle. Wherefore I humbly and moſt earneſtly entreat the kind interpretation of my poor labours, & the paſſing over my weakneſſes by all learned and ſober perſons: hoping that this ſo thin and ſlender an *Eſſay* may quicken and incite ſome abler quill, taken from ſome *Seraphims* wing, to pierce deeper into the heaven of theſe divine Myſteries, dictated by the all wiſe Majeſty of God himſelf.

As to ſome moderate explication whereof at preſent, that I may proceed in a Methodical path: Let me firſt in general treat a while, concerning the time and place of its erection together with the Famous builder King *Solomon*, who undertooke the care and charges of that Excellent work; and then deſcend to ſpeak to the ſeveral particulars in ſix Sections: that ſo the Temple-Myſteries may be digeſted according to the method of the ſeveral preceding Chapters, in the Compilement of its Hiſtory: So far forth, as there is any thing of ſpiritual ſignification in them. All which may be very Commodiouſly reduced to theſe 6 heads following, whereof I ſhall endeavour to diſcourſe with all perſpicuity and convenient brevity.

1. Of the covered Temple, and its ſeveral included diviſions.
2. Of the Courts and buildings round about it.
3. Of its various Utenſils and Ornaments.
4. Of the ſeveral divine Officers.
5. Of the ſolemn ſervices in the Worſhip of Gods Majeſty.
6. Of the beneficial Endowments, wherewith the Officers were encouraged in the performance of their ſeveral duties incumbent on them. Which particulars when I ſhall have handled with all expedition and ſuccinctneſſe poſſible for ſuch a work, through divine permiſſion and aſſiſtance: A cloſe ſhall be then affixed to this Chapter, whoſe ſubject is the moſt choiſe and excellent, moſt rare and difficult of all the reſt.

Concerning

Concerning the Myſteries of the holy Temple, *reſpecting the Time of its Erection.*

IN this Paragraph, containing an enquiry of what Myſtery might poſſibly be wrapped up in the Circumſtance of time, wherein this glorious Edifice was erected; I ſhall only mention ſome apprehenſions of others, who delight much to converſe with numbers in the School of *Pythagoras*. (a) *Picus Mirandula*, a Learned man, yet deeply affected with ſuch kind of Myſteries, conceited that the 6 dayes of the worlds Creation did prenote 6000 years of the worlds continuance, each day being put for a thouſand years. Moreover, that in each thouſand years continuance, there was ſomewhat notably correſpondent with the Created works of each particular day. So that as the waters were diſtinguiſht into their ſeveral ſeats on the ſecond day, even ſo within the compaſſe of the ſecond interval of a thouſand years, the great overflowing deluge covered the face of the Earth. In like manner, as the fourth day produced the glorious luminaries: So within the compaſſe of the 4th interval of a 1000d years, did Chriſt the (b) Sun of Righteouſneſſe ariſe in the world; and the Church ſignified by the (c) Moon, and the (d) 12 Starrs of the Apoſtles, ſhined in her *Horizon*. Nay the Temple, which prefigured Chriſt and his Church, was compleatly finiſhed in the three thouſandth year of the world, and laſted a whole millenary of years, *viz.* through the whole fourth day of the world, bating the interciſion of a few years, during the Captivity of *Babylon*, which was ſupplyed by its continuance, about the ſame quantity of years after our Lords birth, till its diſſolution by the Roman armies.

(a) *In Heptaplo. Lib.* 7. *c.* 4. *p.* 35.

(b) *Mal.* 4. 2.

(c) *Cant.* 6. 10.

(d) *Rev.* 12. 1.

There be others, who conſidering that the Temple was fully finiſht in the 3000th year of the World, (according to Biſhop *Uſhers* Calculation, and other nice Chronologers) being juſt a 1000d years before our Lords incarnation, and preciſely in the middle point of the World's apprehended-duration, *viz.* of 6000d years according to the received tradition of the ſons of the Houſe of *Eliah*, mentioned by the ſame (e) Author in the very words of the *Jewiſh Talmud*; would out of theſe *Rabbinicall* flints extract ſome choiſe Myſtical Oyl, to ſupple the Wheels of their fancy. As if ſo be, a glorious external viſible Church muſt needs from thence be evinced to continue upon the Earth 3000 years, even juſt as many as the world had before continued without it, and that this admirable beauty of the Church-militant, commenced with the Temple's compleat erection. Beſides, as the Temple did continue, though not without ſome fatal concuſſions for the ſpace of a 1000d years: So in like manner a glorious Evangelical Church thereby typified, ſhould endure alſo for a 1000d years ſpace: after the 6000 years of the world in general, ſhall be conſummated and ended, when the rage and power of her enemies ſhall be extinct; when the Saints of the moſt High ſhall Live and Reign with Chriſt a (f) 1000d years. And all this muſt be accompliſhed (ſay they) before the 2d and moſt glorious coming of our Lord in the Clouds, to paſſe ſentence of condemnation upon the World of the ungodly, and to put an Ultimate period to its duration. Now foraſmuch as the Temple ſuffered many hard things during its long continuance: we muſt not think (according to them) that the Saints Reign ſhall have any ſad Chaſm of affliction: ſeeing the

(e) *Ibid. pag.* 36.

(f) *Rev.* 20. 4.

Antitype muſt alwayes out-vye and excel its prefiguration in glory and excellency.

But for my part, holding it ſufficient to have recounted theſe things to be left or entertained at pleaſure, ſeeing there is no ſolid baſis or foundation (for theſe ſuperſtructures of fancy,) revealed in holy Scripture: I had rather reſolve the Myſtery of the Time of the firſt fixed ſtate of the Temple, (if there be any couched under it) into the good pleaſure of God, whoſe Majeſty, if he had intended any ſuch rare ſignification in the time of its building, would have delivered the meaning thereof more clearly to us, had it ſeemed good in his holy eyes. What is ſecret belongs to the Lord: but things revealed to us and our Children. Wherefore I ſhall proceed to a more material inquiry, concerning the place of its ſituation.

Concerning the place where the holy Temple *was built.*

IN this Section I mean not to tell long ſtories of Gods chooſing the people of *Iſrael* above all Nations to ſerve Him: or of *Canaan* above all Lands for his people to dwell in: or of *Jeruſalem* above all Cities, to place his name there: ſeeing the Lord loved the (*a*) gates of *Zion*, more then all the habitations of *Jacob*. But ſhall rather deſcend immediately to treat of the holy mountain *Moriah*, it ſelf: So frequently called in the holy Books, the mountain of the Houſe of the Lord: wherein he hath promiſed to make unto all people (*b*) a feaſt of fat things, a feaſt of Wines on the Lees, of fat things full of marrow, of Wines on the Lees well refined, whereby (no doubt) the holy Prophet in the name of the Lord doth inſinuate the mountain of *Moriah* to be a moſt ſublime Type of the Goſpel-Church, exalted even to heaven by the means of grace and ſalvation: when he aſſures us in ſo many words, that all Nations ſhould be feaſted in that bleſſed mountain: which of it ſelf was not ſufficient to entertain within its circuit, no, not the one only Nation of the *Jews* at a ſet banquet, whereof more in ſucceeding lines.

(*a*) *Pſal.* 87. 2.

(*b*) *Iſai.* 25. 6.

In reference to our preſent work, the denomination of this mountain may yield us ſome light and information in this matter, ſeeing the very name of it probably was impoſed by God himſelf: when he commanded *Abraham* to get him into the Land of (*c*) *Moriah*; whoſe manner in the impoſition of names is to read a Lecture worthy the attention of Men and Angels. As to the ſignification whereof there are various Conjectures, offered by Learned men, and many of them are ſummed up by an Eminent (*d*) Critique of our own Nation. Some (it ſeems) derive it from מור Myrrh, as if this tract of ground had bin anciently famous in bringing forth that curious rarity, conceiting withall, that the mountain of Myrrh mentioned in the Book of (*e*) *Canticles*, is to be interpreted and underſtood of this fragrant place. Others would fetch it from the *Syriack* word מרא *Mara*, which ſignified [the Lord] as if it noted out the Grand holineſſe of that piece of ground, as being by peculiar deſignation, The Lords mountain. Others deduce it from מירא ſignifying fear, hinting forth to us a place deſtinated to the fear of the Lord, ſuch as is expreſt by his heavenly worſhippers, in their ſolemn attendance upon God, according to the antient Moſaical injunctions. Whereas, in truth, the moſt genuine derivation of the

(*c*) *Gen.* 22. 2.

(*d*) *Nic. Fuller. Miſcell.* l. 2. c. 12.

(*e*) *Cant.* 4. 6.

the word, ſeems rather to be taken from ראה *to ſee*, declaring it to be the Land of viſion. Wherefore ſome tranſlate the former text in *Geneſis*, [*Vade in terram excelſam*] *get thee to the high or hilly Country*: *Aquila* turns it κατοπτικὴν, that is, perſpicuous, ſhining or illuſtrious: *Symmachus* by, τῆς ἐυλαβείας the Land of *viſion*, which is therefore interpreted, illuminating and irradiating, according as Learned (*a*) *Jerom* in his queſtions upon *Geneſis*. Others apprehend it to have bin ſo called from the Eminent conſpicuouſneſſe of the place, being by reaſon of its height ſeen by travellers at a very great diſtance, & from whence by ſuch as ſtood upon it many rare and lovely proſpects, preſented themſelves to the covetous eyes of delighted ſpectators. Whereby is ſhadowed the rare beauty and comelineſſe of the Church, the ſpouſe of Chriſt, when ſhe is Enammelled with the (*b*) glory of her Lord and Husband, and when preſented to the view of others that paſſe by, in ſo much that they have bin inamoured with her beauty; and have turned in to her habitation to gain acquaintance with her: or elſe in reſpect to the profound and deep Myſteries, the delicious and pleaſant proſpects of mercy and grace, which have bin preſented to the view of ſuch perſons, who have ſtood upon this holy mountain. There be, that apprehend it to have bin termed the Land of Viſion, from the apparition of that holy Angel, who accoaſted *Abraham* at the intended ſacrifice of his onely ſon. But the Learned man forecited, conceives ſome Typical hint of the Lord Jeſus, to have bin involved in the very name, and accordingly expounds it of the apparition of (*c*) God manifeſt in the fleſh, *viz.* of our bleſſed Saviour, who was born, converſed very frequently; and at laſt ſuffered in this tract of mountains known of old by the name of the Land of *Moriah* or of *Viſion*. In this particular ridge, being the mount it ſelf preciſely, whereon the Temple ſtood, ſome (*d*) have bleſſed themſelves with a conceit that good *Jacob* ſaw in his dream the ladder reaching up to heaven; and moreover that he called it *Bethel*, by an Hiſtorical prolepſis: whereas it is certain, the good *Patriarch* was then paſſing on in a journey, at a good diſtance from this place toward *Syria*. But the true place of the ſacrifice of *Abraham* indeed was here, being frequently called in Scripture by the name of mount *Zion*, eſpecially in the writings of the Prophets; where, by a Synecdoche, the name of one little hill is given and aſcribed to all the mountaines thereabout, and ſo *Moriah* in a more laxe acceptation of *Zion*, is frequently termed by that name: whereas in a more ſtrict ſenſe, *Zion* was properly the name only of the neighbouring mount, whereupon King *David* dwelt: whoſe entertainment of the Ark, within the verge of his own houſe hath cauſed this denomination to be given to all the ſacred places thereabouts; where the Ark of Gods preſence was afterward ſeated. The conſtant reſidence whereof, by the appointment of God, and the care of *Solomon*, was upon the hill (ſtrictly ſo called) of *Moriah*, within the walls of the City *Jeruſalem*: where it was encompaſſed with a beautiful Temple, inſtead of the Moſaical Curtains. The glorious Majeſty of heaven, choſe a mountain rather then a valley for the habitation of his holineſſe, thereby giving us to underſtand the exceliſity, and dignity of the Goſpel-Church in a figure, which was of old propheſied of, to be (*e*) exalted over all the Mountains and Kingdoms of the Earth. It was ſet upon a lofty mountain to ſhadow forth the viſibility of the Evangelical Church in all ages, to ſuch as have ſpiritual eyes to diſcern it. (*f*) For a City that is ſet on a hill cannot be hid. Beſides, as buildings which are fixed upon mountains, enjoy a more pure and deſæcated aire, therefore ſeveral of the antients have accounted ſuch places as moſt proper for thoſe perſons, who ſtudy and conſult their health more then their profit. In

(*a*) *Edit. Ludg.* 1530. *Vol.* 3. *p.* 216.

(*b*) *Ezek.* 16. 14.

(*c*) 1 *Tim.* 3. 16.

(*d*) *Breidenbachius.*

(*e*) *Iſa.* 2. 2. *Mic.* 4. 1. *Dan.* 2. 44.

(*f*) *Mat.* 5. 14.

particular (a) *Didymus* hath these words in his advice to this purpose, [χρὴ γὰρ τὰς οἰκήσεις οἰκοδομεῖσθαι ἐπὶ τῶν ὑψηλοτέρων τόπων· εἰς τε γὰρ ὑγίειαν ἀνωφελὴς ἡ κατασκευὴ τῷ χωρίῳ, ὅτος ὁ τοπος ἐπιπεδώτατος ᾖ]. It behoveth to build your houses on the highest places. For such are most commodious both for health and prospect. (b) *Palladius* also gives counsel, thus; [*Ipsum Prætorii situs sit, loco aliquatenus erectiore & sicciore, quàm cætera, & propter injuriam fundamentorum, & ut læto fruatur aspectu*]. The situation of the Mansion it self, let it be in a place more lofty and dry, than of the others, to prevent injuries to the foundations, and that you may enjoy a refreshing prospect. Lastly, (c) *Vitruvius* saies, *Primum, electio loci salubrimi, is autem erit excelsus*. First of all, ye must design the most wholesome place for your dwelling, even such as is higher than Ordinary. In like manner the wholesome and healthful situation of the Temple of old, did decypher and mark out to us, that the health of our souls is then most prudently consulted, when we live in such places, where we may suck in the sweet aire of the Gospel-Ordinances, in the assemblies of *Zion*. For as much also, as the mountains in their stately and elevated position are neerer to the Starrs, than ordinary Champion plaines or depressed vallies: we may thence conceive, that the noble exaltation of this place, where the Temple stood, might denote the Churches vicinity to heaven, whither all its fervent devotions must be directed: It being observable in Scripture, that the usual seats of divine worship were constituted in such places, as were very high, shadowing forth the heavenlinesse, which is required in the minds of divine worshippers. Besides, as it was usuall of old to build their fenced Cities and Castles upon hills, that were precipicious and most inaccessible: So it was Gods good pleasure that the Temple of his presence should have the like secure situation, to note the impregnablenesse of the Church, which is set upon (d) mount *Zion*. Furthermore, It is recorded in the sacred Volumes to have bin built upon the threshing-floor of *Araunah* or *Ornan* the *Iebusite*, to manifest (saith (e) *Ribera*) that in time to come, the Gentiles should be admitted into conföederation with the Jews in divine worship: not unlike to what (f) *Jerom* had before observed in his letter written (as *Erasmus* conceives) in the name of *Paula* and *Eustochium* to *Marcella* in these words, *Angelus*, &c. *in Orne Jebusæorum regis aream Templum Domini designavit, jam tunc significans Ecclesiam Christi, non in Israel, sed in gentibus consurgentem*. The Angel, &c. designed the Temple of the Lord to be in the threshing-floor of *Orne*, the King of the *Jebusites*, even then signifying the Church of Christ arising, not in *Israel*, but among the Gentiles. Further, the Temple was built on a mountain to note its perennity and duration of the Church. They that trust in the Lord, shall be as mount *Zion*, which cannot be removed, but abideth for ever, *Psal.* 125. 1. He also that doth the will of God is promised to abide for ever, 1 *Joh.* 2. 17. Finally, it was built in a mountain, possibly to set out the glory of heaven it self; even as our Saviour represented the radiancy of heaven to some of his Apostles, when he was transfigured before them in the exceeding high mountain, (as is generally conceived) of *Tabor*. His glorious ascension also into heaven, took its rise from the mountain of *Olivet*.

(a) *In Geoponic. p.* 31. *Bas.* 80. 15. 38.

(b) *De re Rust. Lib.* 1. *Tit.* 8.

(c) *L.* 1. *C.* 4.

(d) *Psal.* 2. 6.

(e) *P.* 58.

(f) *Vol.* 1. *pag.* 125.

Concerning

Concerning the Builder of the Temple, *King* Solomon.

Solomon the most Famous and Peaceable King of *Israel*, was (*a*) appointed by God to erect this Royal Structure, who as to his name, disposition, and reign (for the grand serenity of his times) was a pregnant Type of the Prince of peace. Who being entred upon his Government, made *Zadok* (*b*) High Priest in the Room of *Abiathar*. The name of *Solomon* signifies peaceableness; the name of *Zadok* righteousnesse: even as Christ was a Priest after the Order of *Melchizedeck*, being Clothed with Royal Righteousnesse, and styled also by *Isaiah*, the Prince of peace, *Isai. 9. 6.* hinting to us that at the entrance of Christ our Lord into his Royal Dignity, and glorious work of framing his Gospel-Church, that (*c*) righteousnesse and peace kissed then each other, that truth should spring out of the earth, and righteousnesse look down from heaven. *Solomon* then was the (*d*) *Architect* of that antient and famous Temple: But behold a (*e*) greater then *Solomon* is here, the true *Iedidiah*, or beloved of the Lord, who cements the living stones of his Church together, with his own blood.

(*a*) 1 *Chron.* 17. 12.

(*b*) 1 *King.* 2. 35.

(*c*) *Psal.* 85. 10.

(*d*) *Act.* 7. 47.

(*e*) *Luk.* 11. 31.

It hath bin usual of old at the building of some famous Palace or Cathedral, that the Royal Founder should lay the first stone with his own hands, having his own name engraven on it. It's lost time to humor a Jewish fancy, in determining the truth or falshood of a *Rabbinical* Relation, that King *Solomon* did (*f*) insculp the Tetragrammaton or the unspeakable name of *Jehovah* upon the first stone, laid in the foundation of the Temple: But this I am sure of, that the Father of mercies acquaints us in one place by an holy (*g*) Prophet, that he himself layed in *Zion* for a foundation, a stone, a tryed stone, a precious corner-stone, a sure foundation: which the Apostle *Peter* assures us was no other then Christ himself, as I shall manifest hereafter. Concerning whom, under the name of an Angel, the Lord is pleased to charge his people by *Moses* in these words, Beware of him and obey his voice, provoke him not; For he will not pardon your transgressions, (*h*) for *MY NAME* is in him.

(*f*) *Sheringham in Jomam. p.* 106.

(*g*) *Isa.* 28. 16.

(*h*) *Exod.* 23. 21.

We read concerning *David*, that he gave to *Solomon* his son the pattern of this house, with an example of all the choise accoutrements. In like manner our Lord and Saviour under the Type of *Solomon*, being called the (*i*) Son of God; elsewhere from his own holy mouth assures us, that the work, which he had to do, (*k*) he received of his Father. So that as *Nathan* was sent of a message from God to acquaint *David* that his son *Solomon* should build a house for the name of his divine Majesty, and that his sons Kingdome should be establisht for ever, parallel to another place in the *Psalmist*, assuring us that his throne should (*l*) endure as the dayes of heaven: Even so doth the Prophet *Zachary* inform us in the name of the Father concerning that man, whose name is the (*m*) *Branch*, that He should build the Temple of the Lord, that is, the spiritual Temple of his Church. Wherefore our blessed Lord, when compared with *Moses*, is preferred before him, as being the Son of God; and is reputed faithful as a Son over his own house: whose (*n*) house are we, if we hold fast our confidence, *&c.* to the end. But before I conclude this present Section, I shall endeavour to compare our blessed Saviour with *Solomon*, as the Temple builder, in several respects.

(*i*) 2 *Sam.* 7. 13, 14.

(*k*) *Joh.* 5. 36, & 13, 3.

(*l*) *Psal.* 89. 29.

(*m*) *Zach.* 6. 12.

(*n*) *Heb.* 3. 6.

1. First, As *Solomon* prepared many costly materials, buying them of the *Tyrians*, *Sidonians*, *Arabians*, and other Nations: So did our Lord redeem or buy anew his living stones for the materials of his spiritual Temple, out of every (*a*) kindred, Tongue, and Nation.

(*a*) *Rev.* 5. 9.

2. Secondly, As *Solomon* imployed many skilful and laborious Artists, both of the Children of *Israel*, as well as of *Phœnicians*, and of the *Ægyptians*, as 'tis related by *Eusebius*: So did Christ our blessed Lord imploy in antient times many Priests and holy Prophets of the Jewish Nation, to gather in the people of those times to the knowledge of his truth. Afterward upon his Ascention (or Coronation day) he instituted and gave forth likewise Apostles, Evangelists, Pastors and Teachers, (*b*) εἰς οἰκοδομὴν, for the edifying or building up of the Church, which is his body, unto the day of glory.

(*b*) *Eph.* 4. 11.

3. Thirdly, *Solomon* did not only procure and hire these fit persons to carry on the work, but he proceeded actually to the building and compleating that famous House at *Jerusalem*: so doth our holy Saviour by the instrumentality of those his faithful Labourers, imployed by him constantly, manage this great design of finishing his sacred Temple. For as the workmen of *Solomon* did hew down Cedars, Fir-trees, and Algum-Trees in *Lebanon* for the service of the Temple, and caused them to be brought in flotes by water to *Joppa*, and thence to *Jerusalem*. So doth our Lord imploy such as shall (*c*) hew his people, and take off the ruggedness of their dispositions: workmen of *John* the Baptists temper, that need not be to ashamed, when they (*d*) come with the Axe of conviction, and lay it to the root of the tree. He uses in this excellent work some *Boanerges's*, Sons of Thunder, to hew down the chosen and markt trees of election, out of *Lebanon*; the proud mountainous and rocky *Lebanon* of nature: out of the Mountains of self-conceit, pride, natural righteousnesse, or liberty of will, (falsely so conceived) to close with divine proffers of mercy, without an immediate power from above; of civility also, and common morality. In this manner doth learned *Jerom* seem to apply two places of the Psalmist, where wicked men for their lofty pride, are compared to the Cedars of *Lebanon*. In (*e*) one place, where we read [a green bay tree] the text of *Jerom* runs thus (*f*) *Vidi impium superexaltatum & elevatum sicut Cedros Libani*; I have seen the wicked exceedingly exalted and lifted up like the Cedars of *Lebanon*. The other place is that, where the (*g*) voice of the Lord is said to break the Cedars; yea the Lord breaketh the Cedars of *Lebanon*. Both which, are hinted by him in his (*h*) Comment upon the 60 of *Esay*. In so much that our blessed Lord seems most sweetly to say to his Church upon this account (if leave may be granted to allusions) (*i*) Come with me from *Lebanon* (my spouse) with me from *Lebanon*: for the (*k*) beams of our house are of Cedar, and our rafters of Firre. Such as being cut down out of the proud and towring mountains of nature by the Axe of the Law, were brought in flotes of repentance to *Joppa*, (indulge the continuation of the Allegory) it being a place famous for this, that one of the first Gospel-miracles, (*l*) which *Peter* did, was performed there. Nay the choise evidence of the vocation of the Gentiles, into the fellowship of the Mystical Church, was here exhibited unto (*m*) *Peter* in a trance: where he received from God in a Vision, a Sheet let down from heaven, filled with all sorts of living Creatures, some whereof were unclean according to the antient Law and institution of *Moses*; *Peter* being thereby taught that the unclean Gentiles were now also to be taken up to heaven, as that (*n*) Sheet was in that divine Vision.

(*c*) *Hos.* 6. 5.
(*d*) *Mat.* 3. 10.
(*e*) *Psal.* 37. 35.
(*f*) *Tom.* 8. *Edit. Erasmi. Lugd.* 1530. *pag.* 36.
(*g*) *Psal.* 29. 5.
(*h*) *Tom.* 5. *p.* 277.
(*i*) *Cant.* 4. 8.
(*k*) *Cant.* 1. 17.
(*l*) *Act.* 9. 36. *&c.*
(*m*) *Act.* 10. 11. *&c.*
(*n*) *V.* 16.

Furthermore, as to these our workmens proceeding in their Temple-labours,

bours, As we read that all the ſtones of the Temple were wrought with Iron tools by the Art of Maſonry, before they were brought and laid in order and cœmented together in the walls of that ſacred Houſe: In like manner the ſtones of the ſpiritual building are hewn and ſquared by the Preaching of the Law, which, as the Apoſtle tells us, is a (*a*) School-maſter unto Chriſt, to fit and prepare us for the heavenly (*b*) Colledge at the Temple. If we ſhall accept it for a Type of heaven, as ſometimes it is: then may we learn, that as the Stones and Timber were compleatly fitted to fall into their ſeveral places without noiſe of Tools and Inſtruments, even ſo in this life doth the Goſpel-Miniſtery fit and prepare the Saints for that Celeſtial place, (*c*) where ſorrow and crying ſhall be heard no more. If we ſhall underſtand by the Temple, the worſhip of the Goſpel, as Scripture doth frequently inſinuate: this preparative work for the Temple-buildings may poſſibly ſhadow forth and allude to the Spirit of Bondage, preceding the ſpirit of Adoption. For our bleſſed Saviour hath ſent forth not only hewers with rough garments like *John* Baptiſt & *Elijah* to prepare; but ſome workmen of the temper and ſtrain of *Barnabas* alſo, like ſo many ſons of conſolation to ſtrengthen and joyn the ſtones together, in the ſpiritual building with the cœment of Faith, Love and Joy. So that as the word of God is compared to an hammer by the Prophet (*d*) *Jeremy*, to break in pieces rugged hearts: So likewiſe we find workmen at a gentle, peaceable and quiet buſineſſe, laying Judgment to the (*e*) line, and righteouſneſſe to the Plummet, that the ſtones of the Temple may be laid in an erect, in an even and regular forme: ſince we hear of the (*f*) line of the Apoſtles doctrine which is gone out through the whole World.

(*a*) *Gal.* 3. 24.
(*b*) 2 *King.* 22. 14.
(*c*) *Rev.* 21. 4.
(*d*) *Ier.* 23. 29.
(*e*) *Iſai.* 28. 17.
(*f*) *Pſal.* 19. 4.

Fourthly, As King *Solomon* did ſolemnly appoint in a ſet frame and orderly method, the 24 courſes of the Prieſts for their ſeveral ſervices; together with the duties of the Levites, in their various Charges for a moſt noble end, even to praiſe God, and to Miniſter before the Prieſts, accordingly as the (*g*) work of every day required, inſtituting likewiſe the Porters according to their Courſes, to watch at every Gate: ſo hath our bleſſed Lord and Saviour ordered by divine inſtitution, the ſeveral ſpiritual Ordinances in his Church: According to which every Saint is appointed in his ſtation to worſhip the Father in ſpirit and in truth, ſeeing he is faithful in all his houſe, beyond *Moſes* the Law-giver of the antient *Iſraelites*.

4ly.

(*g*) 2 *Chron.* 8. 14.

Fifthly, As King *Solomon* did in moſt ſtately and pompous manner, performe the various rites of the dedication of this moſt famous and ſplendid Structure at *Jeruſalem*: Even ſo the bleſſed Lord of life, and Saviour of the world aſcending up on high, (*h*) gave gifts unto men, ſending down his moſt holy ſpirit in the form (*i*) of Cloven tongues, noting the variety of Languages wherewith they ſhould be miraculouſly indued, and the various Nations, to which they ſhould be ſent, as likewiſe under the ſhape & repreſentation of fire noting the fervency of zeal, and the illumination of knowledge wherewith they ſhould ſhine throughout the World; at that time ſitting upon the Apoſtles and Diſciples, aſſembled together in one place at *Jeruſalem*. By which plenary manifeſtation of the Spirit they were conſecrated, anointed and initiated into the ſeveral glorious Evangelical Offices, to be then undertaken by them, and diſcharged in the Primitive Church.

5ly.

(*h*) *Pſal.* 68. 81.
(*i*) *Act.* 2. 1, 2, 3.

Sixthly and Laſtly, This glorious King converſed in this Stately and Famous Houſe for many years together, taking great delight in the Sacrifices and ſolemn worſhip of his God. So doth the Lord Jeſus the Framer and builder of the ſpiritual Temple, take wonderful ſolace in his Goſpel-Church, continually walking in the midſt of his (*k*) ſeven Golden Candleſticks.

6ly.

(*k*) *Rev.* 1. 1.

Yet herein we must observe, that, though King *Solomon* declined in his latter dayes, to shew that he was but a man, although a most glorious and admirable Type of Jesus Christ: Yet herein our blessed Lord as he did farre out-bid all other prefigurations of himself; so also this personal Type of King *Solomon*, in this particular, that he never forsaketh the assemblies of his Saints, but is alwayes (*a*) in the midst of them: For whom he once loveth, (*b*) he loveth unto the end, or (εἰς τὸ τέλος as some expound it) even to the death; Nay continuing his love beyond the term and period of his meritorious passion, he hath graciously promised to be (*c*) with them alway even to the end of the World.

(*a*) *Mat.* 18. 20.
(*b*) *Ioh.* 13. 1.
(*c*) *Mat.* 28. 20.

Hitherto let it suffice to have treated thus largely concerning the prefatory matters respecting the Time, Place, and Architect of the Temple: Now I shall proceed to the main design in the 6 following Sections, according to the method, which I have before laid down: not without most humble imploration of divine aid and assistance to be yeilded and afforded to me in the further prosecution of these abstruse and profound Mysteries: craving moreover a gentle and favourable connivence, and remission of my failings, by all serene spirits, who possibly may please to converse with these so rude and impolite discourses.

SECT. I.

Concerning the Mysteries of the Covered Temple, *and its included Rooms.*

As to the management of this present Section, I shall crave leave to treat in the first place of the Mystical significations of the Temple in general; and afterward to descend to the most material particulars of the covered Building, whereof it may be requisite to discourse more largely.

In general, the holy Scriptures do frequently insinuate the Typification of three things by the Temple, when taken in a more laxe and ample signification: as for example, Our blessed Lord himself personally considered. Secondly, the Church or body of Christ mystical: And thirdly, every Saint also in particular. At least (I hope) it may be safely said, that the sacred writings do in all these 3 respects frequently allude to the antient Temple of *Solomon*: it being no unusual thing for the self same Type to hint at various Mysteries under the Gospel, as may more amply and evidently appear out of the divine pages of Scripture by this ensuing discourse.

(*d*) *Ioh.* 2. 19, 21.
(*e*) *Hieron in Script. Ecclesiastic. Edit. Erasm. Ludg.* 1530. *Tom.* 1. *p.* 287.

1. Some would have the Temple in general to prefigure and Typifie the blessed body of our Lord and Saviour, grounding their apprehension upon that famous place, where our Lord speaking concerning the destruction of the Temple in three dayes, is interpreted by the Evangelist *John* (who was the beloved Disciple, and lay in his bosome) (*d*) to have meant it of his own body. Upon which account, *Tertullian*, (*e*) who lived under the Emperous *Severus*

Severus and *Antoninus Caracalla*, and is placed by *Ierome* in his Latine translation of *Eusebius* his *Chronicles* as flourishing (*a*) in the 208th year of our Lord) expounding that noble place of the (*b*) Prophet *Isaiah*, treating of the mountain of the Lords House, whereunto all Nations should flow in the dayes of the Gospel, reflects upon our blessed Lord in these following words, [(*c*) *Utiq; Christus Catholicum Dei Templum, in quo Deus colitur*] Christ is the Catholick Temple of God, wherein he is worshiped. *Athanasius* moreover, citing this very place of holy *John*, affirmes that our Lord Christ was the (*d*) ἀληθὴς οἰκησις, that *true house* or building, and that therefore *Solomons* structure being but the εἰκων, the image or Type of this spiritual Temple was destroyed, to manifest it to have bin but a meer Type, when as this true Temple had once appeared. In this point likewise doth holy & learned *Ierom* concurre asserting as much in these words [(*e*) *ideò Templum Subrutum, ut typicæ historiæ tollerentur*] that therefore the antient Temple was ruined, that so the typical Histories might be taken away. Neither is *Origen* herein to be left out, speaking somewhat to this very purpose in his 7th Book against *Celsus*, (*f*) Καθεῖλεν αὐτῶν τὴν πολιν καὶ τὸν ναὸν, καὶ τὴν παρὰ τῷ ναῷ διὰ θυσιῶν καὶ τῆς ἀναγεγραμμένης λατρείας θεραπείαν τῷ Θεῷ, &c. *He destroyed the City, and the Temple & the worship of God, consisting in sacrifices, and other constituted services in the Temple*, &c. to that end that the Gospel & its more divine services thereby signified might be more firmely established. But to what purpose should I bring in a heap of Authors setting their seals to this antient truth: Seeing 'tis every where obvious in the writings of the Antients, attended likewise generally with the suffrages of modern times, especially of such, who delight not in carping at the Fathers. Wherefore according to the 6th Canon, before laid down in this Chapter, let the Temple be accomodated to our Saviour under the notion of an excellent Type. For as our blessed Lord is declared by holy *John*, (*g*) σκηνῶσαι ἐν ἡμῖν, to pitch his Tabernacle *and dwell among us*: So the *fulnesse of the Godhead* is affirmed by the Apostle *Paul* (*h*) κατοικεῖν σωματικῶς, to inhabite *bodily in* Jesus *Christ*, as in a Temple: The (*i*) *Shecinah* of the divine presence, being unspeakably manifest in the *Messiah*.

Strange and uncouth is the fancy of *Villalpandus* (*k*) stating the Temple's Typical similitude in proportion to and with the body of our blessed Lord upon the Crosse, with his armes stretcht out, and his legs conjoyned together in such a manner: as that his head should possesse the Sanctuary, his breast the Altar, his feet the Eastern gate: his two hands the two gates on the North and Southside of the Temple. So that as the passage or way to the Altar and Sanctuary lay open through those three principal gates: In like manner should the path to the true Sanctuary be made plain and easie, through the wounds of his feet and hands. Whence it is that the brazen Sea, which was situated on the Southside of the Temple near the Altar, should prefigure the water and blood issuing out of the right side of our blessed Lord, for the washing away of our sins, and our spiritual sanctification. But these things (saith *Lud. Cappellus*) though acutely and ingeniously invented by *Villalpandus*, yet are not a little strained and forced, savouring more of the sharpness and subtlety of humane wit, then of the solid wisdome and teachings of the holy Spirit. Wherefore I shall seek to accommodate some principal parts of the ancient Temple unto Christ personal, by way of allusion rather then by direct assertion, and afterwards remove to the next inquiry.

In as much then as the Temple is reported to have bin built with pure white marble: thereby may be shadowed forth the unspotted purity, and Candid innocency of our blessed Lord; that, well might the heavenly Angel say of him to the Virgin *Mary* (*l*) τὸ γενόμενον ἅγιον, *that Holy thing which shall be born of thee, shall be called the Son of God*: So that when the Prince

(*a*) *P.* 172. *Edit. Scalig.* 1658.
(*b*) *Isa.* 2. 2.
(*c*) *Contr. Marcion. l.* 3. *p.* 348. *Ed. Par.* 80. 1566.
(*d*) *Contr. Arianos. Orat.* 5. *p.* 323. *Edit. Commelin.* 1600.
(*e*) *Ad Marcellam. Tom.* 1. 126.
(*f*) *P.* 349. *quarto Edit. Cantabr.* 1658.
(*g*) *Ioh.* 1. 14.
(*h*) *Col.* 2. 9.
(*i*) John Gregory *notes in Script. c.* 31. *Edit. Oxon.*
(*k*) *Templ. Solom. descrip. ex Villalp. per Cappell. pag.* 20. *in proam. Bibl. Polyglott Walton.*
(*l*) *Luk.* 1. 35.

of this World came near to him in a way of temptation (a) *he found nothing in him* of impurity and unholineſſe as any fit matter or foundation for his malicious deſign againſt him. Who is declared by the Apoſtle *Peter* (b) to have committed *no ſin, neither guile to have bin found in his mouth.*

(a) *John* 14. 30.
(b) 1 *Pet.* 2. 22.

We read further concerning the Temple, that it was adorned with Planks and Boards of Cedar, Firre and Olive which by their unctuous and reſinous matter do not eaſily yield to putrefaction. In like manner, the body of our Lord had ſuch an *aquilibrium* or excellent poiſe of the humours in its temperament and conſtitution, that he was never ſick in all his life, as generally is conceived from the ſilence of Scripture in that point: But that his body was in the ſame habitude of freedome from ſickneſſe and death, as the bodies of our parents in the primitive garden, by the free donation of God and his manutenency, or conſervation of them in ſuch a ſtate of equality, that the tetrachordon or the four ſtrings of the humours, being choiſely and divinely touched by the hand of heaven, ſhould warble forth the moſt pleaſant and melodious harmony of immortality. Now although our bleſſed Lord did undergo the pain of death, *being* (c) *wounded for our tranſgreſſions* not his own, yet did not the Father of our Lord and Saviour Jeſus Chriſt, (d) *leave* his bleſſed body under the power of the grave, *nor ſuffer his holy one to ſee corruption.*

(c) *Iſa.* 53. 5.
(d) *Pſal.* 16. 10. *Act.* 2. 27.

Again, as all thoſe forementioned materials framed of the wood of choiſe trees, and being moſt curiouſly carved, were overlaid with the pureſt gold, the moſt incorruptible and precious among metals: So may we obſerve in holy Scripture many of the excellencies of Chriſt compared to Gold. Wherefore the inamoured ſpouſe deſcribing her beloved to the Daughters of *Jeruſalem*, conferrs his head with (e) *the moſt fine gold*; which ſome referre to the divinity of Chriſt, others to his headſhip over the Church, eſpecially ſince *John* in his Revelation-viſions beheld *the ſon of man ſitting on a Cloud*, (f) *with a golden Crown upon his head*, as being King over his myſtical body the Church.

(e) *Cant.* 5. 11.
(f) *Rev.* 14. 14.

In antient times, Gods majeſty was pleaſed to utter his divine Oracles from out of the moſt holy place within the Temple: But *in theſe laſt dayes He hath* (g) *ſpoken to us by his Son*: who is expreſly called (h) *the moſt holy* by the Prophet *Daniel*, and was the perſon through and by whom the Father hath opened his minde to the World: *For the onely begotten Son, which is in the boſome of the Father*, (i) *he hath declared him.* He is *Ioh.* 1. 1. *called the word of God*, the Interpreter of the divine will in all ages; *neither* (k) *knoweth any man the Father, but the Son and he to whomſoever the Son will reveal him.* It was *the* (l) *ſpirit of Chriſt* in the Prophets of old, *teſtifying before hand of his ſufferings, and the glory that ſhould follow*: By the ſame *ſpirit* (m) *he went and preached to the ſpirits* of the old World, *which are now in priſon*, by which alſo he taught (n) the Apoſtle *Paul*, and continues to inſpire the hearts of his faithful Embaſſadours to the end of the World, having upon his Aſcenſion-day (o) *given gifts unto men, for the perfecting of the Saints, for the work of the Miniſtery, and the edifying of his Body; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſſe of Chriſt.* Wherby is evidently declared that the Goſpel-Miniſtery divinely taught by Chriſt the Supreme Prophet of his Church (p) *the Shepheard and Biſhop of our ſouls*, (*(q) who ſpake as never man ſpake*) muſt endure till all the Elect be gathered and built up into a holy Temple in the Lord, which ſhall not be fully and compleatly finiſhed till the end of the World.

(g) *Heb.* 1. 2.
(h) *Dan.* 9. 24. *Rev.* 19. 13.
(i) *Ioh.* 1. 18.
(k) *Mat.* 11. 27.
(l) 1 *Pet.* 1. 11.
(m) 1 *Pet.* 3. 19.
(n) 2 *Cor.* 13. 3.
(o) *Eph.* 4. 8, 12, 13.
(p) 1 *Pet.* 2. 25.
(q) *Ioh.* 7. 46.

Moreover, As in the Temple of *Solomon* there was an Ark made of Shittim-wood, containing *the Tables of ſtone*, (whereon the ten Commandements were engraven) and preſerving them as a lively memorial of Gods Covenant, with the

the Children of *Israel*, to protect and defend them in case they kept and obeyed those precepts of God. So Jesus Christ our blessed Saviour is declared to have (*a*) fulfilled *the Law*, not only as it became a just and righteous person so to do, but on the behalf of the elect, that so *by the* (*b*) *obedience of one many might be made righteous*. Which he performed with so much alacrity and willingnesse of spirit, that he speaks of himself, that (*c*) he *delighted to do the will of God, yea the Law was within his heart*; as a more excellent Cabinet then that which lay of old within the Oracle.

(*a*) *Mat.* 5.17.
(*b*) *Rom.* 5. 19.
(*c*) *Psal.* 40.8.

To contract: As the curious *vaile* in the Tabernacle or Temple kept off the overcomming Majesty of divine glory, from the eyes of those persons, who entred the Sanctuary: so the (*d*) vaile of *Christs flesh* was drawn over Him as a Curtain, to obumbrate and shadow the radiant divinity of his Godhead, that rested in him in the daies of his Incarnation.

(*d*) *Heb.* 10. 20.

As the *Golden Altar* of Incense was the seat of those fragrant Odours, which perfumed the holy of holies: So are the prayers of the Saints offered up by the Lord Jesus upon the heavenly (*e*) *Altar of his intercession*, which stands before the Throne, where our High Priest perfumes them in the golden censer of his own merit: and makes them acceptable to his Father.

(*e*) *Rev.* 8. 3.

As the *Table of shew-bread* did exhibire food to the Priests that ministred before the Lord, after the Cakes had stood their limited time within the Sanctuary: So the Lord Jesus (*f*) descending from heaven, is that *true bread of Life*, whereupon Saints do feed, who are consecrated for (*g*) Priests under the Gospel unto God the Father.

(*f*) *Iohn* 6. 32.
(*g*) *Rev.* 1.6

As the *Golden Candlestick* did yield a beautiful light within the Temple continually before the Lord: Accordingly, doth our Lord Jesus term himself (*h*) *the light of the World*, that whoever followeth him, and worketh by that light, shall not walk in darknesse; but enjoy the light of eternal life. The seven lamps likewise of that Candlestick, did signifie the various and excellent graces (*i*) of the holy Spirit, wherewith our Lord was adorned above his fellows, who took great delight in (*k*) walking in the midst of those 7 golden branches.

(*h*) *Ioh.* 8. 12.
(*i*) *Rev.* 4.5.
(*k*) *Rev.* 2.1.

As the *brazen Altar* received the sacrifices which were offered up for the people's sins, to make an atonement on their behalf before God: So upon the *Altar of the Crosse* did the Lord Jesus (*l*) put away the sins of his people by the Sacrifice of Himself.

(*l*) *Heb.* 9. 26.

As the *Gate* of the Temple gave admission to the Priests into those mysterious places, where they executed their offices, and performed services acceptable unto God. So the Lord *Jesus is the door* of the new Testament-worship, through which we must enter with our Gospel-sacrifices to performe our spiritual homage to his divine Majesty. In all our prayers we must have a special eye to Christ and his mediation: Even as *Daniel* in the Land of his Captivity kneeling upon his knees, prayed when the (*m*) windows of his Chamber were open towards *Jerusalem*; and as *Jonah*, though (*n*) cast out of sight, his soul fainting within him, yet looked towards the holy Temple: so must we in our deepest exigencies, and the most fainting fits of distresse look towards Christ our spiritual Temple, and through him only expect audience at the throne of grace.

(*m*) *Dan.* 6. 10.
(*n*) *Ion.* 2. 4, 7.

In these and many other particulars, I might proceed to amplifie upon this point: but shall reserve them to a more copious enlargement in the succeeding treatise.

2. Let us go on in the next place to shew briefly, how the Church also, the mystical body of Christ was signified by that glorious building. Wherein I shall but succinctly mention some few things, recommending the more large explication to their more proper and convenient places.

As *the Temple* was the material houſe, wherein God was worſhipped under the Jewiſh adminiſtration: So is *the Church* under the Goſpel, the ſpiritual (*a*) Temple of God, wherein his holy ſpirit dwelleth. *Nos enim ſumus Templa dei, & altaria, & luminaria, & vaſa.* We are (ſaith (*b*) Tertullian) the Temples of God, the Altars, Lamps and Veſſels. [*Every Chriſtian Church* (*c*) (as a moſt Reverend and Learned Dr. of our own Nation) *is the Iſrael of God, and every Regenerate perſon born in* Zion, *and every ſpiritual worſhipper the Circumciſion. Now Chriſt is crucified in* Galatia, *and a Paſſeover eaten in* Corinth; *and Manna fed on in* Pergamus, *and an Altar ſet up in* Egypt: *and Gentiles ſacrcified, and ſtones made Children unto* Abraham, *and Temples unto God.*]

(*a*) 1 Cor. 3. 16.
(*b*) Tertul. de Cor. mil. p. 753. Edit. Par. 80.
(*c*) Dr. Ed. Reyn. on Hoſ. Ser. 5. p. 131. quar.

The *Ark* of old, contained *the ſtony Tables* of the Commandements; But now the Church of Chriſt preſerves within *her boſome the holy Scriptures:* God having graciouſly promiſed (*d*) to put his Law in their inward parts, and to write it in the *fleſhy Tables* of their hearts.

(*d*) Jer. 31. 33. Heb. 8. 10.

To be ſhort, the *Cherubins* on the walls of the Temple ſignified the protection of *Angels*, who now (*e*) *encamp round about them that fear the Lord*, as commiſſionated Guardians for their comfort, preſervation, and deliverance,

(*e*) Pſal. 34. 7.

The *ſhewbread* in the Sanctuary did ſet forth *the bread of life* under the Goſpel; the *Lamps*, the *pure doctrine* of the Church's Teachers; the *Altar of incenſe*, their *ardent prayers*; the *Pillars* in the Porch, their *conſtancy* and *perſeverance*; the *Laver*, the *waſhing of Regeneration*: and the *brazen Altar* with its appendant Rites, their *confeſſion of ſin and expiation* made on their behalf by the ſacrifice of Chriſt.

Thirdly and Laſtly, I come to ſpeak of the Typification of each particular Saint, as ſhadowed forth by that holy Temple: Even as the Apoſtle *Paul* doth expreſly declare, making it ſtrange that they ſhould be ignorant of this truth: (*f*) *What know ye not, that your body* (ſaith he) *is the Temple of the Holy Ghoſt?* To which may be added the aſſertion of (*g*) Jerom to *Paulinus*, [*Verum Chriſti Templum anima credentis eſt, illam exorna, illam veſti, illi offer donaria, in illa Chriſtum ſuſcipe*] that the ſoul of a believer is the true Temple of Chriſt, adorn and cloath that, offer gifts to that, entertain Chriſt in ſuch a building.

(*f*) 1 Cor. 6. 19.
(*g*) Tom. 1. pag. 105.

Wherefore craving leave to compare them by way of reſemblance, deſiring that theſe parallels may not be ſtrictly interpreted: The *foundation* of this Temple may be laid in *humility* & contrition of ſpirit, wherein the inhabiter of eternity (*h*) delighteth to dwell. We may referre the *Porch* to the *mouth* of a Saint: wherein every holy Jacob erects the (*i*) *Pillars* of Gods praiſe, calling upon and bleſſing his name for received mercies; when ſongs of deliverance are uttered from the (*k*) *doors* of his lips. The *Holy place*, is the renewed mind; and the *windowes* therein may denote divine illumination from above, cautioning a Saint to beware leaſt they be darkned with the ſmoak of anger, the miſt of grief, the duſt of vain glory, or the filthy mire of worldly cares. The *golden Candleſticks*, the infuſed habits of divine knowledge reſting within the ſoul. The *ſhewbread*, the word of grace exhibited in the promiſes for the preſervation of a Chriſtians life unto glory. The *Golden Altar* of Odours, the breathings, ſuſpirings and groanings after God ready to break forth into (*l*) *Abba* Father. The *Vaile*, the righteouſneſſe of Chriſt. The *Holy of Holies* may relate to the conſcience purified from dead works, and brought into a heavenly frame. The *Ark* to the heart of a Saint, (*m*) delighting in the Law of God after the inward man: The *mercy ſeat*, to Chriſt dwelling therein (*n*) as the hope and foundation of glory. The *two Cherubins* to Faith and Love: from between whoſe

(*h*) Iſa. 57. 15.
(*i*) Gen. 28. 18. &c.
(*k*) Pſal. 141. 3.
(*l*) Gal. 4. 6.
(*m*) Rom. 7. 22.
(*n*) Col. 1. 27.

whose wings the Father of mercies uttereth the glorious Oracles of assurance, by the (*a*) witnessings of his own Spirit. The *pot of Manna* may be resembled to that food (*b*) of *hidden joy*, unknown to the World, which is the Quintessence of divine assurance laid by, for a Saint to feed upon and refresh his spirits in his deepest and darkest agonies. The *rod of Aaron* budding and flowring within the Oracle of their hearts, shews the ardent affection which the soul bears to, and the profitable fruit it receives by the Gospel-ministery; when having accepted the Law from the mouth of God by his Embassadors, (*c*) he layes up his words in the secret recesses of his heart.

(*a*) *Rom.* 8. 16.
(*b*) *Rev.* 2. 17.
(*c*) *Iob* 22. 22.

Finally the *Laver* is repentance: the *brazen Altar* is a broken and a contrite spirit, the *fire* holy zeal, the *sacrificing instrument* is the two-edged sword of the Spirit; and the *beasts* to be slain, are the various lusts of the flesh: which we are to drag before the Altar by holy confession; to mortifie, by constant hatred; and offer up in a heavenly renewed conversation, as sacrifices acceptable and well-pleasing in the sight of God. To which purpose in some measure doth that famous Maull of *Pelagianism* speak in these words. [(*d*) *Ejus est altare, cor nostrum, &c. ei sacrificamus hostiam humilitatis & laudis in aréa cordis igne fervidæ charitatis.*] Our heart is his Altar, *&c.* we offer up to Him the sacrifice of humility, and praise on that Altar of the heart, with the fire of fervent Charity.

(*d*) *Austin de Civ. Dei. l.* 10. *c.* 4. *&* more *c.* 5. *&* 6.

Thus farre may it suffice to have insisted on the more general significations of the Temple, humbly craving a favourable pardon (of what infirmities have hitherto passed) at the hands of such Learned and Ingenuous persons: who may countenance my further endeavours after more clear satisfaction, in descending to the several particulars, which, by divine permission, I shall proceed to handle.

The Mysteries laid up in the Foundation of the Temple.

IN the first place I shall search into the Foundations of the Temple, it being most proper to tread in the steps of the foregoing History of its erection; and endeavour with all diligence to turn over those ponderous and (*e*) costly hewn stones, wherewith it was laid of old in the daies of *Solomon*, to see what mystical treasure was hidden under them.

(*e*) 1 *King.* 5. 17.

Vain and futilous are the feavourish dreams of the ancient *Rabbins*, concerning the Foundation-stone of the Temple. (*f*) Some assert that God placed this stone (usually mentioning but one principal stone) in the Centre of the World, for a firme basis and settled consistency for the Earth to rest upon. Others held this stone to be the first matter, out of which all the beautiful visible beings of the World have bin hewn forth, and produced to light. Others relate that this was the very same stone laid by *Jacob* for a pillow under his head, in that night when he dreamed of an Angelical vision at *Bethel*, and afterward anointed and consecrated it unto God. Which when *Solomon* had found (no doubt by forged Revelation, or some tedious search like another *Rabbi Selomoh*) he durst not but lay it sure, as the Principal Foundation stone of the Temple. Nay (they say further) he caused to be engraven upon it, the Tetragrammaton or the ineffable name of JEHOVAH. All which stories are but so many idle and absurd conceits, yielding thus much of wonder, that any persons should be so besotted as to think ever to find such stupid and blind proselytes, who would indure to be imposed upon by such

(*f*) *Sheringham in Joma. p.* 104. *&c.*

fopperies, wherewith of old they did pollute the Jewish Religion: Even as brain sick Monks since the Primitive times have endeavoured to corrupt the Christians worship with their lying wonders and revelations, so often recited in their wodden Legends.

Wherefore to let them passe, not without Solemn praise to God, who hath conferred upon us more clear light in the face of his dear Son; let us proceed while we enjoy that light to do the work that is required of us, and by the benefit of those blessed raies to look more narrowly into the spiritual foundation of the Gospel-Temple.

To which purpose, considering, that the foundation of an house is properly that *materia substrata*, or underground matter, on which the building resteth, and whereby it is sustained and upheld; and furthermore, that Gods building or house in the World is his Church, which being constituted in our first Parents at the beginning, upon the Primitive foundation of righteousnesse and true holinesse, according to the Covenant of works, was assaulted by the storms of the Devil's malice and power; and falling from that excellent foundation (which Gods Majesty had laid in paradise with his own hands) hath ever since groaned most bitterly under the sad pressures of sin and temptation, complaining in the Language of *Cain*, that their deserved (*a*) punishment is greater then can be born by humane shoulders, and therefore earnestly beggs the divine support of some new and more firme and unshaken foundation, whereupon to rest for ever, without danger of inward mouldering, or external storms.

(*a*) *Gen.* 4. 13.

Now for as much, as the Foundation of every building is two-fold: The first *external and natural*, being no other then the Earth it self, (*b*) made and framed by God: The other, *internal and artificical* consisting of stones; brick or timber, according to the nature of the super-imposed building: So hath the Church likewise a two-fold foundation. One whereof may bear some resemblance with the natural earth: accordingly as our Lord is pleased to speak of his Church under the notion of a similitude differing from this in hand, that the (*c*) field is the world wherein his Church and people are placed.

(*b*) *Heb.* 3. 4.

(*c*) *Mat.* 13. 38.

The other may be termed *Artificial*: (granting indulgence to the prosecution of the present Metaphor) The (*d*) δημιουργὸς, builder, maker or framer whereof is God in a more speciall manner. Then which foundation (*e*) no man can lay any other, than what is laid, even Jesus Christ. He is that precious corner-stone (*g*) laid by the Father in the heart of mount *Zion*. (*f*) In whom all the building being fitly framed together, groweth to a holy Temple in the Lord. (*h*) To whom comming as to a *living stone*, the Saints are built up a spiritual house, wherein to offer spiritual Sacrifices acceptable to God by Jesus Christ.

(*d*) *Heb.* 11. 10.
(*e*) 1 *Cor.* 3. 9, 11.
(*f*) *Isa.* 28. 16.
(*g*) *Eph.* 2. 20.
(*h*) 1 *Pet.* 2, 4, 5.

So that neither the pretended and usurping-head of the Church at *Rome*, nor the Canons, constitutions, or traditions of that Apostate body, nor humane reason, though never so much concocted, digested, refined by the wit, art, or industry of man, can be owned for this foundation. 'Tis Christ alone, who must be received and acknowledged for this fundamental-rock, (the *Basis* of Apostolical confession) whereon to build the Church, (*i*) against which the gates of Hell shall never prevail.

(*i*) *Mat.* 16. 18.

Our blessed Lord and Saviour then, is the whole and only foundation for the Church to rest upon, excluding *Peter* and all his imagined successors, together with all the Apostles from being Corrivals with Christ in this great work of sustaining the spiritual building. Now although the *Pontificians* plead hard for a Secundary and Ministerial foundation: yet can we by

no

no means admit any such distinction, which is so farre from being grounded on Scripture, that it doth directly oppose the very expresse terms of the holy word, declaring that there can be (4) no other foundation laid than our blessed Lord. Besides it is repugnant to sound reason, to introduce any Secondary and ministerial foundation, that performs not the true and native duty, and cannot undergo the weight and burden of a proper and genuine foundation. For either Christ is the only, whole, and sufficient foundation of his Church, or not. If he be, as the Scripture holds it forth, more evident then the Sun at noon: then what's the meaning of that other foundation? which certainly, if it be not the primary and main foundation, then it cannot truly and properly be called a foundation at all, that doth not sustain the building: but must be a part onely of the building. For if it be a true foundation, it must subsist of it self, and not be laid upon another; as its basis or bottome. But if not, besides the flat denial of Scripture by these builders, [b] who have set at nought the head-stone of the Corner, wo must needs befall the Church, if their faith and hope of salvation, should leane upon such [c] Leprous stones, which God hath commanded to be carried out of the City, into an unclean place, But this point is most excellently and nervously handled by the famous [d] Dr. *Whitaker*, most amply, in his Controversies about the *Pope* of *Rome*, to the terror of the dark Conclave.

(4) 1 *Cor.* 3. 11.

(b) *Act.* 4. 11.

(c) *Lev.* 14. 45.

(d) *Tom.* 2. *de Rom. Pontif. Contr.* 4. *qu.* 2. *p.* 551. *fol.*

Happy is the Church of Christ in having so glorious a person as the Son of God, to sustain and bear the weight and pressure of their sins, and to be the choise foundation of their faith to rest upon, in respect to eternal life: who is so termed by a Metaphor taken from material buildings, wherein the foundation doth uphold all the Rooms and Stories built upon it. In like manner, all the members and parts of the sacred and Mystical structure, laying the whole stresse of their happinesse upon Jesus Christ are carried on, till the top-stone of glory shall be brought forth. Which things are mentioned in many places of divine record, and prosecuted by an Allegory or continued Metaphor.

Christ himself is by diverse of the holy pen-men called the corner-stone of the building, that is, of the foundation of the building: In which expression the main and principal part of the foundation is taken for the whole by a *Synecdoche*: Seeing the chief and most serviceable part of the foundation is that strong and large hewn-stone, which the Architect layes at the bottom-corner of each square of the building. Further, as a building is compared by Scripture and other writers, sometimes to an humane body: the foundation in such a sense may very aptly be expressed by the denomination of a *head*. To which purpose we may observe that our Lord [e] the head of his Church, is often styled by the name of that prime stone, which is laid at the head of the Corner: as may fully appear from these following places of Scripture, *Psal.* 118. 22. *Mat.* 21. 42. *Mat.* 12. 10. *Luk.* 20. 17. *Act.* 4. 11. & 1 *Pet.* 2. 7.

(e) *Col.* 1. 18.

This excellent foundation-stone (thus laid in *Zion*, the holy mountain by the hands of God himself) hath also many rare and choise Epithets annexed to it in the sacred writings. Whereof it will not be (I hope) amisse, to discourse awhile, referring to those various places, wherein they are dispersed.

1. He is called an *elect* or *chosen-stone*: disallowed indeed of men, but (f) chosen of God, saies holy *Peter*: who good soul would blush, had he bin alive in after-daies, no less, then the picture of *Paul*, (as I remember) at *Rome*: In which the ingenious Painter being taxed for making his face too ruddy, replied in his defence, that it was for shame of some things done in the Roman Church. Blessed *Peter* disowns himself, and looks upon Christ only,

(f) 1 *Pet.* 2. 4. 1. ¶.

as this chosen stone carved by God himself, out of the Quarry of mankind, and receiving a (a) body prepared by the Father, for the service of this spiritual building. He is styled therefore (b) *the Elect of God, in whom his soul delighted*, being instituted for this very work by the eternal purpose and designation of his heavenly Father. Who (c) in the fulnesse of time appeared in humane flesh, that is, at the period and compleatment of those daies, which God had pitcht upon from all eternity; and had revealed and foretold (d) by the mouth of his holy Prophets ever since the World began. After which gracious manifestation of the Son of God in flesh, he was hewn and polished by his sufferings and torturing-death upon the Crosse, that he might be fit for the use of the wise Master-builder, as a foundation stone to support the new and glorious building of his Gospel-Temple.

(a) *Heb.* 10. 5.
(b) *Isa.* 42. 1.
(c) *Gal.* 4. 4.
(d) *Luke* 1. 70.

2. ¶. 2. He is called a *precious stone*, by a Metaphor taken from gemms and stones of great value. Ten thousand times more precious then that natural diamond-rock, on which (e) an antient Castle of our Nation once stood, now groaning under its deplorable ruines. Whereas this rock of ages shall never behold corruption. More precious indeed! as being of a supernatural essence, and cut out (f) of the mountain of eternity, without hands in respect to his Divine nature: which is free from the least shadow of a flaw, or any tincture of blemish shining most oriently with all the sparklings of divine perfections. Precious is this stone upon the account of its admirable qualities, and most efficacious virtues. Infinitely beyond the force and power of the famous *Hamatites*, for stopping the bloody flux of our souls. Which would have bled to death through the gashes received in Paradise, had not (g) virtue issued from Christ for its restraint. Beyond the fiery *Carbuncle*, in resisting the flames of his Fathers wrath, that are ready to suck up the vital spirits of wretched sinners, who dare presume to draw nigh to this (h) consuming fire, without Christ, or converse with such (i) everlasting burnings. Beyond the attractive vertue of the *Magnetical stone*, in the (k) drawing of souls after him, and alluring them into union and communion with himself. Nay more precious then the impenetrable *Adamant*, whereof some Antients report such a quality to be inherent in it, that those who carry it about them, shall prove Valiant in fight, and unconquerable in their enterprizes: Seeing we are made more then Conquerours (l) through him that loved us, by whose meanes it is, that we [m] receive the victory, when fighting under the banner of this heavenly *Achilles*. Who being himself anointed with a more precious unction ((n) then his of *Ambrosia*) from above, is in every part invulnerable except his heel, which for a while is bruised in his poor members militant upon the Earth, till all his enemies be subdued under his feet in the behalf of his dear Church.

(e) *Tintagel in Cornwall.*
(f) *Dan.* 2. 45.
(g) *Luke* 6. 19.
(h) *Heb.* 12. 29.
(i) *Isa.* 33. 14.
(k) *Job.* 12. 32.
(l) *Rom.* 8. 37.
[m] 1 *Cor.* 15. 57.
(n) *Nat. Mythol.* p. 817.

Besides, he is a most precious stone by reason of his incomparable rarity: there being but one of this nature found in the whole World. Who would not turn a spiritual Merchant, and, selling all that he hath, endeavour to (o) purchase this inestimable treasure? This is that stone (saies holy *Peter*) on which onely our salvation resteth (p). There being *no other name* under heaven given among men, whereby we must be saved, than that new name engraven on this (q) white-stone, (r) the *Lord our righteousnesse*. The Lord Christ is the onely Sun, which by his bright and fulgent raies dispels the darknesse of the Chambers of death and of the bottomlesse pit. He is the onely *Phœnix*, out of whose perfumed ashes doth arise the curiously plumed progeny of the Church, whose wings are (s) covered with silver, and her feathers with yellow gold. This is the only Stone, the Rock of Ages, [t] so precious

(o) *Mat.* 13. 46.
(p) *Act.* 4. 12.
(q) *Rev.* 2. 17.
(r) *Jer.* 23. 6.
(s) *Psal.* 68. 13.
[t] 1 *Pet.* 2. 7.

precious to them that believe, on which alone our feet can be ſteddily fixed, (*a*) that our goings may be eſtabliſhed.

3. He is termed a * *tried ſtone*. Jeſus of *Nazareth*, (as the bleſſed Apoſtle *Peter* affirmes) a man † *approved* of God by miracles, ſigns, and wonders. Who when tried by the divine Majeſty in the fire of his wrath to melt away the droſſe of imputed ſin, did *nec diſſilire nec diſſolvere*, neither fly in pieces for want of radical Oyl, nor melt under that terrible calcination for want of tenacity and conſiſtence. Though all the ſins of the elect were put into the cruſible of his humane nature; yet he came out of the furnace inviolable, and was therefore Crowned with the diademe of a glorious triumph. Although he were ſo (*b*) ſorely *wounded* for our tranſgreſſions, and *bruiſed* for our iniquities by the hammer of the Law and pierced by the ſword; which was uſed by the right hand of him (*c*) who was *his fellow*, yet this Royal ſtone did neither ſhrink out of his fixed place in the Corner, nor ſink under the weight of divine anger.

(*a*) *Pſal.* 40. 2. ¶. 3. * *Iſa.* 28. 16. † *Act.* 2. 22. (*b*) *Iſa.* 53. 5. (*c*) *Zech.* 13. 7.

The Prince of this World made towards him with the infernal three-tined fork of (*d*) tentations, to try the ſtrength of this Corner-ſtone; but (*e*) found nothing degenerous in him, or in the leaſt wiſe malleable by all his Art and fury. That great *Goliath* of Hell came marching up againſt him in his coat of maile, his helmet of braſſe, and a weavers beam in his hand: But was ſo diſmally ſmitten in the forehead of his bold deſignes, by the mighty force of this † ſtone taken out of the (*f*) brook of *Kidron*, that he fell down on his face to the Earth, which afterwards proved like a ſharp and fatal, (*g*) Circumciſing ſtone in cutting off the head of that uncircumciſed *Philiſtine*, who had defied the armies of the Living God.

(*d*) *Mat.* 4. 3, 6. 9. (*e*) *Joh.* 14. 30. † *Cypr.* p. 277. (*f*) *Pſal.* 110. 7. (*g*) *Exod.* 4. 24.

The gates of hell and all the powers of darkneſſe were preſently in an uproare, and (*Junctis umbonibus*) with their united forces, aſſailed him in a moſt cowardly manner even then, while he was exerciſed under the frowns of heaven: but he prevailed moſt victoriouſly, and carried them all Captive; (being chained to his Chariot wheels) to the Capitol of glory. Even as *Sampſon* of old laid the gates of *Gaza* (*h*) on the Hill before *Hebron*: So did our unconquerable Champion triumph openly over all Principalities and Powers, laying their gates upon the top of mount *Olivet*, the hill *before* Heaven, in the day of his glorious Aſcenſion unto the Father, having fixed his immortal, and never to be unhinged Trophies in the Jawes, nay in the very Bowels of the kingdome of darkneſſe. In ſo much that what was ſaid of old concerning the ſtone that was brought from *Scone Abby* near St. *Johnſton's* in *Scotland*, by our warlike King *Edw. I.* and placed under the Coronation-Chaire, in *Edward* the Confeſſors Chappel at *Weſtminſter*, may be more abundantly verified in this Prince of life, being alluded to with ſome ſmall variation.

(*h*) *Judg.* 16. 3.

Ni fallat fatum, Chriſtus quòcunq; locatus
Inveniet lapidem, regnare tenetur ibidem.
If heavens decrees ſhall firmely ſtand,
The ſtone, that's laid by Gods right hand;
(*i*) *With fragrant Oyl ſhall be annointed,*
And for a holy houſe appointed.

(*i*) *Bethel, Gen.* 28. 18.

This King of glory being ſolemnly inaugurated into his Royal Office, by his perfumed unction upon mount *Zion*, muſt Reign in every place and territory throughout the World; according to the Prophetick pen of *Daniel*, interpreting the viſion of the (*k*) myſtical ſtone, which ſhall at length grew into a great mountain, and fil'd the face of the whole Earth. (*l*) We read in *Plutarch* of *Lyſander*,

(*k*) *Dan.* 2. 35. (*l*) *In Ly-*

of a ſtone reported to have fallen from heaven, and therefore worſhipt by the inhabitants of *Cherroneſus*: Nay by a more infallible pen it is related concerning (*a*) the *Epheſians*, that they adored (ἀ Διοτρεφὲς) an image which they credited to have bin dropt down from *Jupiter*. In which and the like impoſitions (of the old Serpent) upon poor deluded mortals, there may lye hid ſome Apiſh imitations of that divine truth of Chriſts coming down from heaven; and repreſented in the ſacred Scriptures, by the Metaphorical expreſſions of a ſtone, which we are now handling.

(*a*) *Act.* 19. 35.

(*b*) *De Err. relig. p.* 284. *eum Hyg.* 80. The Heathens and their Θεοὶ ἐκ πέτρας, ((*b*) mentioned by *Firmicus*) whether made of ſtone, and uttering from thoſe Statues, or out of rocky Caves, their λοξὰ ῥήματα, their ambiguous and doubtful tortuous Oracles, fearing leſt they ſhould miſtake in the iſſues and events of their predictions, and ſo loſe the honour of aſſumed deities, ſhall be daſhed one upon another againſt the walls of divine fury. *The* (*c*) *Lord ſhall be terrible to them, and famiſh all the Gods of the Earth:* providentially guiding the hand of a poor *Gracian*, ignorant of the truths of God, to write a Treatiſe [(*d*) περὶ ἐκλελοιπότων χρησηρίων,] endeavouring to give an account of the defect of Oracles in his daies. Wherein he ſhews that ſome infernal ſpirit from the Iland *Paxæ*, now *Ericuſa* between *Corcyra* and *Leucas* in the *Ionian* Sea, declared their ſilence to proceed from the death of Chriſt; which is ſhadowed in the dark words of Heatheniſh canting Language, Πὰν ὁ μέγας τέθνηκε, The great Pan is dead, reflecting upon Chriſt moſt truly, as the great Biſhop and Shepheard of ſouls. Who when ariſen from the grave lead Captivity Captive, and ſtopt the mouths of deluding ſpirits in a great meaſure, inverting the *tripus* of the *Delphian* cell upon the mouth of that rank and putrid den of the old Dragon.

(*c*) *Zeph.* 2. 11.

(*d*) *Plutarch. p.* 149. *Tom.* 2. *Francof.* 1620.

(*e*) *Gen.* 49. 24. But as to our bleſſed (*e*) Shepheard, this ſtone of *Iſrael*, his Oracles are infallible: the rock on which he ſits is impenetrable, as to the impreſſion of any external violence: In all ages hitherto it hath ſtood inviolable; ſo ſhall it ſtand unmoveable againſt the force of the choiſeſt Engines of the witdeſt and refinedſt *Archimedes* of Hell, and triumph moſt gloriouſly againſt all oppoſition like (*f*) mount *Zion* which cannot be removed abiding for ever. *For the* (*g*) *Lord was on his right hand, therefore this Holy one never ſaw Corruption.* Hence is it, that the Saints of the moſt High, who are built upon this ſure and tried foundation, ſhall find themſelves fixed upon ſuch a Rock, that no ages can violate, no ſoaking ſhowres can cauſe to moulder; no floods can daſh upon, with the leaſt ſenſible impreſſion: although themſelves by this their alliſion, ſhall be broken into a thouſand flaſhes: no windes can ſhatter or ſo much as ſhake it, having ſtood impregnable againſt all the impetuous forces; that heaven (in juſt and righteous indignation againſt imputed ſin) or earth in a fooliſh rage, or Hell in a malicious fury, hath ever yet muſtered or brought into the field againſt it. In ſo much that the holy Apoſtle (in oppoſition to the quaking fits of mount *Horeb* and the frightful leapings of *Sinai*, the † twin-tops of that trembling mountain in the wilderneſſe of *Paran* in the day of Gods thundring out his fiery law from a midſt the thick darkneſſe) might ſafely inferre that we have (*h*) received a kingdome which cannot be ſhaken, which cannot be moved.

(*f*) *Pſal.* 125. 1.

(*g*) *Pſal.* 16. 8.

† *Bellon. Obſervat.*

(*h*) *Heb.* 12. 28.

To conclude, As this imperial ſtone hath undergone the full weight of Gods juſt and deſerved wrath in reſpect to ſinners, whoſe burden our dear Lord was pleaſed to ſuſtain on their behalf; having alſo couragiouſly and triumphantly repulſed all the furious rage of ſpiritual wickedneſſes in high places: ſo hath it likewiſe proved to have bin a tried ſtone in reſpect to the Saints of the moſt High, who upon conſtant and experienced trial have found it to their great comfort and inexpreſſible joy, to have bin a moſt ſolid foundation for their grieved and burdened ſouls to reſt upon, in their ſadeſt diſtreſſes and perplexities.

This

This experience of it had good *Jacob* in that ſad night, laying it for a pillow (the ſofteſt that ever he had, being lined with choiſe promiſes) for his troubled and muſing head, when he was haſtning on in a journey towards *Padan-Aram* from the menacing browes of his angry brother. Then was it, that this holy man received the promiſe of the *Meſſiah*, that ſhould come from his loines, when God told him in a dream, that (*b*) *in his ſeed ſhould all the families of the Earth be bleſſed.* When awakened in the morning he ſet up that ſtone (*c*) *for a Pillar and powred oyle upon it.* (*d*) *Neq; enim adoravit eum lapidem, vel ei ſacrificavit: ſed quoniam Chriſti nomen à Chriſmate eſt, ideſt, ab unctione; profectò figuratum eſt hinc aliquid, quod ad magnum pertineat Sacramentum.* For (ſaith Auſtin) *he neither worſhipt that ſtone, nor ſacrificed to it: but becauſe the name of Chriſt is from unction; verily there is ſomething figured by it, which pertaineth to a great Myſtery.* Another likewiſe of the Antients ſpeaks to the ſame purpoſe, (*e*) *Lapidem conſecravit & unxit, Sacramento unctionis Chriſtum ſignificans.* *He* (viz. Jacob) *conſecrated and anointed that ſtone, hinting at Chriſt by the Myſtery of unction.* To mention no more, evident is the teſtimony of one more antient then either of the former, who when ſpeaking concerning the preſent work of *Jacob* at *Bethel*, hath theſe words in his dialogue with a Jew (*f*). Καὶ ὅτι λίθος χειρὸς διὰ πολλῶν γραφῶν συμβολικῶς ἐκηρύχθη, ὑμῖν ἀπεδείξαμεν. *We have in like manner manifeſted, that Chriſt was figuratively ſet forth by a ſtone in many Scriptures.* The holy Patriarch ſleeping ſweetly on this bleſſed ſtone, ſaw him at the top of the ladder in a viſion, who ſupported him beneath; which was no other then the (*g*) Son of God: teaching us that the ſecret ſupport which a Saint enjoyes, is ſometimes illuſtrated with radiant viſions of aſſurance from heaven. If we repoſe our ſouls in their ſaddeſt agonies upon this anointed ſtone, we ſhall enjoy ſweet ſilver-ſlumbers, gilded with Angelical viſions of divine love, reaching down the ladder of aſſurance from heaven, by which we may aſcend into the boſome of God: when we are terrified with the frownes of a threatning and perſecuting World; while we are travelling towards *Bethel*, the houſe of God, the manſion of glory.

(*a*) *Gen.* 28. 11.
(*b*) *Ver.* 14.
(*c*) *Ver.* 18.
(*d*) *Auſtin de Civ. Dei l.* 16. *c.* 38.
(*e*) *Cyprian. l.* 2. *Contr. Judæos. p.* 277. *Edit. Baſ.* 1530.
(*f*) *Juſtin Mart. dial. cum Tryph. p.* 244. *Edit. Commelin.* 1593.
(*g*) *Id. ibid. lin.* 40. 41. *Joh.* 1. 51.

This was the ſtone: which bleſſed *Joſeph*, when ſold by his unkind brethren, found to be his help; (*h*) even the ſtone of *Iſrael* (accordingly as his dying father did dictate in that ſolemn bleſſing) whereby his head was elevated aloft beyond the reſt of his kindred, and raiſed up to the ſecond place of ſtate and dignity in the kingdome of *Egypt*.

(*h*) *Gen.* 49. 24. *Rivet Exerc.* 185. *p.* 696. *Fol.*

Moſes, another Eminent ſervant of God, ſate upon this ſtone on the top of the Hill, when his hands were held up to heaven in prayer; while *Joſhuah* was fighting with *Amalek* in the valley: (*i*) *& ſacramento lapidis & ſtabilitate ſeſſionis Amalech ſuperatus eſt ab Jeſu, id eſt, Diabolus à Chriſto victus eſt.* *When under the myſtery of that ſtone* (ſaith a holy Martyr) *and the ſtability of* Moſes *ſeſſion*, Amalek *was overcome by* Joſhuah, *that is, the Devil was vanquiſht by Chriſt.* So (*k*) *Jerom* to *Fabiola*, ſpeaking of *Rephidim* the 11th manſion of the *Iſralites*, hath theſe words, *ſedet Moſes ſuper lapidem dictum à Zacharia, qui ſeptem habebat oculos:* *that* Moſes *ſate upon the ſtone ſpoken of by the Prophet* Zechariah, *which had ſeven eyes.* In the cliſt of this (*l*) rock was *Moſes* placed by God himſelf, when the Lord paſſed by him, and proclaimed his glorious name, (*m*) THE LORD, THE LORD GOD, merciful and gracious, long-ſuffering and abundant in goodneſſe and truth, *&c.* This was the (*n*) ſtone, on which *Moſes* commanded all the words of the Law to be written, when they were paſſed over *Jordan* into the land of promiſe.

(*i*) *Cyprian ibid p.* 278. (*k*) *Tom.* 3. *p.* 46. (*l*) *Exod.* 33. 22. *Dr.* Reynolds *on Pſal.* 100. *p.* 166. *quar.* (*m*) *Exod.* 3. 4. 6. (*n*) *Deut.* 27. 2, 3.

Joſhua likewiſe the Captain of the Lords Armies, when he had given the poſſeſſion

 Cypr. p. 277.

(a) Josh. 24. 26. (b) Cyprian ibid Jul. Firmic. Mat. de Err. prof. relig. p. 27. Lug. Bat. 1652. (c) 1 Sam. 6. 15, 18. Cypr. p. 278. (d) 1 King. 19. 9, 13. (e) Psal. 118. 22. (f) Psal. 40. 2. (g) Dan. 2. 45. (h) Matthiæ Theatr. hist. part. 4. p. 6. (i) Justin. Mart. Tryph. p. 235. (k) Ver. 35. (l) Zeph. 3. 9. Cypr. ibid. p. 277.

poſſeſſion of the Land of *Canaan*, to the tribes of *Iſrael*; convenes them before the Lord at *Shechem* a little before his death, and ſets up this Myſtical (*a*) ſtone under an Oake near the holy Sanctuary, and having adjured them ſolemnly to the fear and ſervice of the Great God, he ſaid unto all the people, Behold, (*b*) *this ſtone* ſhall be a witneſſe to us. For it hath *heard* all the words of the Lord, which he ſpake unto us.

When the Ark was brought back out of the Land of the *Philiſtines*, it reſted upon this (*c*) ſtone in the fields of *Bethſhemeſh*: which is alone able to ſuſtain the ſymbole of Gods preſence among his people, and give forth the infallible dictates of his will concerning divine-worſhip, and the management of holy Ordinances.

This was the rock of ages, in a Cavern whereof (*d*) *Elijah* the Prophet once ſtood, being in the ſame mount of God, *viz. Horeb*, wherein the Lord had before manifeſted himſelf unto *Moſes*, and now paſſes before *Elijah* in the ſtill and gentle voice of mercy. And why do we find ſuch gracious revelations of his Majeſty to the holy Prophets in mount *Horeb*, a place ſo dreadfully ſhaken by the thundring diſpenſations of the Law: a place that yielded the two Tables of ſtone, wherein the Commandements of God were engraven with his own finger? But to ſhew, that as the pontive Law of God was graven in pieces of ſtone taken out of that rock which ſignified Chriſt: So we might be comforted under the infirmity of our fleſh ſince the fall, ſeeing Chriſt alone can retain and conſerve the true impreſſions of the divine will upon his heart, and fulfill that law (which we had broken) by his perfect and intire obedience. With which, God being fully and compleatly ſatisfied, is pleaſed in that very place to declare himſelf a merciful God to poor ſinners, in a covenant of grace promulgated both to *Moſes* and *Elijah*, in that very mountain with the gentle, ſweet and melting voice of Goſpel love. They being the very ſame perſons which afterward appeared with our Lord in the mount of Transfiguration, in the daies of his fleſh.

The pen-man of a famous Pſalme; ſo often cited by the ſpirit of God in the new Teſtament, as yielding a very divine Oracle concerning Chriſt, whom though the builders had refuſed, yet he eſteemed as the (*e*) head-ſtone of the corner, having had great and ſweet experience of the ſtrength and power of God connexed with mercy in the preſerving of his ſoul from ſinking in the horrible pit, and in the miry clay, by ſetting his feet upon that ſolid (*f*) rock of ſalvation.

Noble *Daniel* being under a prophetick Ecſtaſis, when his ſoul was taken up by a very ſublime rapture, rejoyces in the viſion of this living and growing ſtone, which was cut out of the (*g*) mountain without hands: out of the mountain of eternity according to his divine nature; or the mountain of the Jewiſh kingdome (as (*h*) others take it) according to his humane nature without hands. ὅτι οὐκ ἐστὶν (*i*) ἀνθρώπινον ἔργον, ἀλλὰ τῆς βουλῆς τοῦ πρωβάλλοντος αὐτὸν πατρὸς τῶν ὅλων Θεοῦ. Seeing it is not the work of man, but the counſel of God; the Father of the Univerſe, who produced him: that at length he might ſwell into a vaſt (*k*) mountain, filling the whole Earth.

This is that famous ſtone, with the viſion whereof *Zechary* comforted *Zerubbabel*, and the people of *Judah* when returned out of Captivity, that the ſtone laid before *Joſhua* the High Prieſt, ſhould have (*l*) ſeven eyes engraven upon it by the Lord of Hoſts, who repleniſhed his Son with the fulneſſe of the God-head, with abundance of all ſpiritual gifts and graces; eſpecially with a ſingular watchful care over the Church in all its Calamities and diſtreſſes. Nay, all the Saints of God following bleſſed *Samuel*, may with joyful

joyful ſhoutings pitch this happy ſtone in the valley of viſion, and call it their (a) Eben-ezer: *For hitherto hath the Lord helped us*: ſeeing our Lord Jeſus is the (b) מוסד מוסד *fundamentum fundatum*, the fixed, eſtabliſhed and ſure foundation laid in *Zion* by God himſelf, for his people to ſettle thereon all their hopes and expectation of glory. (a) 1 *Sam.* 7. 1. *Cypr. p.* 278. (b) *Iſa.* 28. 16.

4. He is ſtyled a *perilous ſtone*, a dangerous rock of offence to all them that ſhall ſtumble at it. In himſelf indeed (c) *he is precious to them that believe*: but (*per accidens*) to them that refuſe and reject him, he proves a ſtone of (d) offence and paſſive ſcandal. Nay all that burthen themſelves with it, ſhall find it to be an active and (e) burdenſome ſtone, yea a ſharp ſtone to cut them in pieces; though all the people of the earth ſhould be gathered together againſt it. It will be found worſe then any *Tarpeian* precipice, upon which ſuch ſhall fall headlong (whoſoever they be, that preſume to deal with the (f) rewards of iniquity) and burſting in ſunder in the midſt, ſhall preſent the guſhing forth of their bowels to aſtoniſhed ſpectators: *He that falls upon it* (ſaith our (g) Lord himſelf) *ſhall be broken, but on whomſoever it ſhall fall, it will grinde him to powder.* Here indeed, upon earth, the Lord Jeſus is a foundation ſtone, lying low and obſcure, during the exinanition of his ſtate incarnate: but hereafter in heaven, he ſhall be brought forth, as the (h) headſtone of his Temple, with ſhoutings of Saints and acclamations of Angels, crying *Grace Grace* unto it. Here below, the great and proud Dons of the World being offended at his depreſſed and mean condition do *impingere*, ſtumble at and break themſelves againſt that bleſſed ſtone; all their deſignes and machinations againſt him being broken in pieces like a potter's veſſel: But if they ſhall perſiſt in their rebellion and contumacy, finally to the laſt; At the great day of Judgment, this ſtone ſhall fall upon them to their fatal and utter ruine, when all power ſhall be committed to the Son, who then ſhall break them to powder. At that time, Bleſſed ſhall all be, who have not bin offended in him: when thoſe that have hardned themſelves againſt this munition of rocks, and have run their veſſels againſt him; ſhall ſuffer a moſt dreadful ſhipwrack. Then thoſe, who have preſumed to ſpit againſt this glorious heaven, ſhall find their ſhameful ſpewing to return upon, and to cover the face of all their glory: Then thoſe, who have dared to ſhoot their keen arrowes (dipt in the malignant poiſon of enmity towards him) againſt this radiant Sun, ſhall deeply bemoan more ſharp darts fiercely retorted upon their own boſomes, and piercing through their very hearts. ¶. 4. (c) 1 *Pet.* 2. 7. (d) *Iſa.* 8. 14. *Rom.* 9. 33. (e) *Zech.* 12. 3. (f) *Act.* 1. 18. (g) *Mat.* 21. 44. (h) *Zech.* 4. 7.

5. He is termed a *corner-ſtone* in many places of holy Scripture. From which expreſſion, b cauſe he is called by the name of one corner-ſtone, only, (ſeeing that under the building there are not only four corner-ſtones; but many others laid in the ſeveral ſides and middle of the ſupporting foundation: all which do make up but one full and compleat ſubſtruction for the ſuperior building to reſt on) we are not to inferre that Chriſt is not the whole and intire foundation of his Church, needing others to hold Copartnerſhip with him in this great work: But therefore is the Lord Jeſus called the corner-ſtone by way of eminency: ſeeing it is ſuch a ſtone as doth excell in ſtrength, and exceed in quantity, all other ſtones that are laid together with it in ordinary foundations. The corner-ſtones are the main and chief ſupports of the building, and therefore moſt uſually are of the largeſt size, and cut out of the ſtouteſt vein in the Quarry. Wherefore our Lord for his admirable ſtrength in bearing the weight of the Churches ſins, and preſerving the ſtate of their graces, and the hopes of their glory from ruine, is denominated by the Corner-ſtone: whereas indeed the expreſſion is figurative, the chiefeſt part being taken for the whole foundation. But beſides this, I ¶. 5.

shall humbly crave leave to present a new conjecture in reference to the point in hand, and earnestly beg a Candid acceptation thereof from ingenuous spirits, which is this; That seeing our blessed Saviour is indeed the onely and compleat foundation of his Church, and yet being mentioned in Scripture under the name, of a corner-stone in the Singular: I have entertained some thoughts, that although generally other buildings have many stones laid for their foundation; yet this spiritual and mystical building of the Church may be conceived not to be unlike that admirable Temple of *Latona* in *Buto* a City of *Egypt*, near the *Sebennitical* mouth of the River *Nile*: concerning which *Herodotus* (attesting that he was an αὐτόπτης, and saw it himself) relates, that it was made and framed (*a*) ἐξ ἑνὸς λίθου, of one vast and entire stone. In like manner we may conceive the foundation of this spiritual Temple to have bin made of one, great, vast, foursquare stone, supplying the whole extent of the bottome of the building. Which by reason of the chiefest and choicest office of a foundation, (*viz.* to support all the angles or corners) is termed by the Apostle *Peter* and others, (following the Septuagint in that renowned (*b*) place of *Isaiah*, so often mentioned) λίθον ἀκρογωνιαῖον, *the corneting stone*: or such a stone, which in its four Angles respects and supports all the four corners of the building, and is therefore expresst by a collective term: Although, in our translation and according to the ordinary and common conception of the term of an Angular or corner-stone, whereby the word is turned; we usually apprehend of it, as it were placed in one onely corner of the foundation of this spiritual building. But at present (with the favour of the Learned) I shall crave leave to accept of the signification of *Peter's* words in such a sense, as may hint to us a large intire stone, that lyes flat at the bottome, and extends to all the four corners; bearing and underpropping the whole building both in the middle and all the four Angles thereof: which noble and stately stone being indued with admirable strength, by reason of the greatnesse and immensity of its body, to undergo the burden imposed upon it; we cannot apply and resemble it in a spiritual sense, to any thing better than to the infinite strength of the merits of Jesus Christ our Lord (on whose almighty shoulders there is laid help sufficient, for our faith to lean on) to support and preserve us from sinking under the direful weight of our sins into the crude, raw, indigested and boggy ground of our polluted righteousnesse, when oppressed by the impetuous storms of temptation, and when mourning under the ponderous pressure of Gods wrath, righteously imposed upon the backs of sinners. Hence is it, that they who believe shall not need to make haste away from it, as men do from boggy grounds; as the noble Prophet expresseth it in the forecited place: seeing it's firme ground, wherein the Angular stone of our help and salvation is laid. The [*c*] government resteth on the shoulders of an omnipotent *Atlas*, supporting Heaven and Earth, from falling under the leaden talents of divine wrath and justice. So that the foundation of our spiritual house is not laid in the sandy desert of our impotent and lubricous natures, or in the soft and shaking bogs of our filthy works; but the help and stresse of our happinesse is settled upon One, who is mighty to save. For (behold) a hand of grace and mercy descending from heaven, and fixing a most sure foundation: on which our souls may find a safe and secure repose from all their fluctuations and disquietments.

Now for as much as the Apostles of Christ are termed also [*d*] foundations of the Church: Nay, seeing that even the Church it self is said to be [*e*] στῦλος καὶ ἑδραίωμα, *the pillar and ground of truth*: we are to understand the former [*f*] of a doctrinal foundation: the Apostles having bin such, as did edifie and build up the Church upon the head-stone of the corner: So

Paul

(*a*) *Euterp. seu Lib.* 2. §. 155.

(*b*) *Isai.* 28. 16.

[*c*] *Isa.* 9. 6.

[*d*] *Eph.* 2. 20. *Rev.* 21. 14.

[*e*] 1 *Tim.* 3. 15.

[*f*] Noyes *Temple, meas. p.* 31.

Paul ſpeaks of himſelf, who like a wiſe maſter-builder, had laid his *Corinthians* upon Chriſt; as the (*a*) foundation of their faith. By the latter concerning the Church, we are to underſtand the promulgation and conſervation of that truth (once deliveted unto it by our Lord himſelf and his holy Apoſtles) inviolable and indelible to the day of Chriſt, throughout all generations. But of this, poſſibly, I may ſpeak more fully in another place of this Treatiſe. (*a*) 1 *Cor.* 3. 10.

Wherefore to conclude this preſent paragraph about the corner-ſtone: let us alſo remember, that as this ſtone hath reſpect unto both ſides of the building: ſo it may fairely repreſent that ſacred function and office of our Lord in knitting and uniting both Jews and Gentiles in one Temple of his myſtical body. *Ideo etiam* (*b*) (ſaith our famous *Groſteſt* ſometime Biſhop of *Lincolne*) *utriuſq; teſtamenti ſacrificia peregit Chriſtus, ut in ſe angulari lapide continuaret duos parietes ædificii cultura Domini.* *Therefore did Chriſt alſo performe the ſacrifices of both teſtaments, that he might joyn together the two walls of Gods worſhip in himſelf being the corner-ſtone.* That ſo he might become the foundation (*c*) τῆς κοινῆς σωτηρίας, of the ſalvation, common both to Jews and Gentiles. For through him (*d*) οἱ ἀμφότεροι, (ſaith holy *Paul*) we both, that is, of the ſtock of the *Jews*, and of the gentile race have an acceſſe by one Spirit unto the Father. Others there be, who interpret this cementing or uniting of the corner-ſtone to be underſtood in reſpect to Saints and Angels: Seeing the Father is related by the ſame Apoſtle, (*e*) ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ χριστῷ τὰ ἐν τοῖς οὐρανοῖς, καὶ ἐπὶ τῆς γῆς: *to gather together unto a head all things both in the heavens* (that is, Angels and Saints triumphant) *and alſo ſuch as are upon the Earth* (that is, Saints militant) *in Chriſt*, the head ſtone of the corner. (*b*) *De ceſ. legal.* p. 153. (*c*) *Jud.* 3. (*d*) *Eph.* 2. 18. (*e*) *Eph.* 1. 10.

6. In the fixth and laſt place, he is termed (*f*) *a living ſtone*. To which purpoſe we may obſerve; that ſuch ſtones which ſtill remain in their native place within the Quarry, not yet dugg up, or removed out of their natural ſituation, are by the antients, whether Poets, Orators, or Philoſophers, called *living ſtones*. At preſent one ſhall ſuffice for all, (it being a thing commonly noted) in the poems of the (*g*) *Mantuan muſe*, which deſcribing the ſeats of the Nymphs, in a rock upon the *African* ſhore, ſings thus; ¶. 6. (*f*) 1 *Pet.* 2. 4. (*g*) *Virgil. Æn. lib.* 1. *v.* 167.

Intus aqua dulces vivoq; *ſedilia* ſaxo,
Nympharum domus, &c.

Where waters ſweet, with gentle murmurs ſlide
The Nymphs on ſeats of living-ſtones *abide.*

Whereas on the other ſide, ſtones hewn out of the Quarry and tranſlated into ſtately Fabricks, do moulder away by the forcible impreſſions of ſtormy weather, and impetuous windes; and may be ſtyled dead ſtones, though it be an unuſual and harſh expreſſion: when thoſe that remain in their native ſeats decay not, but are rather increaſed and augmented, and in ſome ſort ſaid to grow. The common determination is, that theſe ſubterraneous bodies are inlarged in their quantity, by the petrification of adjacent matter. (*h*) *Scaliger* holds that they are increaſed by certain exhalations, that ſweat out of the ſtones themſelves, like as gummes out of trees; which by the aſtringent and indurating quality of cold, do admit of concretion in their exterior parts, and ſo augment their quantities. The acute (*i*) *Renatus Deſcartes* differs from the former, teaching, that there are many ſharp ſpirits, volatile ſalts, Oily exhalations and vapors of a Mercurial nature, that aſcend out of the bowels of the Earth towards its ſurface: which according to various and different mixtures cleave together, (when the more lubricous, fluid, and aëreal (*h*) *Cont. Cardan. Exerc.* 108. 9. 4. (*i*) *Principo Philoſoph.* p. 231. *Amſtelod.* 1644. *quarto.*

real parts are evaporated and flown away) producing ſuch various ſorts of ſtones, both common and precious in the upper parts of the Earth. The laſt that I ſhall mention is the opinion of our Country-man (*a*) *Lydiat*, who conceives upon many probable grounds that there are great ſubterraneous fires, actually burning in the bowels of the Earth; from which there aſcend great quantities of ſpirits, and manifold vapours differing in moyſture, or drineſs according to the inflamed matter beneath. The moyſter parts of ſuch exhalations are reſolved into water, near the ſurface of the earth, by reaſon of the cold aire condencing theſe vapors into drops; (as is ordinarily ſeen in the art of deſtillation) which are the originals of ſprings and fountaines. Whereas, on the other ſide, the more dry exhalations being contained within ſuch compact parts of the circumambient earth, as do not eaſily yield channels and paſſages for their tranſpiration; (even as it is in ovens well ſtopt) do in length and continuance of time, as it were bake together into that firme ſolidity, which we ſee in ſtones: being alſo by new aſcending vapours continually increaſed more and more. Now hence it is, that generally there is found plenty of waters in all mines and quarries, which being of near kind to the lapideſcent quality (by which ſtones are generated) do ſupply the veins of thoſe quarries with conſtant moiſture, thereby aſſiſting them againſt that gritling friability, which expoſeth them to corruption, when taken forth of their native places.

(*a*) *De orig. font. p.* 233. *Lond.* 1605. 8°.

As to the point in hand (craving a favourable permiſſion at the hands of the learned to ſpeak in an alluſive way); In like manner, the Lord Jeſus is not only a ſolid rock, but a living rock, a rock that hath a fountain of living water in it, and (*b*) flowing from it. He is that ſpiritual, living rock, which (*c*) followed the *Iſraëlites* in the wilderneſſe: ſo called by a metaphor taken from living creatures, that have a loco-motive faculty: In which place the Apoſtle is to be underſtood of the water which iſſued forth of the rock, that in a conſtant ſtream flowing from it [*d*] followed them in their ſeveral manſions, as they paſſed through that howling wilderneſſe. The firſt time that we read of water iſſuing out of a rock, was at *Rephidim* their 11th manſion, which ſatisfied their thirſt and extinguiſhed their preſent murmurs. Now it's evident that the water came guſhing forth out of a rock in [*e*] mount *Horeb*, and yet that mountain is the place of their 12th ſtation; at which place alſo the Law was given, and the powder of their golden [*e*] Calf was caſt into the brook of water that deſcended out of that Moun-. But herein *Bellonius* in his Itinerary obſervations (who carfully ſearched thoſe parts) doth help us, in that he acquaints his Reader, that in this wilderneſſe of *Sinai*, there is a large tract of mountaines called by the ſame name; extending themſelves a great length, and in one place ariſing into two craggy tops (like *Parnaſſus* in *Phocis*): one whereof is called *Sinai* particularly, giving denomination to the wilderneſſe; and the other, *Horeb*: by both which the range of hills are promiſcuouſly and interchangeably calld. He relates alſo that at this day, there is a rill of water ſliding down from that hill: which whither it be the ſame that was opened by *Moſes* at Gods appointment, who can tell? But we ſee by Scripture, that the water which *Moſes* fetcht out of the rocky mountain of *Horeb*, for the people in *Rephidim* the 11th ſtation; is recorded to have drunk in the golden powder of their image in the 12th ſtation, which ſtations poſſibly might be but little aſunder. But if *Alush*, the 10th ſtation ſhould be *Ptolomies*, Ἄλουσα, and *Jerom's Elusa*, in his *Hilarion*; or if *Rephidim* ſhould be *Ptolomies*, & * *Joſephus* his Παρὰ, or *Maſſah* his מסה, there will prove a very great journey for the *Iſraëlites* to march, before they came from that ſide of the *Sinai*-mountaines weſtward whence the water flowed, to the great and ragged rock where the Law was given in their 12th ſtation. All which I have hither-

(*b*) *Exod.* 17. 6. *Num.* 20. 11.

(*c*) 1 *Cor.* 10. 4.

[*d*] *Mede. Vol.* 1. *p.* 558.

[*d*] *Exod.* 17. 6.

[*e*] *Deut.* 9. 21.

* *De bell. Jud. l.* 5. *c.* 14. *ſer. Ruff. p.* 903.

to

to ſuggeſted, a little to further the ſenſe of that place of *Paul* before-cited, which according to the inſinuation of our Reverend tranſlators (adding [*them*] to *followed*] ſeems to carry this ſenſe, That a ſtream of waters from the firſt ſmitten rock, followed them in that dry, ſandy, and barren deſert to refreſh the congregation of *Iſrael*.

But to let that inquiry paſſe at preſent: we are ſure that our bleſſed ſpiritual rock, the Lord Jeſus doth ſupply the living ſtones of his building, with living water flowing from his bleſſed ſide. Who, though taken out of the Quarry of humane nature, and placed at the bottome of the ſacred building of his Church; is inſpired with a divine vitality, and hath received this gift from the Father (*a*) to have life in himſelf, and to communicate of this life unto his members, (*b*) that they may have it more abundantly.

(*a*) *Joh.* 5. 26.

(*b*) *Joh.* 10. 10.

On this living rock, as on the head of the corner, is the Church of God founded, and all the members do come to him as lively ſtones, ſo called by *Peter* in the forecited place; by reaſon of a new forme, life, or vertue infuſed into them, and flowing from their union with Chriſt. Therefore is it, that we read in the Prophet *Ezekiel*, that from under the (*c*) threſhold of the Temple, even from this foundation-ſtone there laid, that holy man of God did ſee in a viſion, waters iſſuing forth in great abundance: which are to be interpreted of the Spirit, which Chriſt, after his departure out of this world, (*d*) would ſend down among his Diſciples. So that theſe Temple-ſtones being drawn out of the (*e*) pit of nature, and hewn by a gracious hand out of the old rebellious rock of *Adam*, are become (*f*) fleſhy and living ſtones, and are ſituated upon Chriſt, the grand foundation of his Church. Who though they have moſt happily loſt that native vitality unto ſin, which cleaved to them in the quarry of corrupt nature; yet now by their implantation into Chriſt, receive a new and ſpiritual life. The ſtones, which *Deucalion* and *Pyrrha* caſt over their heads, after the great deluge, are called by (*g*) *Euſtathius* ζωοδοτους λιθους, quickened or enlivened ſtones. The weaving inſtruments alſo feigned by *Homer*, to be made of ſtone, whereon the *Nymphs* did make purple webs within their cave, are expounded by (*h*) *Porphyry* to be meant of bones and fleſh, which by theſe goddeſſes were framed into living bodies, in that Den which myſtically repreſented the Univerſe. But yet allowing theſe fables, or at leaſt the truths ſhadowed by them, the ſtones ſpoken of are animated only with humane or mortal life: whereas the ſtones that we are treating of, which are laid upon Chriſt, and fixed in him the head of the Church, do *receive from him a life* which is ſpiritual and eternal.

(*c*) *Ezek.* 47. 1.

(*d*) *Joh.* 7. 39.

(*e*) *Iſa.* 51. 1.

(*f*) *Ezek.* 11. 19, & 36, 26.

(*g*) *Comment. in Iliad.* 1. *Romæ* 1550.

(*h*) *De antr. Nymph. Romæ* 1630.

Seeing then, the Lord Jeſus only is the foundation-ſtone of the Churches welfare, both in grace and glory: which God hath laid in mount *Zion*, at the bottome of this ſacred building: let us eſteem it a vain thing to ſeek him in any place upon Earth, but in his Temple, the Church; wherein he dwells and converſes with his people by his Spirit. (*i*) *Simeon* and (*k*) *Anna* with *Mary* the Mother of our Lord, according to the fleſh; where do they meet with Chriſt but in this holy place? The two former having bin long expectants, and waiters for the conſolation of *Iſrael*, at laſt found Him whom their ſouls loved, when preſented before the Lord in his Temple. The Virgin *Mary* likewiſe having ſorrowfully ſought him in other places, for three daies together, at laſt met with him in the (*l*) Temple, doing his Father's buſineſſe. He that was the (*m*) deſire of all Nations, through whom alone both Jews and Gentiles, can expect reſtauration to the favour of God, would then more fully performe the promiſes of the new Covenant of grace to his people, when he ſhould (*n*) come into his Temple. The Dove-like ſpouſe, finds her ſafeſt and ſweeteſt repoſe in the (*o*) Cleſts of this rock, in the ſecret places of the ſtaires of the Temple-Tower. Nay, the ſparrowes

(*i*) *Luk.* 2. 27.

(*k*) *Ver.* 38.

(*l*) *Ver.* 46.

(*m*) *Hag.* 2. 7.

(*n*) *Mal.* 3. 1.

(*o*) *Cant.* 2. 14.

(a) *Eph.* 2. 12. Sparrows and Swallows of the Gentiles, who formerly were (a) without Chriſt and without God in the World, have now found an houſe, yea, and
(b) *Pſal.* 84. 3. neſts for themſelves, where they may lay their (b) young; even thine Altars O Lord of Hoſts, our God and our King. The kingdome of heaven
(c) *Luk.* 13. 19. from a graine of muſtard-ſeed, is ſhott up into a (c) great tree: ſo that thoſe
(d) *Eph.* 2. 2. birds, which formerly lived according to the courſe of this World, according to the (d) Prince of the power of the aire, do now lodge and ſing in its branches.

But to retreat to the former Metaphor: This is the noble ſtone of the corner, unto which the Church and all its particular members are faſtned by the cement of Faith and Love. The union whereof is undiſcernable by common and carnal eyes, not unlike the ſtones of the Typical Temple, which *Joſephus* reports to have bin ſo admirably laid, and faſtned with ſuch rare artifice, that the junctures could not be perceived: as if the whole building had bin made one intire ſtone, and that not unlike to the *Helio-Selenus*, a
(e) *Art. Mirab. l.* 4. *c.* 45. *p.* 694. precious ſtone mentioned by (e) *Gregory* of *Tholouze*, that ſhews the Synod or Conjunction of the two great luminaries, the Sun and the Moon: Chriſt the Sun of righteouſneſſe, and the Church the Moon of the Goſpel-heavens.

(f) 1 *Cor.* 3. 10. 11. *&c.* Whoſoever then erres in reſpect of this (f) foundation ſtone, muſt of neceſſity erre likewiſe moſt groſſely in the whole ſuper-ſtructure. We may obſerve then, that the builders of this World, who own an other Head, laying aſide this Corner-ſtone, do conſequently erre in the deep and profound
(g) *Eph.* 1. 5. doctrine of election, ſeeing we are (g) predeſtinated unto the adoption of Children by Jeſus Chriſt. The foundation of God remaineth ſure, having
(h) 2 *Tim.* 2. 19. this ſeal, (h) THE LORD KNOWETH who are his, even that ſuch who name the name of Chriſt, ſhould depart from iniquity. Thoſe
(i) *Act.* 19. 5. will erre alſo in the doctrine of Baptiſm, ſeeing we are to be (i) baptized in the name of the Lord Jeſus. They will erre further in the doctrine of holy
(k) *Joh.* 15. 5. and ſpiritual-good works, which flow only from the principle of a new nature, united unto Chriſt by Faith. For (k) without him we can do nothing.
[l] *Rom.* 6. 8. *&c.* They erre likewiſe in the doctrine of the Reſurrection. For this is the belief that we are to hold firmely and inviolably, that if (l) we be dead
[m] *Joh.* 6. 40, 54. with Chriſt, we ſhall alſo live with him: who will (m) raiſe us up at the laſt day. Finally, ſuch will erre in the excellent doctrine of eternal ſalvation.
[n] *Act.* 15. 11. For it is (n) through the grace of the Lord Jeſus, that we ſhall be ſaved.

The Myſteries of the body of the Covered Building, called The Temple, *in a ſtrict ſenſe.*

HAving finiſhed the inquiry about the Foundation in ſome meaſure, in the foregoing diſcourſe: It is high time now to work upon the Body of the Temple it ſelf, or the covered building which was extant above ground; endeavouring with all ſobriety and ſubmiſſion, to ſearch out the myſteries contained within thoſe famous walls. Concerning which, I ſhall crave leave to ſpeak a few words in general, and afterward deſcend to treat of the three particular parts, included in it.

The

The immenſity of the Divine Eſſence, and the moſt radiant excellency of Gods glorious Majeſty, which no creature can behold in its full purity and live; cannot be contained and immured within (*a*) Temples made with hands. Wherefore it is obſervable that holy *John* relates that he ſaw (*b*) no Temple in the new and heavenly *Jeruſalem*, that is above: For the LORD GOD Almighty and the Lamb, are the Temple of it. Yet it was his own good and holy pleaſure, that (*c*) *Solomon* ſhould build him an Houſe, wherein as to his manifeſtative preſence, he was reſolved to dwell more eſpecially among the Children of *Iſrael*, his choſen people.

(*a*) *Act.* 17. 24. (*b*) *Rev.* 21. 22. (*c*) *Act.* 7. 47.

In theſe Goſpel-dayes (under which we live through divine goodneſſe) when the worſhip of God is farre more ſpiritual, though his Majeſty hath not appointed a peculiar City, wherein to place his name: yet is it not unlawful even in theſe times (but very commendable and uſeful) to erect material Temples, wherein the ſolemnities of Goſpel-Ordinances may be celebrated, and the congregations of his faithful people may more commodiouſly meet together. Without which perſons (you read the words of (*d*) *Streſo*) being there aſſembled, they have no more holineſſe in them, than a Court or Palace: neither is the (*e*) Prayer, or the Congregation leſſe holy, though convented together in a field, than in ſuch a building, if neceſſity ſhould ſo require. Of old indeed, (*f*) the gold was ſanctified by the Temple, and the (*g*) gift by the Altar. But now 'its the (*h*) gold of Faith, and (*i*) the Sacrifice of Praiſe; which muſt ſanctifie the Temple: If ſo be there is any metaphorical or (*k*) relative holineſſe, which may ſafely, and without danger be aſcribed to it. Eſpecially at ſuch a time, when the cloud of Gods gracious and evangelical preſence ſhall fill the Tabernacle, where his Saints and people are aſſembled in his name and fear.

(*d*) *Comment. in Act.* 17. *part* 2. *p.* 31. (*e*) *Joh.* 4. 21. *&c.* (*f*) *Mat.* 23. 17. (*g*) *Ver.* 19. (*h*) 1 *Pet.* 1. 7. (*i*) *Heb.* 13. 15. (*k*) Mede's *holineſſe of Churches. p.* 46.

But as to the antient Temple, there is no ſcruple or doubt to be made of a degree of ſanctity formerly attending it, different from that of ours, wherein we meet for the management of divine ſervices. Though for certain we ought to conceive ſo candidly and charitably of all men that bear the honourable name of Chriſtians; that there can ſcarce be a perſon found ſo ſtupid and ſenſeleſſe, as to think that there was any real inherent holineſſe in thoſe beautiful ſtones of King *Solomon's* building: It being moſt abſurd, and irrational to place ſo divine a quality in Subjects inanimate and artificial. But if we underſtand the holineſſe to be aſcribed to it, upon the account, and under the notion of conſecration; as things or perſons which are ſeparated from profane or civil uſe and dedicated to God: we may then ſafely allow of that famous place, that it was in the moſt ſolemne ſplendid and heroick manner imaginable, devolved over to Gods holy Majeſty by King *Solomon*.

If again, we ſhall conſider that place, as which God himſelf did chooſe, and pick out from among all the dwellings of *Jacob*, to be the (*l*) footſtool of his holy preſence among his people, and in which he was pleaſed to dwell for many generations, ſmelling a ſavour of reſt in their ſacrifices, and delighting in communion with them; ſo long as they kept up the beauty and luſtre of his divine worſhip. If we conſider moreover, that this was the very place. *whither* (*m*) *the tribes went up, the tribes of the Lord, unto the teſtimony of* Iſrael, *to give thanks unto the name of the Lord*, three times in the year: and that there, the choiſeſt and moſt fragrant flowers of legal worſhip did ſmell moſt ſweetly, even in the Courts of that moſt famous building: We may ſafely hence apply to it the words of holy *Jacob* concerning *Bethel*. (*n*) *This was none other then the houſe of God, this was the gate of Heaven.* Finally, when we ſeriouſly call to mind the admirable divine Myſteries, which were engraven upon its ſtones, enammelled upon its gold, carved

(*l*) 1 *Chron.* 28. 2. *Pſal.* 99. 5, *&* 132, 7. *Lam.* 2. 1. (*m*) *Pſal.* 122. 4. (*n*) *Gen.* 28. 17.

carved in its Cedar, infolded within its doors, retired behind its veils, and laid up in its most holy Ark: we must not, we cannot, but break forth into solemn and joyful songs of its praise. Seeing that this Mountain of holiness was not only (*a*) *beautiful for situation, the joy of the whole Earth; but that God himself was also known for a refuge within her* stately *Palaces*, and sacred Chambers: The divine signification whereof, I shall proceed to explain with all submissive reverence, and adoration of the Divine Majesty, residing within those Mystical walls, most ardently imploring that (*b*) *God of gods, and Lord of Kings*, (who is the onely revealer of secrets) to cause the (*c*) scales of ignorance to fall from the eyes of my understanding, and to grant me graciously the visions of truth within his Sanctuary.

(*a*) *Psal.* 48. 1, 2.

(*b*) *Dan.* 2. 28, 29, 47.

(*c*) *Act.* 9. 18.

The covered body of this Sacred Building, I shall then proceed to treat of in its three members, or divisions following. 1. The Porch. 2. The Sanctuary or holy place. 3. The Oracle or Holy of holies. Of each in their distinct order.

Concerning the Mysteries of the stately Porch of the Temple.

BY the Porch is to be understood that stately forefront of the Temple, which sacred mount *Olivet*, and the Eastern parts of the World.

The situation whereof toward the East was therefore injoyned by God, as (*d*) some apprehend to distinguish the Jews from the manners and customes of the Heathens; whose Temples generally were so built, that the *Adyta* or more sacred and inward parts, where their idols stood, were in the East end of their buildings, and the entrances or gates were westward, that their Gods might appear to them, as arising out of the East: and therefore the Prophet *Ezekiel* receiving a vision of the Idolaters in his daies, beheld 25 men (*e*) with their backs toward the Temple of the Lord, and their faces toward the East, worshipping the rising-Sun. Hence is it, that the Christians of old did worship toward the East, not in imitation of the Heathens whom they abhorred, but in hatred to the Jews their other fatal enemies; who constantly worshipped towards the West, according to the site of the Mosaical Tabernacle, and of this Temple of *Solomon*. But to enlarge upon this point any further, I shall deferre till I am arrived to the East gates of the Courts of the Temple, whereof in their due place hereafter.

(*d*) *Molin. de Altar. & Sacrif. p.* 94.

(*e*) *Ezek.* 8. 15.

As to the Mystical signification of this present part of the building, (now before us); The holy Scripture doth no where inlighten us in distinct and expresse termes: we must herein therefore speak only by permission and allusion; not willing to passe it over in silence, because of its Connexion to the Sanctuary, and upon the account of its extraordinary magnificence, being a grand Ornament to the whole building.

For if the Sanctuary (which I shall endeavour to clear up in the next place) did signifie the Church of Christ, and Gospel-communion with God in his holy Ordinances: then may this part of the edifice, as yielding admission into the Sanctuary, be expounded (according the 6th Canon before-mentioned) of some Gospel excellencies.

For as much then, as the Porch gave accesse to those, that were to enter into the Sanctuary or Holy place: who were all to passe through this previous

vious building which was set before the other. We may thence learn that men ought not rashly and rudely to rush and presse into participation in divine Ordinances: but must be stopt a while by the intermediation of a Porch, for the preparation and setting their hearts in frame for such holy communion.

We read of a mysterious Inscription upon the Gates of the *Delphian* Temple, situated under the famous Hill (*a*) *Parnassus*, in the Country of *Phocis* in *Greece*: mentioned by *Plutarch* in a distinct Commentary upon it. Where after the recension of 7 several opinions concerning that famous [E 1.] He fixes at last upon this definitive sentence of *Ammonius*, (*b*) [εἷς ἐστιν ἀυτοτελὴς τῦ Θεῦ προσαγόρευσις καὶ προσφώνησις, ἅμα τῷ ῥήματι τὸν φθεγξόμενον εἰς ἔννοιαν καθιστᾶσα τῆς τῦ Θεῦ δυνάμεως, &c. ὡς ἀληθῶς καὶ ἀψευδῶς καὶ μόνως μόνῳ προσήκουσαν τῷ τῦ εἶναι προσαγόρευσιν ἀποδιδόντες. ἡμῖν μὲν γὰρ ὄντως τῦ εἶναι μέτεστιν οὐδέν.] *It is the self-sufficient compellation and denomination of* GOD, *which together with the word settles in the minde of the pronouncer, a true notion of the power of God,* &c.] After a few words he goes on to tell us, that those that use it, *do attribute a true, unerring and sole appellation of essence, competent to him alone. For there is nothing of essence really to be ascribed to us.* Which together with many admirable and divine passages concerning the fluid nature of man, and the stable and unchangeable essence of God, gives a rise for a conception, that the ancient Heathens (before the World was totally involved in the mists of darknesse and stupid idolatry) did retain some memorials of the Revelation † of Gods name to *Moses* in that famous place of *Exodus*, where the Lord commanded him to tell the *Israelites* that אֶהְיֶה אֲשֶׁר אֶהְיֶה (*c*) *I am that I am*, &c. had sent him to them. *Ehejeh*, or as *Plutarch* afterwards calls him, (*d*) Ἰαὼ ὃς ἐστὶν καὶ μόνος, *Iejus as the one and onely God.*

(*a*) *Heliodor. Æthiopic. l.* 2. *p.* 106. *Edit. Franc.* 1631. 8°.
(*b*) *Plutarch* περὶ τῦ Εἶ τῷ ἐν Δελφοῖς. *Edit. Hen. Steph.* 1572. *moral. Vol.* 1. *p.* 697.

Besides this Title at *Delphos*, There was anciently likewise at the * Temple *Epidaurus*, an inscription in these words,

† *Dickins. Delph. Phan. p.* 97.
(*c*) *Exod.* 3. 14.
(*d*) *Plut. ibid. p.* 699.

Ἁγνὸν χρὴ ναοῖο θυώδεος ἐντὸς ἰόντα
Ἔμφρονα θῦσθαι.

He to this fragrant Temple hastes in vain,
Who doth not in his breast chast flames maintain.

* *Porphyr. de abstin. l.* 2. *p.* 155.

Ἁγνεία δὲ ἔστι, φρονεῖν ὅσια. And that's Chastity befitting a Temple (saith *Porphyry* in that place) when our thoughts are onely exercised and busied about holy matters.

But whether or no there were any such like inscription on the front of this famous Porch of the Temple, though I am not able to resolve by reason of Scripture-silence [where as *Josephus* relates of pillars standing in one of the walls of the Temple in latter ages of 3 cubits high, ingraven with certain letters declaring (*e*) μὴ δεῖν ἀλλόφυλον ἐντὸς τῦ Ἁγίου παεῖναι, that no stranger might be admitted within that holy place.] Yet this I am sure of, that the counsel of *Paul* is most safe and wholesome, that he that cometh to God, and draweth nigh in a way of holy worship (*f*) should believe, ὅτι Ἐστὶ, that HE IS, *and that he is a rewarder of them that diligently seek him.* Whether no the antient Temple had any such inscription of an *Ehejeh* upon it or not, to bring to mind the unutterable essence of God, whose face they sought that drew nigh to him in his sacred services; it is not much material, seeing now it is not in the mountain of *Samaria*, nor in *Jerusalem* that God will be worshipped: but we must endeavour to preserve the memorials of his fear, and the indelible Characters of his infinite essence upon our hearts; when

(*e*) *De bell. Judaic. l.* 6. *cap.* 6. *sec. Ruffin. p.* 916.
(*f*) *Heb.* 11. 6.

(a) *Joh.* 4. 23. we come to worſhip him in ſpirit and truth. For the (*a*) Father now under the Goſpel ſeeketh ſuch to worſhip him.

(b) *Eccl.* 5. 1. We muſt remember to caſt a watchful eye upon the (*b*) feet of our affections, before we approach to the houſe of God and ſeriouſly conſider, whether we have taken ſtraight ſteps in the paths of his commandements: and whether they are ſet in due order, and cleanſed (*c*) according to the preparation of the Sanctuary. For we muſt (*d*) *draw near with a true heart in full aſſurance of Faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water*, viz. our converſations cleanſed with the water of the ſpirit in the laver of (*e*) regeneration: as the antient Prieſts of the Temple did waſh their bodies in the water of the brazen-ſea, that ſtood in the inward Court, before they entred the Sanctuary to officiate in their ſacred functions.

(c) 2 *Chr.* 30. 19.

(d) *Heb.* 10. 22.

(e) *Tit.* 3. 5.

We are to obſerve further, that there were ſeveral ſteps, by which they were to aſcend into this Porch; before they could enter the holy place: to ſhew the divine elevation of the ſouls of ſpiritual worſhippers, even as *Jacobs* ladder had ſeveral rundles; which the aſcending Angels were to climb before they could arrive (*f*) near to God, who ſtood at the top thereof in that myſticall Viſion: In like manner, in reſpect to our drawing nigh to God in divine worſhip, Soul-exalting humiliation, deep and ſerious Meditation, ſearching Examination, ſelf-judging condemnation by reaſon of our infinite unworthineſſe to converſe with ſo holy a Majeſty, together with ardent Ejaculations of our hearts in prayer, toward heaven his holy place, are the ſeveral ſteps by which we mount up into the Porch of Præparation, that gives us admiſſion into fellowſhip and communion with God, in his Sanctuary-worſhip.

(f) *Gen.* 28. 13.

(g) *Act.* 3. 1. We read concerning *Peter* and *John*, (*g*) [ἀνέβαινον] that they aſcended or *went up*, to the Temple at the hour of prayer, (grant leave to an alluſion) thereby to ſhadow forth the elevation and lifting up of our minds in the heavenly *Climax* or Scale of præparation, for the ſpiritual worſhip of his Majeſty, in the aſſembly of his Saints.

These Stairs or ſteps, in their extent from North to South, were of ſufficient length to admit many Prieſts in a joynt aſcenſion up to the Porch, and ſo into the Sanctuary, if the occaſional Service did ſo require, (as at the time (*h*) of King *Uzziah*'s intruſion into the Prieſtly function, we read of the High-Prieſt and fourſcore of the inferiour, at once with the King at the Incenſe Altar): The convenient copiouſneſſe of which Aſcent, may hint to us, that in Goſpel daies many, with the voice of gladneſſe, ſhall ſay one to another, *Let us* (i) *go*, yea, (k) *let us go up to the Mountain of the Lord, to the Houſe of the God of* Jacob, *and He will teach us of his waies, and we will walk in his Paths.* Which places, together with many other in Scripture, may reflect upon all the ſpacious and ſtately aſcents at the ſeverall Gates of the Courts, and of the Mount *Moriah* it ſelf, where the legall Services were performed.

(h) 2 *Chr.* 26. 17.

(i) *Pſ.* 122. 1.

(k) *Iſa.* 2. 3.

This Porch (into which we have now brought our devout Reader) is generally conceived to have been open and without doores on all ſides on which it was not annexed to the body of the Temple, poſſibly intimating to us the open-heartedneſſe of God's Grace and Mercy under the Goſpel, the freeneſſe of his Goodneſſe, inviting all poor diſtreſſed Sinners to draw nigh to Him, ſo be it they make their addreſſes in a holy and pure Evangelicall manner. For (*l*) *Wiſdom* hath hewen out her ſeven Pillars, hath built her Houſe, hath ſlain her Beaſts, hath mingled her Wine, and furniſhed her Table of Shew-bread within the Sanctuary, hath ſent forth her maidens of honour, the Virgin-Embaſſadours of her pleaſure, to cry with a loud voice, *Whoſo is ſimple let him turn in hither?* (m) *Ho, Every one that thirſteth*, (n) *The Spirit and the Bride*

(l) *Prov.* 9. 1, &c.

(m) *Iſa.* 55. 1.

(n) *Rev.* 22. 17.

Bride say COME. For *the Gates* of the Temple *of the* (a) *new* Jeruſalem *are never ſhut*, yielding conſtant admiſſion *for thoſe that are ſaved out of the Nations to walk in the light thereof.* (a) *Rev.* 21. 25.

The coſtly and beautifull gilding, that adorned this holy Entrance, denoted the Splendor and admirable Excellency of divine and ſpirituall worſhip, even at our firſt initiation into Society with God in his bleſſed Ordinances. Oh! how much of God doth a humble and holy Soul find within him, when he doth but ſett his heart aright toward his teſtimonies? What ſweet experienced taſtes of God's goodneſſe hath ſuch a Soul enjoyed? With what divine irradiations upon his underſtanding hath he been enlightned and enlivened, when coming (ſenſible of his own emptineſſe and unworthineſſe) to hold ſpiritual converſe with his holy Majeſty. The very (*b*) *Entrance* of his Word giveth light and a bleſſed underſtanding to the Simple. (b) *Pſal.* 119. 130.

The fear of the Lord is the (*c*) *Beginning* of Wiſdom, when we approach near the Foot-ſtool of his holineſſe in ſolemn Worſhip, even in the very entrance of this bleſſed work. The great God having declared, that he will be ſanctified by all them that (*d*) *draw nigh to him*, and by all the people he will be glorified. (c) *Pſal.* 111. 10. (d) *Lev.* 10. 3.

The extraordinary height of this ſtately and pompous building, (the Porch of the Temple) ariſing even to an 120 Cubits, as we have heard before in the former deſcription, ſo famous for its pleaſant and capacious Proſpect before remembred; ſhews forth to us the excellent ſublimity of divine contemplation: Wherein the Souls of heavenly Worſhippers being intenſly converſant, look down upon the Earth as beneath a Saint, and contemn (*e*) all the Kingdoms of the World and the glory of them. The Heart of a Saint is moſt humble and lowly, who though exalted into divine communion, yet is the moſt noble, heroick, high-minded perſon in the whole world: being ſuch a one as whoſe heart cannot be filled with the vaſt Empire of the whole Globe, or the Dominion of all the conceited and imagined worlds in the Univerſe: (*f*) He whoſe affections are ſet upon things above, is like unto the Church that treadeth (*g*) the Moon under her feet. (e) *Mat.* 4. 8. (f) *Col.* 3. 1. (g) *Rev.* 12. 1.

Upon the Top of this ſtately Tower (which the ſide walls of the Porch ſuſtained), called by the Evangeliſt *Matthew* (*h*) ἀετὸν τοῦ ἱεροῦ, *The Pinacle* or wing of the Temple, the bleſſed body of our Lord poſſibly was (*i*) arrived, when he triumphed over the Devil, there tempting him to preſumption. He was now it ſeems raiſed by the power of Satan (permitted to him by God) above the place of the Solemnities of ſacred Worſhip: which may yield us this glance by the way, That it is a diabolical Tentation, a helliſh deluſion, when any poor Souls are elevated and lifted up in their hearts above the inſtituted Ordinances, wherein God hath appointed that we ſhould worſhip him under the Goſpel. Beſides, it exhibits to our conſideration the extream danger of ſpirituall Pride, when we are even exalted to heaven by the means of Grace. Our dear Lord, in his tranſaction with, and conqueſt over Satan, yielded us an Example, that as he himſelf did not, ſo neither might we dare to preſume upon the protection of, or communion with Angels, unleſſe we walk in all the (*k*) waies of God, who hath promiſed therein to keep us; and becauſe he hath ſet his love upon us, (*l*) he will deliver us, and ſet us *on high*, becauſe we have known his name. (h) *Mat.* 4. 5. (i) *D.* Lightf. *Temp.* p. 58. (k) *Pſal.* 91. 11. (l) *Ver.* 14.

The Mysteries of the Sanctuary or Holy Place.

NOw let us enter the Gates of the Sanctuary, (a) *the Gates of Righteousnesse, Let us enter* (b) *his Gates with thanksgiving and praise*, let the (c) *everlasting Doores* fly open, that we may see *the King of Glory* in this his sacred Palace, that we may (d) behold *the beauty* of the Lord and *enquire* in his Temple. Angelicall words (though pillar'd with the firmest Reason, adorned with the choisest Gold of Rhetorick, and (e) paved with melting Affections) are not Chariots majesticall enough to carry within them those Royall conceptions, which become those Mysteries that sate in state within these holy Chambers. Incomparably glorious was that place of old, wherein the unapproachable Majesty of Heaven was pleased to vouchsafe his presence, of favour and grace, among dust and ashes, to take up a habitation among Worms, and to receive Homage and Adoration from Creatures, in comparison with him, lesse then (f) nothing and vanity. Yet so pleased it the infinite and incomprehensible God, so far to condiscend to the workmanship of his own hands, as to keep house in the midst of his people, whom he was pleased to choose for himself out of all Nations, and within this sacred building to command several Golden Utensils to be made, and placed there for his use, as if he did indeed dwell amongst them. Here were the ten Tables of Shew-bread set before him continually: There the Lamps of the ten Golden Candlesticks burned, with pure Oyl Olive continually feeding their radiant flames: Above stood the golden Altar of Incense, sending forth its fragrant odours, while the King was held in his (g) Galleries; to whom, while sitting at his Table, the (h) Spikenard sendeth forth its rich Perfume. Whoever draves nigh, but to the contemplation of these rare and profound Mysteries therein couched, let him pull off the (i) shooes of his worldly Conversation and corrupt Affections: For the place whereon he stands is holy *Ground*: which is the earnest and ardent prayer of the unworthiest of his Servants, before he enters upon so solemn and sacred a work as this before us.

(a) *Psal.* 118. 19.
(b) *Psal.* 100. 4.
(c) *Psal.* 24. 7.
(d) *Psal.* 27. 4.
(e) *Cant.* 4. 10.
(f) *Isa.* 40. 17.
(g) *Cant.* 7. 5.
(h) *Cant.* 1. 12.
(i) *Exo.* 3. 5.

In former Lines it hath been declared, That the Temple in generall signified the Gospel-Church; I hope also it shall appear in succeeding passages, That the Oracle, or most holy place, did signify and shadow forth Heaven, or the place and state of Saints in Glory: It rests then, that the Body of the Temple, called [κατ' ἐξοχὴν] in a more eminent and yet usual manner [(k) *The* TEMPLE], but more properly and strictly styled, the Sanctuary, should decipher and exhibit the Type of the Church Militant upon Earth, and conversing with God in his divine Ordinances. His Majesty of old had acquainted his people of *Israel*, that he would set (l) his Tabernacle among them, and walk in the midst of them; which was most graciously performed from the daies of *Moses* to the Reign of *Solomon*. At which time he declares himself evidently, that it was his holy will to dwell in a fixed Temple at *Jerusalem*, promising that he would (m) place his name there. Now, that the glorious Fabrick of the Temple did mystically shadow forth the spirituall House of the Evangelicall Church, the Apostle *Paul* will come in as a clear witnesse, in that solemn appeal to the Hearts and Consciences of his *Corinthians*, [(n) *Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?*] Yea further, he makes every particular Saint to be

(k) 1 *Kin.* 6. 7.
(l) *Lev.* 26. 11, 12.
(m) 1 *Kin.* 8. 29.
(n) 1 *Cor.* 3. 16, 17.

be a little Sanctuary for the Holy Spirit to dwell in, as may appear by that expostulation: [*What, know ye not, that your Body is the* (a) *Temple of the Holy Ghost, which is in you?*] Likewise, that the Church of God in general, is the (b) *Temple of the Living God*: alledging by way of Testimony, that place in *Leviticus* before cited. In another place the same pen-man declares, that the Building being fitly framed together, and fixe upon Christ, the choise Foundation, doth grow into a Holy (c) *Temple in the Lord*. Otherwhere he exhibits the infallible Characteristick of the Grand Antichrist to be this, that as (d) *God he sits in the Temple of God*, under the Gospel times, Lording it over the Church, and usurping the seat of Christ. In fine, giving Instructions to young *Timothy*, by an excellent Epistle, he tells him the end of his writing was, that he might know how to behave himself in the (e) *House of God, which is the Church of the Living God*. Other places might be added, but these may suffice for the present purpose: To which, as a *Coronis*, let me subjoyne a passage out of the Learned *Jerom* to the same effect, censuring such as doted too much upon material Temples; and were too superstitiously addicted to Pilgrimages unto the Holy Land. [(f) *Qui dicunt Templum Domini, Templum Domini, audiant ab Apostolo, Vos estis Templum Domini & Spiritus sanctus habitat in vobis; & de Hierosolymis, & de Britanniâ æqualiter patet aula cœlestis.*] They that cry, The Temple of the Lord, The Temple of the Lord, let them hear the Apostle; Ye are the Temple of the Lord, and the Holy Spirit dwelleth in you. The Court of Heaven is open to them that dwell in *Britain*, as well as at *Jerusalem*: To conclude, I shall add the worthy advice of *Gregory Nyssen*, which he gave to such as conceited some excellency, and rare merit, or the attainment of some more then ordinary accomplishment, if they took but a journey to *Jerusalem*. [(g) Τὸ ἓν, ἀμύητον μηδένα ἀναπλήττειν μᾶλλον ἢ πίθανὰ ἡμᾶς ποιεῖσθαι ἢ συμβουλὰ περὶ, &c. But forbearing the transcript of the Greek, I shall give it in English as follows: [Let not therefore our Example offend any, but let our perswasion rather find Credit, because we give counsel about those things, which we have seen with our eyes. For we, both before we came to that place, and since also, have confessed Christ to be the true God, neither is our Faith either lessened, or encreased by it. We knew the assumption of the humane nature from the Virgin, before we saw *Bethlehem*. And we believed his Resurrection from the dead before we saw the Sepulchre: and we have confessed his real Ascention into Heaven, before we saw the mount of Olives. But this profit onely have we reaped by our journy, to know by comparison, that our holy things are farre beyond these external places. Wherefore you that fear the Lord, praise him in the places where ye live. For change of place doth not effect a nigher approaching unto God: but where ever thou art, God will come to thee, if so be the habitation of thy soul be found to be such, as that the Lord may dwell and walk in thee. But if thy inner-man be full of wicked thoughts, although thou wert upon *Golgotha*, although upon mount *Olivet*, although thou wert under the monument of the Resurrection; thou art as farre from the receiving of Christ into thee, as they that acknowledge not the first principles. Perswade therefore (O Beloved) the Brethren to undertake a pilgrimage from the Body unto the Lord, and not from *Cappadocia* unto *Palestine*.

(a) 1 *Cor.* 6. 19.
(b) 2 *Cor.* 6. 16.
(c) *Eph.* 2. 21.
(d) 2 *Thes.* 2. 4.
(e) 1 *Tim.* 3. 15.
(f) Ad Paulinum. Tom. 1. Epist. 13.
(g) Greg. Nyss. περὶ τῶν εἰς Ἱερουσόλυμα. *Cum not. Molinæi Hanov.* 1607. p. 14.

Having thus treated in general, let us now descend to some particulars, and in the first place crave leave to speak concerning the stately stones of the Temple, which were laid in the side-walls of the Sanctuary: concerning which, it is the common opinion that they were of pure white polished marble, denoting the beauty, preciousness and durability of the Saints.

The Loweſt rank of ſtones, which were more immediately laid upon the Foundation, (before ſpoken of) are conceived to repreſent the Prophets, Apoſtles, and Miniſters of the Church. For as in the new *Jeruſalem*, the ſpirit of God expreſly ſaith, that the (a) 12 *Foundations of the City-wall had written on them, the names of the* 12 *Apoſtles, of the Lamb*: So likewiſe in the holy Myſtical Temple, we read that the Saints are built upon *the* (b) *Foundation of the Apoſtles and Prophets*, Jeſus Chriſt himſelf being the chief corner ſtone. So that, although the Lord Jeſus be the maine and principal Foundation of the Church and all its members, whether Miniſterial or others: Yet the Officers of the Church being compared with thoſe that are to be taught and inſtructed in the Principles of Faith, are termed Foundations alſo: that is, Doctrinal, not the eſſential and real Foundation of Saints acceptance with God: Such is Chriſt Jeſus onely. We ſhall read therefore the Apoſtles to be termed Builders in reſpect to Chriſt the chief Foundation; So *Paul* compares himſelf to a (c) wiſe Maſter Builder, and then according to that Metaphor, the ſeveral (d) Fundamental Points of Faith may be compared to the principal ſtones in the Building. Nay the Saints themſelves that conferre about the things of God, are ſaid to *Build up, or* (e) *edifie one another*. But to lay that aſide: great is the conſolation which the Prophet *Iſaiah* bringeth to the Church in that memorable promiſe, given forth to her afflictedmembers, that *her* (f) *Foundations ſhould be laid with Saphires, her Windows with Agates, her Gates with Carbuncles, and her Borders with pleaſant Stones: For all her Children ſhall be taught of the Lord*. In another place the Pſalmiſt promiſes that *her Daughter* ſhall be *like* (g) *corner-ſtones, poliſhed after the Similitude of a Palace*. Judicious *Calvin* upon the 13th verſe of the former place in *Iſaiah* ſaies, that from thence it is Evident, that by the precious ſtones there mentioned, the Prophet is to be interpreted [*non de doctrinâ, ſed de hominibus, ex quibus ſpirituale ædificium Eccleſiæ conſtruitur*] not of doctrines, but of men, out of whom the ſpiritual houſe of the Church is framed. This ſweet promiſe doth ſeem to intimate that God would raiſe ſuch interpreters, men pickt out of thouſands, Sons of conſolation, ſuch as know how to ſpeak a word in ſeaſon to a weary ſoul; that the afflicted people, and toſſed with Tempeſts ſhould be inlightned, comforted, ſtrengthned, and bottomed with ſtrong conſolation, by the power of the ſpirit of God in their Miniſtery.

(a) *Rev.* 21. 14.

(b) *Eph.* 2. 20, 21.

(c) 1 *Cor.* 3. 10.

(d) *Heb.* 6. 1.

(e) 1 *Theſ.* 5. 11.

(f) *Iſa.* 54. 11.

(g) *Pſal.* 144. 12.

That men ſhould be compared to ſtones in a Building is not unuſual: the former being the parts of a political, the latter of an artificial houſe. And therein likewiſe principal men are uſually reſembled to Foundations and (h) Pillars, as *James*, *Peter*, and *John*, are ſo ſet forth by the Apoſtle *Paul*. It is obſervable alſo concerning the *Nazarites*, a ſort of people devoted and dedicated unto God, that by the Prophet *Jeremy* in his ſad doleful Elegies for the diſtreſſed ſtate of the Church, they are compared (i) to Rubies and Saphires: Nay, the ſpiritual Nazarites, who have given up their names to Chriſt, and by Faith do eſteem him the moſt precious, are commended by *Peter*, for coming to him *as* (k) *lively ſtones*: who like another *Amphion* doth by the pleaſant harp of his Goſpel-voice, alluse theſe ſpiritual ſtones unto the Building up of the walls of his Holy Sanctuary. It is fabled (as I remember) by the Poets that the walls of antient *Troy* were built in ſtately manner by *Apollo* and *Neptune*, with Sonorous or Ringing Marble. The ſtones of the Sanctuary are ſituated in ſuch excellent Method and Order, that it is admirable for ſpiritual eyes to behold, their lives do in harmonious anthems reply to God's precepts, and their mouths break forth into ſinging to the glory of that God, who (l) inhabits the praiſes of *Iſrael*. Inſomuch that his ſervants take pleaſure in theſe ſtones of *Zion*, and favour the very duſt thereof: ſuch as God himſelf will build up, and frame into a Holy Temple for his honour to dwell

(h) *Gal.* 2. 9.

(i) *Lam.* 4. 7.

(k) 1 *Pet.* 2. 5.

(l) *Pſal.* 22. 3.

dwell in. Indeed by nature the (a) Plague of Leproſy is ſpread over, and hath eaten into all the ſtones of our Tabernacle: but he purgeth and purifieth and cleanſeth them by the blood of our High Prieſt that is ſprinkled upon them. By nature theſe ſtones are as hard and impenetrable as the (b) very Adamant, the hearts of men are as inflexible and unmalleable as the (c) nether mil-ſtone: yet out of ſuch doth he raiſe up believing (d) Children unto *Abraham*.

(a) *Lev.* 14. 40. &c.
(b) *Zec.* 7. 12.
(c) *Job* 41. 24.
(d) *Mat.* 3. 9.

Many of theſe ſtones, as well as the other materials of the Temple (ſuch as Firre, Cedar, and Gold) are related to have bin fetcht from Tyre, * *Lebanon* and *Parvaim*: to ſignifie to us that the Lord Jeſus ſhould in Goſpel times collect the members of his ſpiritual Church, from the remoreſt Ilands, and Kingdoms of the whole World. All theſe precious and excellent ſtones that are thus fixed upon, and joyned to Chriſt the prime Foundation, by the Cœment of Faith, unto the Apoſtles doctrinal Foundations by the cœment of obedience, and one to another by love, when once they are fitly ſet and compacted together by the line and plummet of the Word; do hold communion one with another in the myſtical body, by (e) mutual prayer, (f) exhortation, (g) meek reprehenſions, and bearing one anothers burthen, and ſo do fulfil the Law of Chriſt, and obey the new Commandement of Love, whereas a ſtranger intermedles not with this their joy.

* 1 *Kin.* 5. 14, 15, 17.
(e) *Jam.* 5. 16.
(f) *Heb.* 3. 13.
(g) *Gal.* 6. 1, 2.

But whenſoever it pleaſeth the Author of Faith to hew ſome others, and make them fit and ſquare for this excellent Building; this glorious Sanctuary hath divers doors prepared for the admiſſion of ſuch into their ſpiritual fellowſhip. Theſe Doors we read to have bin made of Firr Tree, and hung upon poſts of Olive Tree; They were likewiſe curiouſly carved with Cherubims, Palme-Trees, and open flowers. Some are pleaſed to apply theſe doors to Chriſt himſelf, ſeeing our bleſſed Lord is recorded to liken himſelf to a (h) Door, by which the Sheep of his Paſture do enter in. He indeed hath an authoritative commiſſion from the Father to give unto the Elect, an admiſſion unto Holy communion with Himſelf. Here though we will not exclude this alluſive interpretation of a door, hinted by our Lord himſelf: yet may we ſafely apply the ſeveral ends for which doors are erected, in a more general way, unto the Sanctuary about which we are now treating. The ordinary ends and uſes of doors in Buildings are, 1. To give admiſſion to ſuch, whoſe propriety in the houſe doth challenge lodging and manſion within, 2. To exclude all others, who are ſtrangers to the Family. And 3. To preſerve thoſe perſons and things in ſafety and ſecurity, which are contained within the houſe. In like manner the Church is compared to an (i) encloſed Garden, a Fountain ſealed as well for the ſecure habitation of Saints, as for the unacquaintedneſſe of others with her ſtate and condition. (k) Salvation hath God appointed for Walls and Bulwarks to defend Her. He hath ſtrengthened (l) the bars of Her Gates, and bleſſed her Children within her: He hath alſo commanded her Gates ſometimes to be opened, (m) that the Righteous Nation, which keepeth the truth may enter in. Theſe doors then may ſignifie the initiation of members into communion with the Church, that are taken out of the World by the mighty Power of God upon their hearts: together with the excluſion of ſuch as are (n) aliens from the Common-wealth of *Iſrael*, and ſtrangers from the Covenant of promiſe. For there ſhall in no wiſe (o) enter, any thing that defileth or worketh abomination; but ſuch onely as are written in the Lamb's Book of Life. For without are (p) Dogs, Sorcerers, and the reſt of the impure and wicked rabble of the World. Violence ſhall not be heard in the Land of *Immanuel*: but the Church ſhall call Her Walls Salvation, and Her Gates (q) praiſe.

(h) *Joh.* 10. 7, 9.
(i) *Can.* 4. 12.
(k) *Iſa.* 26. 1.
(l) *Pſa.* 147. 13.
(m) *Iſa.* 26. 2.
(n) *Ep.* 2. 12.
(o) *Rev.* 21. 27.
(p) *Rev.* 22. 15.
(q) *Iſa.* 60. 18.

(a) *Exod.* 33. 9. In ancient times, the Lord is remembred to have come down in a (*a*) cloudy Pillar at the door of the Tabernacle, when he spake with *Moses, Aaron*, and *Miriam*, and afterwards at another time, in the same manifestation,
(b) *Deut.* 31. 15. when he (*b*) treated with *Moses* and *Joshua*. In following Ages the Temple also was filled with the glorious (*c*) cloud of his presence. As to the first,
(c) 1 *Kin.* 8. 10. we read that when ever the Children of *Israël* arose from their stations and travelled towards *Canaan*, (*d*) the cloud was taken up from off the Ta-
(d) *Exod.* 40. 36. *Num.* 9. 17. bernacle: Noting to us, that when ever the Gospel-Church should take its progresse towards heaven under its spiritual Ordinances, that the mystical cloud should be taken away: then are we promised to behold with open face,
(e) 2 *Cor.* 3. 18. (*e*) and shall be changed into the same Image from glory to glory, even as by the Spirit of the Lord. In respect to the latter, the presence of God in
(f) *Isa.* 4. 5. the Temple, we have a most excellent promise, that (*f*) *the Lord will create upon every dwelling place of Mount Zion, and upon her Assemblies, a Cloud, and a Smoak by day, and the shining of a flaming fire by night: for upon all the*
(g) *Exod.* 14. 19, 20. *Glory shall be a defence.* A Cloud to comfort his people, and (*g*) to obscure them from their *Ægyptian* Enemies, a Pillar of flaming Fire to illuminate them in their way, and to keep off the wild beasts of this world from them.
(h) *Zec.* 2. 5. In which respect he hath promised to be a (*h*) wall of Fire round about *Jern-*
(i) *Exod.* 35. 19. *salem* to protect and defend them. Of old, none but consecrated (*i*) Priests might enter into this holy Sanctuary, whereof we are now taking a View:
(k) 2 *Chr.* 26. 18. If the King himself presumed to enter, he was (*k*) smitten with Leprosy. *Josephus* in one place bewails the sad and prostrate State of the Temple, when *Pompey*, and some of his crew, entred those sacred Doors, and cast their profane Glances upon those mysterious Ornaments: nay, they were
(l) *Joseph. de bell. Judaic. l.* 1. *c.* 5. so bold as to enter also into the Holy of Holyes, [(*l*) ὑβρις μέχρι (saith he) κατεῖδον ἃ μὴ θεμιτὸν ἦν ἄλλοις ἢ τοῖς ἱερεῦσιν.] In which place it was lawful for the High-Priest onely to be present. But it may be observed, that the affairs of that great Captain did afterward decline towards the evening of his former Splendor,
(m) *Plut.* in *Pomp.* and the shadows of Envy and Opposition to lengthen upon him, till at length the Sun of his Grandeur sate in the darkness of *Egypt*, where (*m*) he was slain,
(n) *Geogr. l.* 16. *p.* 760. *edit. Casaub.* † *Lib.* 22. *p.* 422. *Edit. Lug. Bat.* 1632. and all his Glory was entombed in Mount *Casius* in the South part of *Syria*, as (*n*) *Strabo* & † *Mercellinus* testifie. Which if true, 'tis somewhat observable that he should be buried, as a far off from his own Country, so in the borders of that Land, where he had committed so great an offence. That profanation of the Temple was very great, when Persons did enter those sacred walls beyond the Line of their function; and therefore good *Jeremy* did sorely lament among other Outrages, committed by *Nebuchadnezzar's* Army of old, this
(o) *Lam.* 1. 10. particularly, that the (*o*) Heathen were entred into the Sanctuary; of whom, God had commanded that they should not come into the Congregation.
(p) *Exod.* 19. 6. But now God hath consecrated to himself a whole (*p*) Kingdom of Priests,
(q) 1 *Pet.* 2. 5, 9. all the people of God under the Gospel being made a (*q*) royal Priest-hood, are exalted into the State of Kings and Priests unto God, to offer up spiritual Sacrifices acceptable to him by Jesus Christ. Not but that still there remains, even through the whole length and duration of the Gospel-Age, a distinct ministerial Office, residing in those, who are regularly set apart unto that excellent function, according to the appointment of the Spirit of God in the new Testament. Their duty it is to attend upon the sacred work of dressing the Lamps of Knowledge, of setting forth the Propitiation-bread of Life, and of offering up the Saints prayers in the Church of Christ. Wherefore, when the Saints in general are called by the honourable name of Priests,
(r) *Isa.* 11. 9. *Hab.* 2, 14. we are, in that appellation, to reflect upon the great measure of Knowledge, that in the latter daies is promised to (*r*) cover the face of the Earth, even as

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the waters do ſpread themſelvs upon the Channels of the vaſt Ocean. We may further thence likewiſe meditate upon that great and ſweet Communion, which ſhall then intercede between Miniſters and People: And laſtly, forasmuch as the Services of the Prieſts of old did ſhadow forth ſome ſpiritual things, which every Child of God is to perform under the Goſpel: In that ſenſe are all the Saints called Prieſts, as ſuch who are continually to offer up to God ſpiritual Sacrifices in the Temples of their own hearts; whereof more (with God's good leave) may be ſpoken in the latter end of this preſent Chapter.

To proceed, If then the Doors of the Sanctuary ſignified and held forth the admiſſion of Saints into communion with Jeſus Chriſt, by his inward and effectual Call upon their hearts: Give leave for reſemblances in reſpect to the materials of the Doors themſelvs, and the Poſts whereupon they turned; the latter being made of Olive-wood, the former of Firr. The holy Scripture is pleaſed to ſet forth the Excellency of that fellowſhip which Saints enjoy with Chriſt in Ordinances, by participating of the (*a*) Fatneſſe of the Olive-tree, unto which they are united: and the conſtancy of their perſeverance by the ever-green freſh Verdancy of Chriſt's righteouſneſſe, through whoſe Sap onely is the (*b*) fruit of *Ephraim* found, when ingrafted into him by Faith. Spiritual fruitfulneſſe flowes from a principle, contrary to the ordinary courſe of nature: wherein the Cyon though it ſuck its Juyce and Nouriſhment from the Stock into which it is inſerted, yet as to the fruit, it follows the kind of that Tree whence it was cut. But here the caſe is altered; for the fruit of Believers is found of the ſame nature with the Root from whence their Sap is communicated, and according to the Stock into which they are ingrafted and implanted.

(a) *Rom.* 11. 17.

(b) *Hoſ.* 14. 8.

In this place I ſhall at preſent forbear to ſpeak largely of the nature of the Firr and Olive: Seeing the Materials and Ornaments of the Doors were coincident with thoſe of the Sanctuary within: where I ſhall more copiouſly enlarge, when once we are entred into that moſt ſacred and ſtately Palace. In reſpect to the genuine explication of the many excellent Myſteries there layd up, I ſhall conjoyn my ardent ſuit with holy *David*'s unto the (*c*) Father of Lights and the (*d*) God of Truth; (*e*) *O ſend out thy Light and thy truth: let them lead me, let them bring me to thy holy Hill, and to thy Tabernacles.*

(c) *Jam.* 1. 17. (d) *Pſ.* 31. 5. (e) *Pſ.* 43. 3.

Since then we have finiſht our view of the out-walls and doors, and have humbly implored a skilful and faithful Guide, Let us be incouraged to enter with reverence this Holy place, and take a ſtrict notice of all the choiſe Ornaments within, on both ſides, in the Floor, Windows, and ſtately Roof above. Wherein, I ſhall firſt ſpeak apart of the Materials themſelvs, and, after that, endeavour with all ſobriety to ſearch out what Myſteryes (whether Typical or by way of Alluſion) may be couched under them. For as the Sanctuary, the Type; ſo the Church the Antitype, is all (*f*) glorious within. As to the ancient Type and its adornment, we read of great proviſion made of fragrant (*g*) Cedar, for boards to line the walls of this famous houſe within; Planks of Firr to lay under the Cedar boards for the Floor; wood of Olive for the Poſts and Doors, and all overlayd with choiſe Gold, faſtned with rivers or nailes of the ſame Metal, adorned with precious Stones, Sculptures of Cherubims, Palm-trees, and open-Flowers. Of which, to ſpeak one word in generall; If ſo be the faire Marble ſtones (wherewith the ſides of the Temple were built up to the Roof on the out-ſide) have been truly applied unto the Saints or Members of the Myſtical Church, being called living ſtones by the Apoſtle *Peter*, and reſembled to thoſe of the Temple in other places of the ſacred writings, penned ſince our Lord's Incarnation, as being infallible guides in the Application of the dark Myſteries of the old Teſta-

(f) *Pſal.* 45. 13.

(g) 1 *Kin.* 5. 6, 8, 10.

ment; then what can we conceive by Analogy to be more properly esteemed as the true and genuine meaning of these rare and costly materials, expended upon the inside of the Sanctuary, than the various Ornaments of gifts and graces, wherewith the Church of Christ, and every particular Member, in its degree and station, is most curiously lined, and most rarely beautified? But first, of the Materials themselvs in order, and then of their particular Application unto Saints.

I shall begin with the Cedar, the first thing mentioned in *Solomon*'s provision for the Temple, which was received from *Hiram* King of *Tyre*. A Tree of great excellency, and therefore desired of all Nations for pompous structures; Fit for an enduring Temple, for (a) *Theophrastus*, in his History of Plants, reports of them in the Catalogue of those Trees which are [ ] of an imputrible nature. (b) *Vitruvius* moreover relates that the Ancients did usually anoint their books with the Oyl of Cedar, on purpose to preserve them from Worms and Putrefaction. (c) Another writes, that the Books of King *Numa* (wherein were contained many Dictates of the Pythagoreans) were found safe and whole after the Revolution of 535 years, being preserved by some artificial use of Cedar, or Oyl made thereof. (d) Others mention that the Temples of the antient gods of the Heathen had their beams of Cedar. Nay, the Statues of the Gods themselves were sometimes carved in Cedar. As to which, (e) *Pliny* reports that one of *Apollo*, brought from *Seleucia*, was seen at *Rome*. (f) The Temple of *Diana* at *Ephesus* was covered with Cedar. (g) The Temple of *Apollo* at *Utica* in *Africa*, was built with beams of *Numidian* Cedar, and lasted 1188 years. It's recorded also by an ancient and famous (h) Physitian, that it preservs dead bodies from putrefaction, by drinking up the superfluous moisture; and therefore the *Ægyptians* are related, by (i) *Herodotus*, to have used an Ointment made of Cedar in the embalming of their dead. Nay, any thing almost being (k) anointed with the foresaid Oyl is preserved from worms; being of such a nature as wonderfully resists putrefaction. Nay, it helps against the (l) stingings of severall sorts of virulent Serpents, and cures also the (m) Ulcers of the Lungs. The Tree grows most strongly, and flourishes on rocky and mountainous grounds, and is held therefore by the foresaid (n) Author, (according to that natural signature, being of a penetrating quality) to be an excellent cure of diseases in the bones. It is reported furthermore by (o) *Gyraldus*, that neer the times of the *Trojan* Wars, the Ancients of those times did perfume their Temples with the burning of Cedar.

It is a Tree of exceeding (p) tall stature, and alwaies (q) green, by reason of a hot and clammy viscous humour wherewith it is endued, thereby retaining its leavs continually upon its branches.

It yields a very choise kind of resine, mentioned frequently by Physitians and learned Herbarists, there being many admirable vertues by them assigned to it.

As to the Firr-Tree, (another of those Trees, whose wood was used in the Sanctuary) it is likewise of exceeding great heigth, when arrived to its full stature. Which, although it be not of so noble an extract as the Cedar, manifested by its scent, as not so fragrant; yet is it of a durable, consistence and, when laid on the fire, yields a resinous Matter, well known to the Ancients, and not lesse to the people of *Norway* in our daies, it being a staple Commodity with that Nation for shipping. To which end it was employed of (r) old, as well as now, both for Masts and other Uses: and most frequently improved by the Northern Nations in common and ordinary buildings. Nay, it was advanced to honour in (ſ) sacred matters of old, being dedicated to *Bacchus*:

(a) *Lib.* 5. *c.* 5.
(b) *Archit. l.* 2. *c.* 9.
(c) *Port. Phylog. inl.* 3. *c.* 1.
(d) *Isid. Hispal.*
(e) *L.* 13. *c.* 5.
(f) *Vitr. p.* 35 *Plin. l.* 16. *c.* 40.
(g) *Vitr. p.* 35.
(h) *Dioſc. de mat. med. lib.* 1. *c.* 89.
(i) *L.* 2. *c.* 87.
(k) *Plin. l.* 16. *c.* 39.
(l) *Port. l.* 4. *c.* 7.
(m) *Id. l.* 5. *c.* 14.
(n) *l.* 6. *c.* 20.
(o) *Syntag. Deor. c.* 17.
(p) 2 *Kin.* 19. 23.
(q) *Dioſc. l.* 1. *c.* 89.
(r) *Virgil. Æneid.* 2.
(ſ) *Plin. lib.* 16. *c.* 10, 40, 42.

chus: and therewithal the æternal fire (ſo called) at *Delphos* was fed and maintained, and with no other Fuel, as (*a*) *Plutarch* hath recorded. Concerning its virtues (*b*) *Vitruvius* hath treated conciſely. It grows with us in ſome parts, and thereby we know it to be ever-green and to endure a very long time, where it likes its ſeat. To conclude, that it was uſed in the (*c*) preſervation of Books, *Martial* remembreth in his Epigrams.

The Palm-Tree was uſed in the Sanctuary alſo, but in figure onely and Sculpture: not as to its wood at all: but yet doth challenge ſome Lines, becauſe it was every where an Ornament of the Temple. The moſt excellent ſort of theſe Trees are reported to have grown in *Judea*, according to the Teſtimony of (*d*) *Dioſcorides*, and moſt plentifully neer to the dead Sea or Lake of *Sodom*, in the Champion plains of *Jericho*; which therefore is ſtyled, The City of (*e*) Palm-Trees, in Scripture: and fully accorded to by † *Diodorus Siculus*: and therefore, in the Coines of *Veſpaſian*, the conqueſt of *Judea* is reſembled by a Woman ſitting under a Palm-Tree weeping, with this Inſcription [*Judea capta*] *Judæa* conquered. It's a fruitful Tree, and mentioned by the (*f*) Prophet *Joël* in the Catalogue of ſuch plants. It bears that fruit which we call Dates, ἀπὸ τῶν δακτύλων: reſembling the Joynts of the Fingers, as 'tis thought the ancient name was thence taken; but the fruit is uſed with great benefit, both for Food and Phyſick, eſpecially in broths and decoctions, for thin, macilent, and conſumptive bodies. It is a ſociable Tree: For ſome that are very critical in diſcerning the Sex of Plants do averre, that the Female will not bear, at leaſt plentifully, unleſſe it be planted near the Male: which is therefore ſo called, becauſe never yielding fruit. It is likewiſe an Ever-green, as (*g*) *Pliny* witneſſeth, and was of old ſacred to the Muſes, whoſe Preſident was the famous *Apollo*, and is reported by the ancient Poets to have been born under it, as ſhall be ſpoken to, by and by. Highly prized it was in *Ægypt*, whoſe Prieſts uſed to lye in little Cottages made up of Palm-branches twilted together, and 'tis related that the Leavs were laid under the feet of *Iſis*. It was uſed alſo by the *Grecians*, but to a different end, to crown the victorious Temples of the Pythian Gameſters. For it was alwaies eſteemed above all other Trees, for a Symbole of Victory, as yielding leſſe then any other (*h*) to weights impoſed upon it, and after the removal riſes ſooner to its former erect poſture, it being very (*i*) ſtrait and upright. Upon another account it was uſed of old for an Emblem of a (*k*) Year, and of a Month; becauſe (as they report) every new Moon it ſhoots forth new branches, and thoſe but twelve: which are but improbable Nicetyes and Toyes. However it was in great Veneration among the Heathen, for what *Homer* hath written concerning *Latona*, (*l*) ἀμφὶ δ' ἄρ' οἱ κλῖνε βάλε φοίνικι θάλλων τόκῳ, &c. that ſhe caſt her arms about a Palm-tree in *Delos* when ſhe brought forth *Apollo* and *Diana*, who were worſhipped by the Ancients for the Sun and Moon. But there is a thing more obſervable concerning this Tree; that whereas others, which extend many and large branches, grow ſtill narrower toward the Top; This is very narrow at bottom, where the branches are inſerted into its Trunk; and ſpreads very broad at Top toward heaven to receive its influences, while its fruit hangs down humbly towards the Earth, underneath the ſpreading branches.

(a) *De Iſa-ac. & Delph.*
Ed. H. Steph.
(b) *Pag.* 33.
Ed. prædict.
(c) Mart. *lib.* 14. *Ep.* 84.
(d) *l.* 1. *c.* 125.
(e) *Deut.* 34. 3.
† *Diod. Sic. l.* 2. *c.* 48.
(f) *Joel.* 1. 12.
(g) *Lib.* 16. *c.* 20.
* *Pign. Menſ. Iſiac. p.* 10. *Edit. Franc.* 1608.
(h) A. Gell. *noct. Attic. l.* 3. *c.* 6.
(i) *Jer.* 10. 5.
(k) *Pierius l.* 50. *c.* 2. *p.* 651. 4°.
(l) *Hym. in Apol. v.* 117.

In the next place let us treat in few words concerning the Olive-Tree. Whereof (*m*) *Porphyry*, in his deſcription of the Cave of the Nymphs, gives an account why it was placed over its entrance, to ſignify the wiſdom of God in the framing of the world. for (ſaith he) Σύμβολον φρονήσεως θεοῦ ἡ ἐλαία. Ἀθηνᾶς μὲν γὰρ τὸ φυτὸν· φρονήσεως δὲ ἡ Ἀθηνᾶ.: The Olive is the Symbole of the Wiſdom of God, for it is the Plant of *Minerva*, but *Minerva* is Wiſdome: The Country about *Athens*, (which City was dedicated to that Goddeſſe)

(m) *Porph. de antr. Nymp. p.* 231.

is related to be very fertile in these plants. But there was a nearer place, from whence the Temple might be furnished; even Mount *Olivet*, receiving its denomination from the abundance of these Trees growing thereabouts. It is remembred concerning *Hercules*, that his Club was made of Olive wood, for *Apollonius Rhodius* calls it Κοτινάλης, a Branch of Olive; which its thought he used as a Symbole of disturnity: For two famous Naturalists, (a) *Theophrastus* and *Pliny*, have related that it is very long-lived, and hath great affinity with the Earth, insomuch that its dry stumps being stuck into the Ground will bud forth afresh, of which the (b) former gives this reason; Because such fat and unctuous Plants do not easily become dry, but do very tenaciously preserve their vital and genital principle. Its observed to have a thick Bark, which is the note of Trees that draw much moisture from the Earth. It loves a Temperate Climate, and the fruit is accounted to be of a very even constitution, and most proper and genuine for the body of man, and (c) fattens persons that are lean and exhausted with sharp Humours. It is accounted by some Writers a very beautiful Tree (and possibly it may be so in warmer Countries than ours, where it grows naturally), and therefore (d) *Homer* compares *Euphorbus* a comely young man to the green branch of an Olive-Tree, ἴσον ἰειδομένῃσι ἐλαίῃσι. The Plans are (e) ever-green and flourishing, and therefore by the Father of the Poets called (f) ἐλαίας τηλεθοώσας, when describing the famous Garden of *Alcinous* in the ancient Island of the *Phæacians*, now called *Corfu*. *Plutarch* rendring the reason of leavs falling from trees in the Autumn, to be from the cold Air, and the dryness of the Trees; saies, that the Olive, &c. lose not theirs, because they are hot and fat, διὰ τὸ θερμὸν καὶ λιπαρές, *Symp. l.* 8. *q.* 10. Besides, it is a Tree, that, where it takes, will last to a great Age, and, if (g) *Pliny* tell true, will live 200 years. It was (as hath been said) consecrated of old to *Minerva* the Tutelary Goddesse of Learning: and as it was it self the Embleme of Peace, thereby the *Gracians* did intimate, that Arts and Sciences do best flourish in times of Peace; when *Minerva* and her Proselytes sit under an Olive-Tree. And because that Goddesse is represented armed under the Name of *Pallas*, they taught thereby that the firmest peace is obtained by the just and prudent Management of Arms. It seems this Tree hath been the Note or Symbole of Peace in very ancient times; ever since the Dove brought a (h) Leaf of it to *Noah*, a fit Messenger for such a Token, *viz.* of God's being at length pacified, and giving commission for the return of the Waters into their ancient Channels. It is observed by some, that it was used of old as the Tessera or Token of such a Peace that followed after war and trouble, and therefore (i) some from Ἐλαία, the Olive, do deduce the Greek word Ἔλεος, that signifies Mercy. It is reported, that after great Conquests in war, such, among the *Romans*, who procured a Triumph for the Generall, were to be crowned with (k) wreaths of Olive, in case themselvs had not been in the Battel. It's reported also (let it lye on the (l) Authors credit) that if, upon Iron, the Mettal whereof warlick Weapons are formed, when made red hot in the fire, you pour the Oyl of Olives, it will tame the rigour of the Mettal, and make it in a good measure soft and plyable. Which if it be true, a natural reason may possibly be assigned to it, although from such kind of Experiments the *Egyptians*, and other of the ancient learned Inhabitants of the East, did raise most of the significations of their Hieroglyphical Figures and Sculptures of Plants or Animals, and of the dedication of any of the Creatures to the Gods, reputing some Mystery to lye hid in the nature of all things. Accordingly from the several Excellencies of this Plant, which they had taken notice of, in several Experiences, they have applied to it many mystical significations: If a man did see it in a Vi-

sion

(a) *Theoph. de Hist. Plant. l.* 2. & 5.
(b) *Lib.* 1. *c.* 3.
(c) *Port. l.* 2. *c.* 1.
(d) *Hom. Ili.* 9. *v.* 53.
(e) *Plin. l.* 16. *c.* 26. *Peri. l.* 6. *c.* 31. *Porph.* ubi suprà.
(f) *Odyss. n. v.* 116.
(g) *Lib.* 16. *c.* 44.
(h) *Gen.* 8. 11.
(i) *Martinii Cadmus.*
(k) A. Gell. *noct. Attic. l.* 5. *c.* 6.
(l) *Pier. Hieroglyl. lib.* 53. *c.* 1. & *c.*

tion or Dream, or had accidentally met with, or fell down near one of them, when going about any enterprize, or journey, or expedition in War, it was then a prosperous Omen to him of Success, & Happiness, (a) or of Pardon, Peace and Mercy, if he went to entreat the diversion of a Prince's anger; of Meekness, Hope, Joy, Fruitfulness, and the long extent of his successful proceedings in all Cases. Nay, the Ancients made it the Embleme of Æternity.

(a) *Chartar. imag. Deor. p.* 210.

Hitherto suffice it to have spoken in brief concerning the Trees themselvs, whose wood or carved likeness did adorn the Sanctuary. Now let us make an Essay of the mystical meaning of them, by way of accommodation and allusion. Some of the Ancients have thought, that by these excellent Trees the most eminent Servants of God in his Church were shadowed forth: For-asmuch as we read often in Scripture of Men noted by Plants and Trees, as judicious (*b*) *Rivet* and others have observed. The Parable of *Jotham* in the Ninth of *Judges*, and the (*c*) Message of *Jehoash* King of *Israel* to *Amaziah* King of *Judah*, with many other places, in the Canticles and the Prophets do evidence it. Wherefore learned (*d*) *Jerom* compares *Cyprian*, and *Hilary*, and other Holy men in the Church to Cedars and Firr-Trees, in his Comment on that place of the Prophet *Esay*, where there is a famous Prophecy, that in the latter daies the Glory of (*e*) *Lebanon* should come to the Church, the Firr-Tree and others to beautify the place of his Sanctuary. The Beams whereof were to be laid with (*f*) Cedar and its Rafters with Firr. Nay further, it's a very common resemblance, which both ancient and modern Interpreters glance upon, That, as the twelve Wells of water at *Elim* hinted at the twelve Apostles; So the seventy (*g*) Palm-Trees, at the seventy Disciples. But seeing the several Trees forementioned, as to their Sanctuary-Use, were imployed for inward Ornaments of the House, and annexed to the stones of the Temple, which signified the living stones of Saints, in the language of holy *Peter*: I shall crave leave so apply them rather to the inward Graces and Vertues of the Saints, wherewith they are adorned in the sight of God and Man, then to the persons themselvs. In which respect, the extraordinary greatness of their body, and admirable strength, might possibly reflect upon the (*h*) stability and firmness of the Church. The constant Verdancy of their ever-green Leavs might denote the duration of the Church in spiritual prosperity, notwithstanding all its storms; and yielding heavenly refuge and shadow to such as lye under her branches: For the Righteous shall be like a Tree, whose leaf shall never (*i*) wither. Their great procerity and tallness, especially in the Cedar and Firr, might be a resemblance of the growth of the Church, and its approximation to heaven. Their resinous or unctuous qualities resisting Putrefaction, might hint forth the constancy of the Church, and perseverance in Grace, against all her inward corruptions and defilements. Their fragrancy, the excellent savour of holiness and of the evangelical good works of Saints: who shall (*k*) grow like the Cedar, and their (*l*) smell shall be like unto *Lebanon*. Those that be planted in the house of the Lord, shall flourish in the Courts of our God. The Palm-Trees (wherewith the Sanctuary was every where adorned, as being carved between the Cherubims on the Doors and Wals of the House and curiously wrought upon the Veil) were an excellent Emblem of the flourishing and conquering condition of the Church, notwithstanding the sorest pressures of her enemies, Her constant Motto in all Ages having been, that of the Palm, *Depressa resurgo*. The Church is expressly (*m*) compared to this Tree in the Song of *Solomon*, in whose branches the Lord Jesus takes great delight. Possibly the Psalmist might reflect upon the Palm-Trees in the Sanctuary, when he brings forth that excellent promise, that the righteous shall flourish like

(b) *Comm. in Esa.* 53. fol. 808.

(c) 2 *Kin.* 14. 9.

(d) Jerom. *Com. 5. p.* 277. *edit. Erasm. Lugd.* 1530.

(e) *Isa.* 60. 13.

(f) *Can.* 1. 17.

(g) *Exod.* 15. 27.

(h) *Dr.* Edw. Reynolds *on Hos.* 14. *Ser.* 5. *p.* 38.

(i) *Psal.* 1. 3.

(k) *Psal.* 92. 12.

(l) *Hos.* 14. 7.

(m) *Cant.* 7. 8. *See* Ainsw. *in loc.*

(a) *Pſ.* 92. 12. like the (*a*) Palm, eſpecially ſince he mentions their being planted in the houſe of God, and bringing forth fruit in their old Age, where they ſhall prove fat and flouriſhing. That this Tree was uſed as the Embleme of Recovery out of trouble, in ancient times, ſeems probable by that ſpeech of *Job*, who foreſeeing, by a divine ray, his future riſing out of the duſt of Affliction, prophecyes of himſelf that he ſhould multiply his daies (*b*) as the Sand, ſaith our Tranſlation; but as the Hebrew word חול is by the *Seventy* tranſlated φοινιξ, and the vulgar Latine *Palma*, and by ſundry learned Lexicographers is turned by the Palm, which the following words ſeem much to favour, ſeeing the Metaphor of a Tree is ſo clearly inſiſted upon in the ſucceeding verſe, when he tells us, that his Root was ſpread by the waters, and the dew lay all night upon his branch. So that the reſtauration of *Job*, to his former ſplendid condition, after he had been long preſt under the weight of ſorrow and calamity, ſeems to be fitly reſembled by the Palm-Tree's riſing up to its former erect poſture after depreſſion. As it was with *Job*, ſo it falls out with many a Saint; nay, the whole Church of Chriſt in general: though for a while it may lye under heavy preſſures, yet at length it ſhall ſpread moſt gloriouſly, and triumph with greater luſtre. Wherefore, when Chriſt the King of his Church was riding in ſolemn proceſſion towards *Jeruſalem*, the people (c) *Joh.* 12. 13. *Mat.* 21. 8. cut down (*c*) branches of Palm-Trees, and caſt them in the high-way, where he was to ride: whence might be raiſed a moſt happy preſage from the conſtant and received Hieroglyphick of the Palm-Tree; that, though his Kingdome was but ſmall, and obſcure, oppoſed, depreſſed, and injured at firſt, yet at length it ſhould recover moſt gloriouſly, and fill the whole Earth with its fruitful branches. We read that the Children of *Iſrael*, when celebrating (d) *Lev.* 23. 40. the feaſt of Tabernacles, were commanded to make their Booths (*d*) of boughs of Palm-Trees as well as others: For as the feaſt was to commemorate their dwelling in Booths in the Wilderneſſe, after their delivery out of *Ægypt*: So the branches of theſe Trees might, as in a Mirrour, give them the reflection of a great Mercy, after deep miſery and bondage in the Land of *Ham*. But to conclude; Neither was the Palm a token of Victory among the Heathens onely: but alſo in ſacred Scripture, where we may read of the (e) *Rev.* 7. 9. holy Martyrs triumphing in heaven, with branches of (*e*) Palms in their holy and victorious hands.

In the laſt place, for the Olive-Tree; we read, that the door-poſts of the Sanctuary were made thereof: whereby might be ſhadowed forth, that heavenly peace which Saints enjoy, when they are admitted through the doors of Ordinances into communion with God: O! then their Souls ſhall be abundantly ſatisfied with the (*f*) fatneſſe of his Houſe! Ordinances do moſt exceedingly raiſe and ennoble the Spirit of God's people, when thoſe golden Pipes do convey the Oyl of Grace and Life from above into their thirſting (f) *Pſ.* 36. 8. (g) 1 *Joh.* 2. 27. breaſts. When they are inwardly (*g*) anointed with that heavenly Oyl Olive of the Spirit of Grace, which ſhould teach them all things. The Diſciples had a promiſe on the Mount of Olives, (where the door of heaven was opened for the reception of our Lord into Glory) that they ſhould receive power after (h) *Act.* 1. 8. the (*h*) Holy Ghoſt was come upon them in his divine Unction, to be witneſſes to Chriſt, even to the uttermoſt parts of the Earth.

To proceed in diſcourſing further on the Ornaments of the Sanctuary: As all the Cedar boards were laid moſt exactly, even and plain, doubleſſe with greateſt care imaginable: ſo likewiſe the Saints that hold ſpiritual fellowſhip in the body myſtical, are full of harmony and union; (*i*) endeavouring to keep the unity of the Spirit in the bond of Peace. (i) *Eph.* 4. 3, 5. *&c.* And as the Boards were faſtned with nailes and riverts of Gold: this might (k) *Pſ.* 61. 4. exhibite the fixedneſs of Saints (*k*) abiding in the Houſe of God for ever, and

and trusting in the covert of his Wings, their (*a*) Nailes being fastned in a sure place by the Master of Assemblies, even in that place where God himself hath promised to (*b*) walk in the midst of his people, and to blesse them.

(a) *Ezr.* 9. 6. *Eccl.* 12. 11. (b) *Isa.* 22. 23, 25. *Zech.* 10. 4. (b) 2 *Cor.* 6. 16.

All these things hitherto recited, with several after-mentioned, were appointed for the Beauty and Ornament of the Sanctuary within, where indeed was its chiefest lustre and glory; So is it with the Church, She is all glorious (*c*) within: Yea, and every Saint, as his joyes, so his graces are hidden from the Eyes of the World. That's the comfort of the Children of God, that like Christ our Head, They have meat to eat of, which the World knoweth not of: places in the Holy Sanctuary to take therein most refreshful turns, which are invisible to the world.

(c) *Ps.* 45. 13.

But for the further beautifying of this holy place, we read, that there were Open-flowers carved upon the Cedar, in a very pleasant and stately manner: which are supposed to have been formed in (*d*) this wise: Throughout both the sides of the Sanctuary, there were long wreaths of bunches of Flowers and Cornucopiaes, carved in the fragrant Wood, running all along in a Line paralel to the Horizon; and the first row of these flowered Carvings began probably at the bottom of the Wall near the golden Floor; and, over them, Cherubims and Palm-Trees all along to the end on both sides. Then another row of bunching flowers, and then Cherubims and Palm-Trees again, up to the top by the roof, in as many ranks as the bigness of the Figures would permit, and suit with the heigth of the Sanctuary. Our Inquiry may be, for a little time, what sort of Flowers these were. To which the Glosse of the *Chaldee* Paraphrase proffers some satisfaction, constantly reading the Texts (where they are mentioned) by these words אשכלין שושנין, bundles or wreaths of Lillies. We have frequent mention of carved and molten works, made like unto Lillyes in the Temple-stories: as in the Lip or Border of each of the 10 Lavers; In the turning down of the brim of the Brazen Sea, and in the fair Ornaments which were added to the heads of the two famous Pillars standing within the Porch before the Sanctuary. In respect to the present Sculptures in hand, As our Text calls them Open-flowers, so they might resemble the hope of the heavenly Glory, which flowres in the hearts of Saints, walking here below in the Ordinances of the Sanctuary. For as the hope of the harvest lies in the blade, so the hope of fruit and seed lies in the flowers of a Plant. In that, they were made to resemble the flowers of Lillyes, it suits aptly with the frequent allusions made in Scripture unto Lillies, respecting the Church. The Spouse is compared by *Solomon* to a (*e*) Lilly among Thorns; and the Bridegroom himself is brought in, as feeding among his (*f*) Lillies. It is observable, that our Lord compares *Solomon* in all his (*g*) glorious raiment unto the Lillies, which because of the variety of his gorgeous Attire, might possibly be most resembled and set forth by that admirable and curiously coloured Flower, which we call the *Tulip* at this day, being brought to us originally from *Persia*, whose chief City was called *Shushan*, and a Province within that Empire termed *Susiana*, from the plenty of those curious Flowers growing there naturally. But as it passed through *Asia*, and the *Turks* of *Constantinople*, (whence we received it more immediately); it gained thence the present name of *Tulip*, from the Turkish attire about their heads. Now, if this were the Flower (as 'tis probable) whose Effigies was carved in the Sanctuary: although the variety of its colours (for which it is worthily esteemed the Queen of Flowers) could not be manifested, but by Enamelling the Gold which was laid upon the Cedar, a thing probably wherewith the Ancients were unacquainted; yet in consideration of its rare variety, we may resemble to it the excellent and

(d) Light. 2 *d. Temple p.* 81.

(e) *Cant.* 2. 2. (f) *Cant.* 2. 16. & 6. 3. (g) *Mat.* 6. 29.

curious mixture of Graces and Vertues shining in the hearts and lives of Saints. But if it were no other then the ordinary tall white Lilly, or perhaps that curious, neat, and fragrant small flower, of the Lilly *Convally*; which grows amongst us: then, as whiteneſse is many times used for the Embleme of purity, innocency, and chastity; so might these flowers denote the purity of the Saints Holineſse, the unspotted innocency of their lives towards men; the integrity of their hearts toward God; the untemerated chastity of their conjugal Love toward Christ: and, as (a) white Garments were used of old, in times of Joy and festival Solemnities; so might these shadow forth the unspeakable Joy of the Spirit, shed abroad in their hearts, upon the account of those gracious endowments wherewith they are qualified. But now, although the Church of Christ be thus undefiled, pure, and beautiful, in the sight of God, like the Lilly: yet shall not her beauty be as that fading flower; in the morning pleasant and lovely to see to, in the evening dry and withered; but, as the Flowers in the Temple-carvings were alwaies open, so shall her Graces and Ornaments be alwaies flourishing, till their Roots shall be transplanted into the *Eden* above, at the right hand of God, where the Rivers of pleasure shall alwaies preserve them from a flaccid declining, when their Graces, flourishing here in the Garden of the Vally, shall be curiously tied into a Crown or Garland, which is (b) ἀμάραντος (c) ἀμάραντος, immarcescible and incorruptible, reserved for them in the Heavens. Besides, because the Lilly is but a tender plant, and of small Roots, lest the duration of the Church should not seem to be clearly set forth by it, therefore are her Roots promised to be strong and abiding like the Cedars of *Lebanon*. So that as the other similitude did set forth the beauty and pleasantneſs, this doth denote the perpetuity and continuance of the Church of Christ, as hath been (d) observed by a most learned, holy, and reverend Worthy of our Church: Long may he continue both fragrant and fruitfull in our Sanctuaries.

(a) *Eccl.* 9. 8.

(b) 1 *Pet.* 5. 4.

(c) 1 *Pet.* 1. 4.

(d) *Dr.* Edw. Reynolds *on Hoſ. Ser.* 5. *p.* 38. 4*to.*

But to proceed; All these curious Ornaments, hitherto mentioned, were overlaid with most precious Gold, even the Gold of *Ophir* or (e) *Parvaim*, differing names (as (f) some conceive) of the same place, which is apprehended to be no other then the Country of *Peru* (so called at this day), in the *American* Continent: a place very plentiful of Gold. Now, although the Assertors of this Opinion, *viz.* that the ancient *Ophir* was the same place with the present *Peru*) are without doubt greatly mistaken: yet the Argument which some use against that assertion, *viz.* that *America* was not discovered by the Ancients, no, not till the daies of *Columbus* (as they conceit), is as false. For (g) *Diodorus Siculus* acquaints us, that the *Phœnicians*, those most famous Sea-men of old times, were by great storms driven off from the Coast of *Africa*, farr to the Westward, διὰ πολλὰς ἡμέρας, for many daies together, and at last fell in with an Island (as he terms it; and as *America* is now almost fully discovered to be) of great magnitude and vast Extent, ἀπὸ τῆς Λιβύης ἡμερῶν πλειόνων πλοῦν πρὸς πρὸς δύσιν, lying from *Libya* many daies sail toward the West: which Story can be fixed upon no place in the World save *America*, if the Relation of *Diodorus* had solid ground for its truth? For the few Islands of the Atlantick vast Ocean, called the *Azores*, and some others, are very inconsiderable in their Bulk. Moreover this discovery of the *Tyrians*, our Author doth insinuate to have been performed in very ancient times. Concerning this place (as some conceive) *Plato* likewise doth treat in his (h) *Timæus*, when he saies, that beyond the Pillars of *Hercules*, there was an Island in the Atlantick Ocean, ἐκτὸς Λιβύης καὶ Ἀσίας μείζων, larger then *Africa* and *Asia* put together: and in more modern times, but a good while before *Columbus*, *Madoc*, a Prince of the British blood,

(e) 2 *Chr.* 3. 6.

(f) Ar. Mon. *anti. Judaic. l.* 1. *c.* 9.

(g) *Bibliob. Hiſt. l.* 5. *p.* 267. *Ed. Gr. H. Steph.*

(h) *Pag.* 24. *To.* 3. *ed. H. Steph.* 1578.

blood, had found it out. *Powels Hiſt. Wales, pag.* 228. But whatever their actual diſcoveries were, it is evident and clear that the Ancients were very skilful in the knowledge and prædiction of Eclipſes, as is famouſly known concerning *Thales*, *Hipparchus*, *Calippus*, and many others, who could not be ignorant of the (*a*) roundneſſe of the Earth, it being demonſtrable from the Moons Eclipſe, & might thence infer, that there might very probably be other Lands on the other ſide the Globe, within the boſome of the Atlantick Ocean, to give a poize to the vaſt Continents of *Europe*, *Aſia*, and *Africa*. For as *Ovid* had obſerved, poſſibly from the writings of ſome Mathematicians, or ſome common ſtories then abroad in the World;

(a) *Clavis. Com. in cap.* 1. *Sphar.* Johan. *de ſacro Boſco p.* 146. *edit. Lugd.* 1618.

——*circumfuſo pendebat in aëre Tellus;*
Ponderibus librata ſuis, *Metam. lib.* 1. *Fab.* 1.

That the Earth * hung within the compaſſing air, being equally poized with its own weight; the oppoſite parts preſſing towards the Center, againſt each other. Which is the Ground whereupon the (*b*) learned *Breerwood* doth moſt probably inferr, that the *Terra incognita*, or that part of the Earth as yet unknown to us, lying toward the Antartick Pole, doth equalize the whole Continent of theſe three parts of the Earth, into which the ancient Geographers did divide it, to counterpoize the great and vaſt tract of Land, which is diſcovered in the North parts of the World, even as far as 81. degrees, by *William Hudſon* an Engliſhman, as *Purchas* relates in his Pilgrims, *Part.* 3. *pag.* 464. and before that, to 82 degrees of Latitude, in a place which the (*c*) *Hollanders* made to, in the year 1596, if *Bertius* ſay true, and called it *Spitſberg*, from its craggy and mountainous inequality: And, leſt any ſhould object, that poſſibly the Southern Seas might be ſhallower then ours: it is anſwered by the experience of our own Mariners, who have found it, on the South of *Africa* and *America*, to the contrary.

* *Job* 26. 7.

(b) *Of Languages p.* 120

(c) Bert. *Tab. Geogra. Contract. Amſterdam* 1616. *p.* 59, & 62.

I am ſenſible how farr I have diverted from the buſineſſe in hand upon the pleaſantneſſe of this Inquiry: yet ſhall I crave pardon for one word or two more, whereby I would ſhew, that we may even out of Scripture gather ſomething concerning the roundneſſe of the Earth. For at firſt the waters did cover the face of the Earth, before ever the Mountains were weighed in ſcales and the Hills in a ballance, which by the mighty power of God's word were taken out of the body of the Earth, underneath the incircling Waters, and laid on heaps, by his admirable and infinite skill and power, in ſuch manner as to give an equal poize, as well as to † yield deep and vaſt channels and caverns for the waters to ſubſide and ſink into, which were alſo weighed by meaſure, *Job* 28. 2. He it is who meaſured the waters in the [round] (*d*) hollow of his hand. So in the book of *Job*, where we read, *He hath* (e) *compaſſed the Waters with bounds*, the Text is חָק חוּג עַל פְּנֵי מָיִם. His appointment or conſtitution (as *Arias* tranſlates) hath he deſcribed with a Compaſs upon the face of the Waters, and ſo to the ſame purpoſe the *Seventy*, περιγρ-ψας ὕδωσιν, He encircled the waters according to his appointment. In like manner ſpeaks the Spirit of God in the book of *Proverbs*; that Chriſt, the Wiſdom of the Father, was with him, rejoycing alwaies before him, when he ſet a (*f*) Compaſſe upon the face of the Depth. Whereby we learn that *Solomon* had probably ſome Knowledge of the circularity of the Earth and Water in one Globe. That the Earth was ſphærical, the Prophet (*g*) *Iſaiah* ſeems to inſinuate, when he brings in the Majeſty of God ſitting [עַל חוּג ſuper *Globum Terræ*, *Montanus*: τὸν γύρον τῆς γῆς, the *Seventy*] on the Circle of the Earth: Laſtly, that the Heaven which environs this Globe on all ſides, is alſo round, *Eliphaz* the Temanite obſerves, when he mentions God's walk-

† *Arias Mont. Anti. Judaic. p.* 13.

(d) *Iſa.* 40. 12.

(e) *Job* 22. 14.

(f) *Pro.* 8. 27.

(g) *Iſa.* 40. 22.

ing upon [חוג שמים] the circuit of the heavens. So that although Scripture moſt frequently ſpeaks according to the apprehenſion of the vulgar, as in the Earth's ſtation; of the ends and ſides of the Earth, the Sun and Moon as being the two greateſt lights, the meaſure of the brazen Sea, (whereof before) and in ſuch like: yet there are very excellent hints of true phyſical Notions in the ſacred Leavs, as in that of the (a) winds coming out of the Earth, and the rivers proceeding from the Sea, and many others; So in this particular of the roundneſſe of the Earth and Water in one body. But, to conclude, (with an intreaty of pardon for this digreſſion) whether or no the *Tyrians* had diſcovered *America*, before or ſo ſoon as *Solomon*'s daies; or whether *Solomon* himſelf had by Scripture-light, or naturall ſpeculation of the frame of the World, known the roundneſſe of the Earth, and thereupon employed Navies to ſearch out the World and its rarities, is not to be known; becauſe of our defect in hiſtorical Writers of thoſe times, eſpecially of the *Tyrian* Annals, and others of *Egypt*, mentioned by *Joſephus*: We cannot apprehend by the reliques and fragments of ſtories that remain of thoſe times, or the neighbouring Ages when Hiſtory began to be riper, that they had ſuch extraordinary skill in ſailing upon the vaſt Ocean as hath been obtained ſince the rare invention of the Mariner's compaſſe: but that their diſcoveries were attained either by reaſon of impetuous ſtorms driving them beyond their purpoſes upon unknown Regions, or elſe in coaſting ſlowly by the reaches and Promontories of ſeverall Countries. In which manner, no doubt, *Solomon*'s ſhips did trend upon the *Aſian* coaſts, till they came to the habitation of (b) *Ophir* the Son of *Jocktan*, in the South-Eaſterly parts of *Aſia*: concerning the punctual place of which Country near the Golden *Cherſoneſe*; *Stuckius* upon *Arian*'s *Periplus* of the Erithræan Sea; *Purchas*, in the firſt Part of his Pilgrims; Sir *Walter Rawleigh*, in his Hiſtory of the World; and above all the learned *Bochartus* in his *Phaleg* will give ſatisfaction, to ſuch as pleaſe to peruſe them, while we ſpeak to this excellent Mettal which *Solomon* brought from thence in great abundance, and employed it moſt bountifully in the adorning and enriching of the Temple.

(a) *Pſ.* 132. 7. *Jer.* 10. 13 & 51. 16. *Eccleſ.* 1. 7.

(b) *Gen.* 10. 29.

Gold, the choiſeſt of all Mettals, and the fineſt of that kind, muſt be uſed about the Sanctuary. The Apoſtle *Peter* compares Faith to (c) Gold that is tried in the fire, and therefore ſome do accordingly expound that place, of Faith, where our Lord exhorts the Angel of *Laodicea* to buy of him (d) Gold tried in the fire. There be who expound it of the Word of God, which the Apoſtle would have to dwell (e) richly in the Saints, and is more to be deſired then (f) Gold, yea then much fine Gold. Others, interpret it of the righteouſneſſe of Chriſt.

(c) 1 *Pet.* 1. 7. (d) *Rev.* 3. (e) *Col.* 3. 16. (f) *Pſ.* 19. 10.

But I ſhall enlarge a little more particularly concerning this excellent Mettal of Gold, and inſert thoſe Obſervations in their due place. It may be obſerved from Scripture, that many things are reſembled to Gold; as ſaving and heavenly wiſdom, though preferred before it: *Receive* (g) *knowledge rather then choiſe Gold*: *for* (h) *how much better is it to get wiſdom then Gold*: ſeeing (i) the *lips of knowledge* are *more precious then Gold*. Sometimes (k) loving favour is compared with, but greatly to be valued before, Gold. Sometimes the purity of Chriſt's Government in the Church is ſhadowed by his (l) *head of Gold*. Sometimes the Glory of eternal life is ſet out by it, when the City of the new *Jeruſalem* is ſaid to be of (m) pure Gold. Several times the word of God is hereby ſet forth, to ſhew the eſtimation that is due to it. For ſo doth the ſweet Singer of *Iſrael* intimate, when he ſaies that the Judgments of the Lord are more (n) to be deſired then Gold, he acknowledges (o) the Law of his mouth was better to him then thouſands of Gold, and profeſſes that (p) he loves his commandments above Gold, yea

(g) *Pro.* 8. 10. (h) *Pro.* 16. 16. (i) *Pr.* 20. 15. (k) *Pro.* 22. 1. (l) Delrio *in Cant.* 5. 11. fol. 196. *Par.* 1604. (m) *Rev.* 21. 18. (n) *Pſ.* 19. 10. (o) *Pſ.* 119. 72. (p) *Ver.* 127

above

above fine Gold. Accordingly ſome have explained that place of the Apoſtle *Paul*, where he ſpeaks of ſome that build (a) Gold upon the foundation, holding it to be meant of the Word of God, Chriſt doctrinal being built upon, Chriſt the eſſentiall foundation of the Church. It is true, that an eloquent light of his Age, treating upon that place, after ſeveral words, concludes thus (b) Ὅθεν δῆλον, ὅτι ἐφ' ἑκάστου ὁ λόγος: whence it is manifeſt (ſaith he) that the [Apoſtle's] ſpeech is [to be underſtood] concerning actions. But what are the actions of ſpiritual builders (as ſuch whom the Apoſtle doth elſewhere call Goſpel-miniſters) but their doctrines and teachings, which according to their nature ſhal either be rewarded or deſtroyed. In this very ſenſe doth learned *Jerom* expound that place, as may appear by theſe his expreſſions at large, in his Comment on the Prophet *Haggai*: (c) [*Ego argentum, quo domus Dei ornatur, exiſtimo eloquia Scripturarum, de quibus dicitur, Eloquia Domini, eloquia caſta, &c. et aurum, quod in occulto Sanctorum ſenſu et in cordis verſatur arcano, & ſplendet vero lumine Dei. Quod & Apoſtolum de Sanctis, qui ſuper fundamentum Chriſti adificant, ſenſiſſe perſpicuum eſt aurum, argentum, lapides pretioſos: ut in auro ſenſus occultus ſit, in argento ſermo docens, in lapide pretioſo opera Deo placentia. His Metallis illuſtrior ſit Eccleſia Salvatoris, quàm quondam Synagoga fuerat; his lapidibus vivis edificatur domus Chriſti, & pax ei præbetur æterna.*] "The Silver wherewith the "Houſe is adorned, I take to be, The words of the Scriptures: of which it is ſaid, The words of the Lord are chaſt words; and the Gold, that which is laid up in the hidden meaning of holy things, and the ſecret place of the heart, and ſhines with the true light of God. Which it is clear, that the Apoſtle did underſtand of the Saints, who build upon the foundation of Chriſt, Gold, Silver, pretious Stones; that the hidden meaning is ſet forth by the Gold; comely Speech by Silver; works pleaſing to God, by the precious ſtones. The Church of our Saviour is more illuſtrious by theſe Metals, then the Synagogue was in times paſt. The Houſe of Chriſt is built with theſe living ſtones, and eternal peace is granted to it.

But to let that paſſe: Gold in Scripture is thought by many to be a compariſon, whereby to ſet out the excellency of Faith, true ſaving Faith in Jeſus Chriſt. As, where we ſee, upon the right hand of this Prince of Might, the Queen to ſtand in Gold of *Ophir*, the learned *Rivet* doth apply it to Faith and other Graces, as the Golden Ornaments of the Spouſe of Chriſt: So, where we find her neck to be adorned with (d) chains of Gold, it may be applyed to the beautiful chain of Faith and other ſpiritual Graces, being her choiſe Ornaments in the eyes of Chriſt. In another place, we read of three Kings from the Eaſt, believing in him whoſe ſtar they had ſeen, and preſenting our Saviour with (e) Gold, Frankincenſe, and Myrrhe; which *Grotius* interprets of Faith, Prayer, and Repentance: We hear likewiſe of (f) golden Vials, in the book of the Revelations, full of odours; which ſome have conceived to be the faithful hearts of Saints, ſending forth the fragrant odours and ſweet-ſented breathings of their Souls in prayer toward heaven. But above all, that ſingular place is to be remembred to this purpoſe, where the Apoſtle *Peter* acquaints his diſperſed Brethren (g) that the trial of their Faith is much more precious then Gold, being ſuch as is (h) tried in the fire, and is to be bought of Chriſt alone, whereby, though poor in this World, we may be made (i) rich in Faith. Of all Metals Gold is the moſt exceellent, moſt beautiful, and refers its original (as the Chymiſts have written) to the influence of the Sun, the chiefeſt of the Planets; it's the moſt durable and ſolid, it is the moſt malleable of all, by reaſon of its vigorous tenacity, which two things were of old obſerved by (k) *Philo Judæus*, ſpeaking of the golden candleſtick, Ἔτι δὲ, ὅτι ἴδιόν τι παραδήλωσιν ἔστιν ἢ ὅτι τῶν ὑλῶν λειοτάτη ἐλαιηγὴς ἐλαίου

(a) 1 *Cor.* 3. 12.

(b) *Chryſoſt. Tom.* 3. *edit. Savil. pag.* 298. *lin.* 8.

(c) *Tom.* 6. *pag.* 280.

(d) *Can.* 1, 10.

(e) *Mat.* 2. 11.

(f) *Rev.* 5. 8.

(g) 1 *Pet.* 1. 7.

(h) *Rev.* 3. 18.

(i) *Jam.* 2. 5.

(k) *In Tract.* τὸς Θεὸν κληρονόμος. pag. 347. Gr. Par. 1552.

διαφθορὰν ἀλωβήτως ἔχειται· One thing is, that it doth not admit ruſt: another, that being drawn or beaten into very thin Membranes, as leaf-gold, it remains unbroken. Beſides all this, it is eſteemed, by eminent chymical Phyſitians, to be a great reſtorative to the vital parts, if duely prepared and fitted. What ſhould I ſpeak of (a) its gravity, by which *Archimedes* found out the Impoſture of the *Syracuſian* Gold-ſmith, in the make of *Hiero*'s Crown. Its great eſtimation in all Ages, inſomuch that (b) Mural, Naval, and Triumphal Coroners were made of it. Or laſtly, Its conveniency for commerce, by reaſon of its deſerved value and eſtimation, as being generally rated in its proportion to Silver, as 1 to 12, beſides its duration and continuance beyond all other Metals. It were an endleſſe thing, and here improper, to inſiſt long upon the nature and excellency of Gold, a Metal ſo much known and thirſted after: our Inquiry muſt be rather that of *Perſius*, — *In Sancto quid facit aurum?* Certainly the immediate end of it was for the beautifying of the Houſe of God. Not that his divine Majeſty needed or cared for any ſuch Ornaments conſidered barely in themſelvs, or that the worſhippers by any ſuch dedications were the more acceptable to God: but good reaſon that the hearts of thoſe who draw nigh to him, ſhould be manifeſt, in conſecrating the moſt precious of all their enioyments and ſubſtance unto him, whoſe name and preſence he was pleaſed to place among, and afford to his People, at that houſe in *Jeruſalem*. If therefore Wood be uſeful; the Cedar, Firr, and Olive, muſt be brought, the choiſeſt: If Metals, Silver and Gold, the moſt durable and of greateſt eſteem: If of Stones, the moſt precious: of Liquors and Gums, the moſt aromatical and fragrant: and ſo in the reſt.

(a) *Vitruv. lib. 9. cap. 2.*
(b) A. Gell. *noct. Attic. lib. 5. cap. 6.*
(c) *Sat. 2. v. 69.* *Rivet* in *Exod. p. 116.*

Beſides the Ornament of Gold, which was laid upon the Cedar boards, we read likewiſe that the Houſe was garniſhed and ſet out with (d) precious ſtones; but what kinds, the Scripture is ſilent: therefore we can onely mention them. The laſt things which beautified the Houſe were engraved Cherubims: the form and figure is not perfectly known; but probably of the ſame kind with thoſe in the Oracle: whereof I ſhall ſpeak more largely in the third Section.

(d) 2 *Ch. 3. 6.*

Now then to recapitulate and recollect what hath been ſaid and to apply all briefly to the Myſtical ſignification intended by them.

Some hold, that by all thoſe curious materials the Saints themſelves were ſignified, who differ one from another in gifts and graces. But ſeeing (as hath been before ſpoken to) the Marble ſtones of the Temple are, by the holy Scriptures, alluded to, when the Saints and People of God are called living ſtones, making up the glorious ſpiritual Temple of the Goſpel: it ſeems more appoſite, to apply theſe inward Ornaments of the Sanctuary to the inward vertues, graces, and divine qualifications of the Saints.

If leave may be permitted to Alluſions, I ſhall onely compare ſome divine Qualifications of the People of God, with the chiefeſt and moſt material excellencies of the fore-deſcribed Ornaments. The Cedar, Firr, and Olive Trees being alwaies green, may note the never-dying nature of Grace; where once it is planted, it never decaies. The exceeding high ſtature of the Firr, and Cedar, may ſhadow forth their continual growth till they come unto the perfect Man, (e) unto the meaſure of the ſtature of the fulneſſe of Chriſt. As the Olive-tree is exceeding fat and fertile, yielding Berries of great uſe for man, both in food and Phyſick; together with the Oyl, (f) wherewith both God and Man is honoured: God in the frequent uſe of it in Sacrifices of Meat-Offerings, and in the Lamps of the Sanctuary: Man in his Unction to Offices both ſacred and civill, (g) making his face to ſhine; it being called

(e) *Eph. 4. 13.*
(f) *Jud. 9. 9.*
(g) *Pſ. 104. 15.*

the

the Oyl of joy, exhilarating the ſpirits, ſuppling of wounds, refreſhing the feet after weary travels. Hereby inſinuating the fertili y and fruitfulneſſe of Saints, the joy of Spirits in their ſervice of, and commnnion with God, nothing ſo much refreſhing their hearts, as the fellowſhip which they hold with his Divine Majeſty, and one with another in holy Ordinances. Furthermore, the fragrancy of the Cedar, notes the ſavory ſmell of the holy Life of Saints: As the Gold was likewiſe another principal Ornament, It may ſignify the preciouneſſe, the purity, the (*a*) tryed and experienced excellency of all their graces, as having been often in the furnace of affliction, and the fire of tentation and perſecution, and have come forth in their Faith, Love, Patience, and other graces, more pure then Gold, moſt glittering and glorious: the great end being to purge (*b*) away their droſſe, and take away all their tinn, that they may be (*c*) found unto praiſe, honour, and glory, at the appearing of Jeſus Chriſt.

(a) *Zech.* 13.9.
(b) *Iſa.* 1. 25.
(c) 1 *Pet.* 1.7.

The precious ſtones likewiſe did moſt admirably ſet forth the oriency of their graces, together with their durableneſs, ſeeing ſtones of all things are leaſt ſubject to impreſſions. Precious ſtones ſhine in the dark, ſo do Saints graces in dark times, they are beauties to the places where they live and inhabit. The fiery Carbuncle darts forth a reſemblance of zeal; the blew Saphire, of heavenly mindedneſs; the impenetrable Diamond, their conſtancy and courage; the clear Cryſtal, their unſpotted innocency; the Red-Ruby, their hot perſecutions, and the like: Whereof more may be ſpoken, when we arrive to the ſtones in the High-Prieſt's Breaſt-plate: but of the particular application of them to diſtinct graces, I deſire to be interpreted κατ' ανδρα, in a laxe ſenſe. Too much curioſity and niceneſſe being things I deſign moſt to avoid, having conſtantly thought that theſe things do but generally hint at the Churches excellencies, and probably carry not in them any particular reflection. Wherefore I intreat that I may alwaies be conſtrued according to this ſenſe here laid down, as not indulging a private fancy: nor being any thing poſitive in theſe points, onely ſpeaking by way of alluſion; unleſſe hints from Scripture do fortify and uphold them. Wherefore to proceed (according to this intreated conſtruction): In like manner the prominency or ſtanding out of the precious ſtones (for ſo they are conceived to have been bunching out in ſquares) might declare the viſibility, the exemplarineſſe, and the radiancy of the Saints.

The ſides of the Sanctuary had three principal, great, and large ornaments; the Palm-Trees, the bunches of open flowers of Lillies, and the Cherubims. The Palm-Trees might denote the Saints patience, and the emergency of the people of God out of trouble and perſecution: who, though depreſſed, yet are not broken; though caſt down, yet not deſtroyed; (*d*) and that if they perſevere, unto the end, they ſhall walk with (*e*) Palmes of Victory in their hands after the Lamb, whitherſoever he goeth. Beſides; as the Palm-Trees ſtood upright with bunches of pendulous fruit: It might ſhew that Saints have (*f*) meat to eat in the Sanctuary, which the world knoweth not of.

(d) 2 *Cor.* 4. 9.
(e) *Rev.* 7. 9.
(f) *Joh.* 4. 31.

As there were open flowers carved in Cedar, and covered with Gold: So the Saints, in the State of their converſing here below in Church-Ordinances, are filled with the hopes of Glory; Chriſt in them (the true Lilly (*g*) of the Vallies) the (*h*) hope of Glory. As they are pure white Lillies, noting the impolluted ground of their hopes: ſo doth this hope (*i*) purify them more and more, even as he is pure.

(g) *Cant.* 2. 1.
(h) *Col.* 2. 27.
(i) 1 *Joh.* 3. 3.

Finally, As we find Cherubims on the wals, they might denote the conſtant communion of the Church with Angels. For even thoſe pure Spirits do deſire (*k*) to pry into the Myſteries of the Goſpel. To the intent that now

(k) 1 *Pet.* 1. 12.

(l) *Eph.* 3. 10. unto (*l*) Principalites and Powers in Heavenly places, might be known by the Church the manifold wisdom of God. To note likewise that we should do the will of our Heavenly Father, as the Angels in Heaven do perform it with constant alacrity and chearfulness. Therein might likewise be exhibited the constant protection of the Church; which God affords, not only by his own immediate presence: but by the subserviency of Angels, who are (m) *Heb.* 1. 14. made ministring (*m*) spirits for them, who shall be heirs of salvation. Wherefore because of their presence at Church-Ordinances, *Paul* charges (n) 1 *Tim.* 5. 21. *Timothy* not only before God, but also the (*n*) Elect Angels: Women likewise that they should have (*o*) Power over their heads: that is, Vailes upon (o) 1 *Cor.* 11. 10. their faces because of the Angels presence in their Church-assemblies, as some have interpreted that obscure place.

Thus much let be sufficient to have spoken of the inside Ornaments of the Sanctuary, a little of the Windows, Floor, and Cieling; and I shall then lead you into the sacred Oracle.

The Windows were made to let in the Light of the Sun into the Sanctuary; I will not say there was any particular thing thereby typified, but give me leave to allude in conformity to, and harmony with the rest, so that as the other Ornaments shewed the various graces of Saints adorning the Church within: so *Isa.* 54. 12. these might signify a divine irradiation shining from heaven upon their understandings. Or, what if Christ's Gospel-Light should be noted by (*p*) it as (p) *Cant.* 2. 9. shining through the windows, who is represented shewing himself through the Golden Latteſſes. Besides, since that windows in Scripture are some- (q) *Eccles.* 12. 3. times taken for the (*q*) eyes: and finding that Prophets are termed (*r*) Seers; (r) *Kin.* 17. 13. Why may not these windows of the Temple typifie the Gospel-Ministers, that receive Visions from Heaven? For it is by the (*s*) Light of Heaven only (s) *Psal.* 36. 9. we that can see and enjoy the true Light. *John* the Baptist is termed by (t) *Joh.* 5. 35. our Lord himself (*t*) a shining Light, and otherwhere the Apostles are (u) *Mat.* 5. 14. called the (*u*) Lights of the World; not as if they were immediate Fountains of Light, but as Starrs and Candles that shine with a borrowed Light: or like *Diaphanous*, or pellucid bodies that transmitt Light, which originally flowes from Heaven it self, teaching us that we must receive no Light from Teachers in Church, but such as comes through them from Heaven. Wherein we see the difference betwixt them and other Saints: Ministers being capacitated to convey light to others: as being indued with clearer capacities, and irradiated with Heavenly Visions. As glasse, Crystal, the Lapis Specularis, so much used by the antients for windows; and indeed all perspicuous bodies (x) *Basso Cont. Aristotel. p.* 546. having (*x*) straight and direct pores are fitted for transmission of rayes of Light: although all Diaphanous bodies do not perform it with equal lustre; but accordingly as they are thick or thin; or as the pores are more or lesse obstructed by those material aroms, as of sand in the glasse, and the like, whereof they consist: For indeed none of these pelluied bodies, be they never so thin, (y) *Lydiat. pral. Astr. p.* 24. *Gassend. Epicur. Philos. Christ.* 1. *p.* 302. but admit of some small (*y*) refraction, although indiscernable to the eye; as hath bin observed by curious inquirers. We may from the mention of the Temple-windows, although we cannot learn that they were adorned with glasse: yet herein alluding unto holy Prophets and Evangelical Ministers, look upon them as fitted by God with clearer apprehensions, the pores of thier understanding being made more direct for the drinking in of the beames of divine Light, and transmitting them to others. Whereas the Capacities of ordinary Saints are commonly distorted with cares, and obstructed with the sorrows, troubles, and businesses of this World.

But let Prophets take heed that (as the beams of Light, receiving tinctures from red or green glasses, accordingly do distaine the ground) they suffer not the Light of Heaven, of its self pure and uncoloured, to be mixed and polluted with private passions and affections. It

It is to be obſerved beſides, that as thoſe windows were narrow without and broad within, to yield an expanſive light into the Sanctuary: It might denote, that all the underſtanding which Goſpel-Miniſters receive from heaven, muſt be imployed for the benefit of the Church of Chriſt. Theſe Windows were high likewiſe, as being above the ſide-chambers, appendant on the out ſide of the Temple; noting the end of the Miniſtry onely to preſent divine and heavenly Objects, but nothing of terrene and low concernment. If we take them to ſignify the *medium* or means of the particular illumination of each Saint, or the power and faculty of diſcerning, whereby Saints look up to heaven with an eye of love and deſire, and on earth with holy ſcorn and contempt: we may take notice from the narrowneſſe of the Windows externally, and the breadth inwardly, together with their elevated ſituation, how little Saints do or ſhould meddle with others converſations: looking principally into their own breaſts.

The Floor of the Sanctuary (which was laid with planks of Firr, overlaid with Cedar boards, and plated with Gold) the place deſigned to be walked on; might ſhew the humility of the Saints, their meekneſſe, lowly-mindedneſſe, and proſtration of ſpirit before God's Majeſty; who was pleaſed to (z) walk in and out among them, ſuch Graces being more fragrant then Cedar, more beautiful then Gold. The Ornament of a meek and quiet ſpirit † being in the ſight of God of great price. We ſee the Ornaments of the very Floor were the ſame for matter with thoſe of the inſides of the houſe; to ſhew poſſibly that humility and lowly reverence of heart, as befitting beſt divine Ordinances, is of as high regard with God as other Graces: nay in ſome ſort of higher eſteem. For the humble ſhall be (a) exalted by him, and receive more Grace from him: for as the perſon walking is in more conjunction to the Pavement or Floor whereon he ſtands, than to the other parts of the building. Thus the Lord, the high and the loſty One who inhabiteth æternity, profeſſeth that he will dwell with him and look on him with an eye of favour that is of an (b) humble and contrite ſpirit. Although humble and meek ſpirits are counted fools by the World, and quickly inſulted upon, by every proud and inſolent ſpirit; yet (as holy *David*, ſitting by the rivers of repentance, and hearkning to the ſighs of the groaning Willows, under the ſtorms of divine anger, ſweetly bemoans himſelf) a (c) broken and a contrite heart O God thou wilt not deſpiſe.

(z) 2 *Cor.* 6. 16.

† 1 *Pet.* 3. 4.

(a) *Jam.* 4. 10.

(b) *Iſa.* 57. 15, & 66. 2.

(c) *Pſ.* 51. 17.

Happy is the humble perſon, who lying upon his back in a proſtrate poſture, and helpleſſe condition as to himſelf: yet alwaies is looking up to heaven! Even as the lowly Floor did conſtantly face the cieling of the Sanctuary, which was all filled with Cherubims, a heavenly Hoſt diſpatcht from heaven, and ready at hand for their aid and comfort. Beſides, the Roof of the Sanctuary, which was laid upon thoſe Cherubims, held forth the conſtant divine protection of the Church, that reſteth on all the Aſſemblies of the Saints, when feaſting in that ſecret communion, which the true Members of the myſtical and inviſible body do maintain in their hearts with Chriſt. (d) The Lord will create upon every dwelling place of Mount *Zion*, and upon her aſſemblies a cloud, and ſmoke by day, and the ſhining of a flaming fire by night, for upon all the glory ſhall be a defence. And there ſhall be a Tabernacle for a ſhadow in the day time from the heat, and for a place of refuge, and for a cover from the ſtorm and from rain. God will be a (e) covert to his people from the face of the ſpoyler, (f) a covering from the Tempeſt and a hiding place from the Wind. Our ſecond *Solomon* having made his Church like a Chariot as well as a Tabernacle or Temple, of the wood of *Lebanon*, &c. and the (g) covering thereof of Purple: even his own righteouſneſſe, to ſhield us from the danger of his Father's wrath. Nay, his ban-

(d) *Iſa.* 4. 5, 6.

(e) *Iſa.* 16. 4.

(f) *Iſa.* 32. 2

(g) *Cant.* 3. 10.

(h) *Cant.* 2. 4. ner over us is love, in this (*h*) banquetting house of the Sanctuary. Where the people of God having satiated themselves with divine love, and fully satisfied with the curious views of all its unparallel'd rarities; It's now high time for them to enter the Holy of Holyes, with adoration.

The Mysteries of the Oracle.

BEfore we set foot into the Oracle, strict notice should be taken of the curious Vail embroidered with Cherubims, which hung down to the ground, cross the Temple, and before that most sacred place. But although in the Tabernacle there was no other division between the Holy place, and the Holy of Holyes; yet in the Temple there was a partition of stone which divided betwixt them, and Doors in the midst of the patrition. Therefore we shall consider the Walls without the Oracle, and then the Door; and after that, the Vail: and so proceed to give some account why probably there were no Windows; and then descend to the Floor, the Roof; and after that, to the side-Chambers of the Temple.

To speak first, in general: There be some (as *Rivet* on *Exod. p.* 1129.) that say, The Oracle noted the Gospel-Church. However that be for certain It was the Type of Heaven; as 'tis clear, by the Apostle's acquainting us, that the (*i*) High-Priest entered into it alone once every year, the Holy Ghost thereby signifying, that the way into the *holyest of all* was not yet made manifest, that is, while the first Tabernacle was yet standing. The meaning whereof may be this, (*k*) that so long as the sacred ceremonies were performing in the former part or room of the Tabernacle, which was called the Sanctuary, the entrance into the more secret part, or the Holy of Holyes, (called the second Tabernacle) was not yet made open. So that while the state of the old Law endured, and the rites and ceremonies of the Sanctuary continued in their vigour, till Christ appeared for the putting of a period to the *Mosaical* worship, there was no entrance or admission into Heaven, the Holy of Holyes. But when Christ had once offered up himself, and was expiring upon the Cross, then the (*l*) Vail of the Temple was rent in twain, to give notice that the Door of Heaven was now opened by vertue of his blessed sufferings: who, (*m*) after he had offered one sacrifice for sins for ever, sate down on the right hand of God. For the Apostle *ver.* 11. opposeth this to a Tabernacle not made with hands, *i. e.* the heavenly: into which by his body and blood entrance is made, *ver.* 12.

(i) *Heb.* 9. 7, 8.

(k) *Cloppenb. Schol. sacrif. p.* 68.

(l) *Mat.* 27. 51.

(m) *Heb.* 10. 11.

In the Oracle we read of the Ark of the Covenant, the Cherubims, and the Session of the divine Majesty upon their wings. In like manner, when the Temple of God was opened in heaven, (*n*) there was seen the Ark of his Testament; whereof more hereafter, when I arrive to that mysterous Utensil. The place of God's glorious presence is in heaven, whither all our prayers are to be directed, accordingly as *David* prayes to be heard in his supplications, (*o*) when he lifted up his hands towards his holy Oracle.

(n) *Rev.* 11. 29.

(o) *Ps.* 28. 2.

This divine place was a perfect Cube, hollow within, shadowing the perfection of happinesse; as the great Philosopher saies, that he that bears the shocks of Fortune valiantly is (*p*) ἀγαθὸς ἀληθῶς καὶ τετράγωνος ἄνευ ψόγου, he is truly good and of a square posture without reproof. Besides, as a square figure is the most firm in building; so it may denote the constancy, duration, and perpetuity of heaven. Wherefore *Jerusalem*, or the heavenly City that cometh from above, is described to lye (*q*) four square, that figure being a (*r*) sign of rest. But in these things we speak by way of allusion. Between the Sanctuary and the Oracle there was a thick wall interposed, noting a great separation

(p) *Ethic. l.* 1.

(q) *Rev.* 21. 16.

(r) Plut. *de defect. Orac. p.* 662. & *de* EI *Apud. Delphos.*

on between the Church Militant and Triumphant. In this wall there was placed the door of the Oracle, giving admission into it through the Sanctuary: to shew that the onely way to Heaven is through the Ordinances of divine worship.

Of the Sanctuary-doors, the posts onely were of Olive, whereas the doors were made of Firr, but here they were both (r) of Olive, shewing the perfection of the Saints peace with God when they enter Heaven: whereas before in their state in this World there are mixtures of infirmity and imperfect peace: our reconciliation though, fully purchased, yet is not fully enjoyed till we come to Heaven.

(r) 1 *King.* 6.31,32.

The Olive Tree is a known Symbol of peace among the antients. Presently upon the abatement of the flood, the Dove which *Noah* sent forth to descry the asswagement of the waters, returned as a Messenger of peace with an (*s*) Olive leaf in her mouth, declaring (*t*) peace upon Earth, good will towards man. So when God was graciously returned to the people of *Israel* after the Captivity, sending *Zechary* on a missive to the People about the finishing of the Temple; the Prophet received a Vision of two (*u*) Olive-Trees dropping Golden (that is, clear; pure, and precious) Oyl into the Candlestick of the Sanctuary: which by the Angel's interpretation intimated the influences of the (*x*) Spirit of God upon that glorious work, till the top-stone (*y*) of the Building should be brought forth with shoutings, crying, *Grace, Grace* unto it.

(s) *Gen.* 8. 11.
(t) *Luke* 2. 14.
(u) *Zech.* 4. 3.
(x) *Vers.* 6.
(y) *Vers.* 7.

The Olive was a Tree dedicated to *Pallas* the fabled inventresse of Arts: and because Oyl is very useful some way or other, in all Arts manual which principally flourish in times of peace: therefore did they of Old make it the Symbol of peace, as (*z*) some have written. Besides it is of admirable and soveraign vertue: a great Antidote against poyson, and for nothing more excellent then for sodering and closing the lips of green wounds, curing the hurts which warr produceth. It was likewise of old by reason of the durable nature of the wood of that Tree, which by its unctuous matter resisteth putrefaction in a great measure, an Emblem of eternity. Therefore it is that we read of the Image of some of the Heathen gods to have bin made of this wood by the direction of the Delphian Oracle (*a*) to the people of *Epidaurus*. *Pausanias* also in his Peragration of (*b*) *Phocis*, relates a story of the head of a statue made of Olive Tree, which the *Methymnaans* had taken out of the Sea in a Net, and inquiring of the *Pythian* Oracle whose Deity it held forth, were commanded to worship *Bacchus* under it. It was the custome of the more antient Heathens to make the Images of their gods not of Earth or Metals, but of wood; to note their deities to be causes of fertility and plenty, and particularly of the more durable and incorruptible Trees, and among the rest of the Root of an Olive Tree, as (*c*) *Chartarius* notes out of *Theophrastus*, to denote their perpetuity. Wherefore the door of the Oracle (if we may compare divine Mysteries with these things) was made of Olive to signifie the perpetual duration of Heaven: and as the Olive is the Emblem of (*d*) peace, so it might denote the eternity of our peace with God, when once entred into Heaven.

(z) *Natal. Mythol.* p. 301.
(a) *Herodot. l.* p. 318.
(b) *Phocica* p. 334. *lin.* 27. *Edit. Francof.* 1583.
(c) *De imag. Deor. p.* 15.
(d) *Fabri Agnisti* p. 182.

The Olive-Tree is perpetually green in those Countries, where it is a native, and besides is exceeding fruitful: and the Oyl that is exprest out of its berries is useful (*e*) for unction and for Lamps. In the first sense, it maketh (*f*) the face to shine, and becomes the Embleme of peace and joy: In the other, it notes a supply of divine Light from the glory of God and of the Lamb; by which the Saints shall walk in the new *Jerusalem* for ever. As it is fit for food and nourishment; it denotes that Christ the (*g*) green Olive yieldeth the food of eternal Life to the Saints, after they are once planted into

(e) *Dr.* Reyn. *on Hos.* 14. *Ser.* 5. *p.* 50.
(f) *Psal.* 104. 15.
(g) *Rev.* 21. 24.

(b) *Rom.* 11. 17. Him, and (*b*) partake of his fatneſſe. The doors of the Oracle bearing the reſemblance of the Saints entrance into Heaven, ſhews the conqueſt over the gates of Death, and the reſurrection of their bodies to glory, when they are arrived at this place, which is no other (*i*) then the Houſe of God and the gate of Heaven.

(i) *Gen.* 28. 17.

(k) *Luk.* 10. 34. The Olive and the Oyl iſſuing from its fruit, being of a ſuppling and healing nature, is often taken for the Embleme of (*k*) compaſſion and tenderneſſe: noting that through (*l*) the tender mercy of our God it is, that the Day-Spring from on high hath viſited us; and inlightned us through the Olive gates of Heaven, into the poſſeſſion of our Maſter's joy.

(l) *Luk.* 1. 78.

The entrance was but one: as there is but one only way for the paſſage of Saints into Heaven, and that is through the mediation of Chriſt, who hath the (*m*) key of *David*; He that openeth and no man ſhutteth, and ſhutteth and no man openeth.

(m) *Rev.* 3. 7.

The entrance into this glorious place of the Temple was by one door only: even as there is but one onely way to Heaven, through Chriſt who is the (*n*) Door of Life, and ſtraight is that Gate, *Mathew* 7. 14. But there were two leaves of this entrance which (*o*) *Ribera* applies to Faith and Love: for which let that Authour anſwer. The fooliſh Virgins came not in ſeaſon, and the door was ſhut, *Mat.* 25. 10. To give us warning, what timely addreſſes we ſhould make to the throne of Grace. On theſe Doors were the ſtately Sculptures of the Cherubims and Palm-Trees: the former ſhewing that Heaven is ſet open to ſuch only, who, though in infirmity yet have endeavoured with an Evangelical ſincerity, to do the Fathers will (*p*) on Earth as chearfully and willingly, as it is done in Heaven by thoſe Holy Angels. By the other, *viz.* The Palm-Trees is ſignified (*q*) that He who overcometh, ſhall be Clothed in white Raiment, and (*r*) ſhall ſit down on the Throne of Chriſt, even as He overcame, and is ſet down with the Father in His Throne: wherefore the conquering Saints are remembred to be (*ſ*) before the Throne and before the Lamb, clothed with white Robes, and Palms in their hands in that new and Heavenly *Jeruſalem*, where there is an (*t*) innumerable Company of Angels, and the Spirits of juſt men made perfect.

(n) *Joh.* 10. 9.

(o) *De Tem. p.* 64.

(p) *Mat.* 6. 10.

(q) *Rev.* 3. 5.

(r) *Verſ.* 21.

(ſ) *Rev.* 7. 9.

(t) *Heb.* 12. 22, 23.

The Vaile.

The Vaile comes now to be conſidered in this its due and proper place.

In that it did diſtinguiſh and ſeparate the Oracle from the Sanctuary: It ſignified the portion or number of the Saints Militant, ſerving God in the Sanctuary-worſhip without the Vaile in the Ordinances of the Goſpel, not being yet received into Heaven: who while they are at (*u*) home in the body, are abſent from the Lord walking by Faith, and not by ſight or open viſion of the glory in Heaven. Into which we are to paſſe by a (*x*) new and living way, which he hath conſecrated for us through the Vaile, that is to ſay, his fleſh. So that as there was no paſſing of old in to the Holy of Holyes, but through the Vaile: So there is no paſſage for us into Heaven, but by Jeſus Chriſt, who is aſcended with his aſſumed fleſh into that Holy of Holyes, making way for all his members: ſhewing that till we follow the Captain of our ſalvation through ſufferings, and the death of our fleſh, we are kept off from communion with the Saints in glory. As the Oracle is the Heaven of glory, the habitation of Saints and Angels: So, The Vaile is to ſhadow forth the inferior Heavens. So *Porphyr. de antr. Nymph. p.* 116. which as Vaile or (*y*) Veſture ſhalt thou fold them up.

(u) 2 *Cor.* 5. 6, 7.

(x) *Heb.* 10. 20.

(y) *Heb.* 1. 12.

Dickins. Delph. ex Patrone. p. 119.

There

There be, who (taking the Sanctuary to signifie the Jewish worship; and the Oracle, to note the Heaven of Gospel-Ordinances: and further considering the Veile as hindring our passage into, and our beholding of the Oracle) apply this Veile as a (z) type of the distinction betwixt Jews and Gentiles: which separation as a (a) partition wall the death of Christ hath taken away. Though others more probably apply it to the outward wall of the Temple that kept off the Gentiles from coming into that Court, where the Jews did worship: Whereof more anon in its proper order.

(z) *Rivet in Exod. cap. 27. p. 1129. fol.*

(a) *Eph. 2. 14.*

The contexture of the Vaile we read to be (b) of blew and purple, scarlet, and fine twined linnen, of cunning work, and imbroidered with Cherubims. The manner of the work was this, that one of the 4, suppose the fine twined threds of linnen made the warp or *stamen*: the other 3 made the woof or *subtegmen*, and were by curious Art framed into figured work of Cherubims: as it is common in our daies, in all sorts of weaving, to expresse many sorts of Beasts, Birds, Men or Flowers, most lively in their Works. *Ribera* following *Josephus*, (c) *Philo Judæus*, our Country man *Bede*, and others of the antients, expound them in their discourse about the (d) Temple, p. 63. in these words. [The blew, because it resembles Heaven in its colour, signifies that the Life of the Faithful should be Heavenly, (not Earthly, such as is the Life of unbelievers) and full of the desires of the highest good, which Faith manifests. The Scarler, because it imitates fire, signifies the ardor of Charity, and ought to be twice dyed, that not onely God may be loved, but also our Brethren. The Purple, which is stained with blood, (of the Tyrian Shell-fish) notes the imitation of Christs sufferings, and patience in Labours, and carrying the Crosse, as *Bede* saith, C. 15. The fined twined linnen (as the same Author hath it in the same place) because it grows out of the Earth with a green stalk, and is prepared by the great labour of Artists in such manner that, losing its natural colour, it is reduced to whiteness; doth fitly insinuate the Chastisement of our flesh, which is to be exercised by works of Repentance, and to be thereby tamed, that it may become white and clean. Cherubims are woven in the Velle, that we may study to imitate the life of Angels, as was said before, and that we should constantly make use of a great deal of knowledge (as *Bede* speaketh) in the good works which we performe; (For Cherubims signifie multitude of knowledge) alwayes looking towards the divine Oracles, and governing our walkings by beholding of them, lest perhaps we should err from the path of vertue.

(b) *Exod. 26. 31.*

(c) *Epi Bib. Mos. P. 454. lin. 29. Edit. Par. 1552. Turneb. gr.*

(d) *Lib. 1. c. 21. Edit. 8°. Antwerp. 1598.*

Others there are, who taking the Veile to signifie the body of Christ, apply the purple to the blood of the Virgin: the elegant weaving, to the working of the holy Spirit: which did frame that excellent variety of his blessed members. But these and the like (though some, saith the judicious *Rivet* in the forecited place, do wonderfully please themselves thereat) are idle fancies, and little to the purpose. For they that would in these things be wise above what is written, are plain fools. However I thought good to mention them, to excite sober spirits to a more full inquisition, if any Mystery should be concluded under them.

Possibly the glorious Embroidery of this curious Veile might signifie the diverse heavenly graces, wherewith our Lord was beautified without measure. The Cherubims that were woven in it, might possibly note the service and ready attendance of these blessed Spirits, who divers times (e) Ministred to him in the daies of his flesh.

(e) *Joh. 1. 51. Mat. 4. 11. Mar. 1. 13. Luk. 22. 43.*

At the time of his blessed Passion, this (f) Veile was rent in twain from the top to the bottome, a sight no doubt exceeding strange and terrible to the Priests that entred into the Sanctuary: seeing it was no lesse then a miraculous prodigy attending his death. So that as the Veile was rent, it signified

(f) *Mat. 27. 51. Mar. 15. 38. Luk. 23. 35.*

the rending his blessed body upon the Crosse, (his flesh being signifyed by it) that so his holy and spotlesse soul, after the giving up of his Spirit to the Father, might enter into Paradise.

As this Veil did hide the entrance into the Sanctuary; So it signified that all things were then covered with shadows, and that the Jewish Nation was separated from other people, according to the usual and common apprehension. Its being rent by the power of heaven at his death, did signify that Jesus, our true High-Priest, was then entring into heaven, as to his Soul, and was about to enter with both Soul & Body, as he did a little after from Mount *Olivet*. For as the Jewish High-Priest did enter once a year, with the blood of slain Beasts, into this most holy place; So Christ by the vertue of his own blood and the merit of his passion, did enter once for all into the sacred heavens, causing all the ancient shadows to cease, (g) and to be rent in sunder, and making way for all Nations to become one people to the Father. So that the rending of this Veil noted the removal of blindnesse from the hearts and eyes of such as receive him by true Faith: and the way to heaven was then laid open for us to follow him into the Holy of Holies; whither our (h) Forerunner is entred for us, even Jesus, made an High-Priest for ever after the order of *Melchizedek*.

(g) *Cloppenb. p.* 137.

(h) *Heb.* 6. 20.

In the next place, I come to speak somewhat of the excellent Ornaments of the insides of the Oracle. The Walls were lined with (i) Cedar boards, (k) carved with Knops and open flowers, (l) Cherubims and Palm-trees, and all overlaid with (m) Gold. Now, although one (n) verse may be applyed to the whole House, yet may it more especially be understood of this most Holy place, which doubtlesse had the choisest and richest Ornaments in this point, as we see it had in others by expresse terms. Unto which the *Jewish* History doth fully consent, as is before spoken in the second Chapter.

(i) 1 *King.* 6. 16.
(k) *ver.* 18.
(l) *ver.* 29.
(m) *ver.* 20.
(n) 2 *Chr.* 3. 6.

The Floor also of this house and the Cieling were lined with (o) Cedar, and covered with Plates of (p) Gold, and the Gold was the Gold of *Parvaim*, that is of the Island *Taprobane* or *Ceilan*, an Island of the East-Indies, lying between 5 and 10 degrees of North latitude: as the (q) learned *Bochartus* hath endevoured to prove.

(o) 1 *King.* 6. 15, 16. *ver.* 30.
(p) 2 *Chr.* 3. 8.
(q) *In* Phaleg *lib.* 2. *c.* 27. and *Canaan lib.* 1. *c.* 46.

Seeing then the Oracle did decipher the glorious heaven, the manifestative place of the divine Majesty to Angels, and Saints glorified. Therefore, in a word (because I have treated largely of the Materials themselvs, when I spake of the Sanctuary) The Cedar which is odoriferous and imputrible may set forth the incorruptible state of Saints, and the perpetuity of heavenly glory; and the never-fading fragrancy of all their Graces, which shall then adorn their blessed Souls. The Gold, the refulgency and shining radiancy of their bodies, which shall be like the (r) Sun; nay, like to (ſ) Christ's most glorious body. The various Sculptures of Cherubims, Palm-Trees, and open-flowers, the Communion that Saints shall hold with the blessed Angels, the Victory wherewith they shall be crowned; and the constant flowring youth of Glory, which shall never wax old, but alwaies be in a florid and beautiful state. The various precious stones, the variety of Joyes wherewith the life eternal of Saints shall be for ever imbellished.

(r) *Mat.* 13. 43.
(ſ) *Phil.* 3. 21.

Whereas the Materials are the same with those in the Sanctuary: we may note, that the excellencies of Saints in Glory are but the full-blown flowers of the buds of Grace; shewing that Grace is Glory begun, and Glory is Grace perfected: That Heaven doth not change a Saint *quoad speciem*, in respect to his condition, but *quoad gradum*, onely advance him to a state of greater perfection in the same kind, which shall never have end. When once our hopes shall be set ashoar in heaven, we shall satiate our selvs with the river of Life, and drink in of the Vision of his face, when we (t) shall awake in his likeness.

(t) *Ps.* 17. 18.

In

In (u) whose presence is fulnesse of Joy, and at whose right hand are plea- (u) *Ps.* 16. 11.
sures for evermore.

That we may come to a conclusion of our discourse about this glorious Oracle: Inasmuch as we have (with submission to the learned) probably conjectured, that there was no light intromitted into this sacred place from without: it may hold out to us, that when the Elements shall be melted with fervent heat, when the heavens, being waxed old like a Garment, shall be rolled up like a Scroll, and laid aside; the new *Jerusalem* shall have no (x) need of the Sun or the Moon to shine in it: for the Glory of God shall (x) *Rev.* 21. 23.
lighten it, and the Lamb shall be the light thereof. So that there shall be no night there, no need of a candle, or of the radiant lamp of the natural (y) *Rev.* 22. 5.
heavens: For (y) the Lord God shall give them light, and they shall reigne for ever and ever.

Of the Side-Chambers.

There were built round about the Temple, 3 stories of Chambers, besides (z) 2 *Chr.* 3.
(z) upper Rooms likewise over the Oracle, which were doubtlesse for the grand Ornament of the building, and had their several uses, although the holy Spirit hath not expressly mentioned the services that they were designed to: though it be very probable that (since the Priests and Levites are reported to have brought, from the City of *David*, the Tabernacle and all the holy Vessels that were in it, * & such Utensils not being used by *Solomon*) they might be laid * 2 *Chr.* 5. 5.
up here. Most absurd is the fancy of some Popish Writers, who compare them to the three degrees of Chastity, in Married Persons, Widows, and Virgins; others of them, to the three estates 1. of those that chastly use the conjugal band; 2dly, of Prelates and Doctors of the Church; thirdly, of those who addict themselves to a contemplative life, as Monks and Hermits. The very mention of these things is a sufficient refutation before sober persons. If there were any Mystery in these appendant Rooms, which we may consider as subservient to the great Type of the Temple; let us have leave to reflect a little upon our Saviour's Allusion, which possibly he made to these Chambers, when he comforted his disciples with this, that in (a) his Fathers House there (a) *Joh.* 14. 2.
were many Mansions: if it were not so, he would have told them, assuring them that he went before them to heaven to prepare a place for them. By which we are to understand the Mansions of Glory, in that (b) building of God, an (b) 2 *Cor.* 5. 1.
house not made with hands, eternall in the heavens: so that when this bodily or earthly Mansion of our bodies, wherein our Souls are now contained, shall be dissolved, we shall hereafter rise together and sit together in (c) hea- (c) *Eph.* 2. 6.
venly places in Christ Jesus. Inasmuch also as we have observed these Chambers to be repositories for all the Vessels and Utensils of *Moses* his Tabernacle, we may thence learn, that the contemplation of Saints in heaven shall be greatly refresht about the manner of worship, through which they passed in the Wildernesse unto *Canaan*; and that the Graces therein exercised shall be the measure of their rewards: For their (d) works shall follow them (d) *Rev.* 14. 13.
to Heaven, and they shall all be perfected and compleated in the fruition and vision of God.

SECT. II.

Concerning the Myſteries of the Courts and Buildings, round about the Temple.

IN the Hiſtorical diſcourſe we find but two Courts encompaſſing the Temple in the daies of King *Solomon*. The firſt, or neareſt to the *Tellum* or covered-building (treated of in the foregoing Section), was called the Court of the Prieſts, becauſe the rites and ceremonies of Sacrifice were therein performed. The other, called the outer Court, the great Court, or the Court of *Iſrael*, was that whereinto the People of the Land of *Canaan* had free admiſſion, in caſe they were clean according to the Law.

Some ſpeak of a third Court, common to the Gentiles, and therefore by Chriſtian Writers ſometimes termed the Court of the Gentiles. But it could not be (*d*) properly ſtyled a Court, becauſe without either Walls or Pavements, containing it ſeems the whole compaſs of Mount *Moriah*, wherein the Gentile Proſelytes might ſtand and worſhip. Some good portion of which ground of the holy Mountain (it is conceived) was encompaſſed with a Wall in the daies of our Saviour, and was the place out of which our bleſſed Lord (*e*) whipped the buyers and ſellers, ſuch not being ſuppoſed to have had admiſſion into the Court of *Iſrael*.

(d) Dr. Lightf. *Temp.* p. 93.

(e) *Joh.* 2. 15.

The ſtate of the Goſpel is accordingly applyed to all theſe Courts, ſo called. Among which, the outmoſt of all might ſignify Hypocrites and Formaliſts, who appear in external ſhape as ſacred worſhippers ſtanding in the open view of Ordinances. Or rather, (becauſe ſuch Proſelytes might come, ſome of them with ſincere and honeſt intention of heart, to worſhip) it might ſhadow forth the ſtate of ſuch perſons whoſe faces are ſet toward *Zion*, & enquire the way to the Temple in the beginning of the work of converſion. The Court of *Iſrael* may be applyed and accommodated to the faithful Worſhippers under the Goſpel, who are more fully and clearly acquainted with ſpiritual ſervice, and draw nearer to God in divine communion with him, and ſtand in a near enjoyment and fruition of his preſence. The inward Court was open onely to Prieſts and Levites, denoting the Church-Officers under the New Teſtament, who preſent the ſpiritual Sacrifices of Saints unto the Majeſty of heaven, at the ſet-times of worſhip in the publick aſſemblies.

The body of the Temple had two more principal parts, viz. the Sanctuary and the Oracle. Ordinary Prieſts of old were admitted into the former, ſhewing the ſecret ſpiritual communion which the godly Miniſters of the evangelical worſhip do hold and enjoy with his divine Majeſty. From him they receive the bread of life to diſpenſe for the food of Saints. The Lamps of knowledge for illumination of the underſtandings of the faithful, they enlighten at the Golden Candleſticks within the Sanctuary.

Their Prayers, being perfumed with the aromatical and fragrant Merits and Mediation of Jeſus Chriſt, yield forth a ſweet ſmelling ſavour of reſt at the Altar of Incenſe.

Finally,

Finally into the Holy of Holies, none had access but the High-Priest himself; shewing Christs entrance into the Heavens, and mediating at the right hand of the Father for us.

There be that consider only the Court of the Priests, and the covered Building in this mystical notion: and apply all to the Heavens and Earth, according to *Josephus* and *Philo Judæus*, and the rest of the *Jewish* Nation, being ignorant of the great and unspeakable Mystery of the *Messiah* in a spiritual sense. Such, suppoing the Court (which entertained both Beasts for sacrifice, and Men for the service) to signifie (*f*) this World, and the state thereof, apply the Sanctuary to the starry Heavens, and the Oracle to the supercæleſtiall world. These conceits I shall remit to their several Authours: Others conceive that the Court represented the Nations: The Holy place, the Church, and the Oracle figured Heaven: so that the Court was a † figure of the State of nature; the holy place, the state of grace, the other of glory. Others would have the Inner Court, (whereinto the Beasts were brought, and the sinner having, confest his sins over their heads) slain near to, and after burnt upon the Altar: the musick of the *Levites*, at time of sacrifice and other services here performed) upon this account to set forth (*g*) our confession of sin, praying to God for pardon, the slaying of beastly lusts, the offering up of our selves to God, as living and rationall sacrifices (those of old being but of unreasonable and brute Creatures) the works of repentance, and washing in the laver of renovation, our solemn prayse to God for his manifold mercies: and, in general, the state of such persons, as since the Revelation of the Word incarnate, do diligently serve and worship the infinite Essence in such Gospel-Ordinances, as were typified by the ancient Ceremonies solemnized within this Court: whereof more particularly (through divine permission in the 5th. Section of this Chapter.)

(*f*) *Pic. Mirand. præf. in Heptap. p. 4.*

† Moulin. *Prophecies p.* 403.

(*g*) *Rom.* 12. 1.

Those then which conversed without these walls of the immediate Worship of God, and rested only in the outer Court, might possibly shadow forth such persons under the new Testament, that are not yet emerged or come out of the common state of man by nature: but are yet carnal and unconverted; or, at least, as yet are not arrived into that intimate Communion and fellowship with God, neither have sacrificed and dedicated themselves to his Majesty in holy and close walking; but have some general knowledge, and common conviction, and thereupon begin to look towards, and draw nigh to holy worship in the spiritual Temple. For, as I humbly conceive, the Worship of the Jewes, did not only hint at, and shadow forth, some parts of the externall form of Gospel-worship and Ordinances; but did more principally aim at the spiritual good things of the new Covenant, which were to be more fully given forth, after the appearing of Christ, and the powring out of the spirit upon all flesh in the latter dayes.

If so be the inner Court (wherein the Priests of old performed the principall parts of legal worship) did set forth, in a shadow, the state of the Gospel-Ordinances, as it seemes probable (and seeing that it was that very Court, which was neerest to, and did incompass the covered Temple, without any other intermediate enclosure; and whereas the body of the Temple did signifie the Church, the mystical body of Christ). Then might this Court consequently (which we are now viewing) exhibit the constant attendance of the Evangelical Ministry upon the Church; and moreover, that we draw nigh to God's Majesty in our publick services, through the exercise of their Ministerial Functions. For as, of old, the Sacrifices annexed with Confessions and Prayers were managed by the Priests, whilest the Song was carried on by the Levites: so under the Gospel, the publick Worship is to be solemnized by the in-

instituted Ministers of Jesus Christ. So that as the Sanctuary held forth the Communion of the invisible Church, which she holds with Christ in a secret invisible manner, unknown to the World: this Court might further exhibit the Ordinances of the visible Church, wherein all the professed members (whether of the reall mystical body of Christ, or hypocrites and formalists) do joyn; and do all hold an external Communion with God in them, and are under the same external and visible priviledges. Furthermore, (allowing an analogy to what hath bin spoken:) The great outward Court, wherein the Jewes worshipped, might accordingly hold out to us the visible Professors themselves, under the New Testament, which draw nigh to God in those Ordinances, which the Gospel-Ministers (typified by the Priests) do handle and manage within, in the inner Court. There yet remaineth a Conjecture to be mentioned of that famous and learned Critick of our Nation, Mr. *Joseph Mede*, which I shall nakedly propose, and resign up the censure unto men that are able, or are so immodest, as to reflect upon the memory of so deserving a person in the Church, as to *Revelation*-Mysteries. This candid and Reverend man, having resembled the Temple to Christ, thinks there was some Chronical Mystery involved in the Courts, as to the State of the Church of Christ, in various times under the Gospel; and conceives that the Inner Court might denote the State of the Primitive times under *Rome*, while it was Pagan and Heathenish, while scorched and burnt in the fire of persecution, by the cruel Emperors and their Officers. As to which point the Altar in the Priests Court, seemed to denote the frequent *(b)* Sacrifices of the holy Martyrs, whose Souls lying under the Altar, do cry *(i)* how long, how long Lord, holy and true, dost thou not avenge our blood? *&c.*

(*b*) Mede *on the Revel. part* 2. *pag.* 3. *Edit. Lond.* 1650.

This Altar (as the (*k*) whole vision) was seen in Heaven, that is, in the Church: which is so called frequently, whereas by Earth, the wicked and ungodly of this World, are meant in those mystical pages.

(i) *Rev.* 6. 9, 10.

(k) *Rev.* 4. 1.

The second or outward Court, he further conjectures to have been the shadow of the State of the Gospel under *Rome*, Antichristian and Papall, for the space of two and forty moneths. In the mensuration of the Temple therefore, we read of a Precept given, to leave the outward Court unmeasured, being a place resigned up to the Gentiles to tread underfoot, during the time premention'd: In a way of worship (saith * one) (even as the treading of Gods Courts in the like sense is spoken of by the Prophet † *Esay*) and therefore commanded not to be measured, because of the numerous multitude of Worshippers under the Gospel, which it could not in the least measure contain according to its ancient limits. But to be trodden down (saith the former) in way of profane contempt, idolatrous Worship, and persecuting fury against sincere and pure professors of the Truth.

* *Lightf. Templ.* p. 6.

† *Isa.* 1. 12.

Suffice it, hitherto to have mentioned some Conjectures about the Mysticall meaning of these Courts in this our view: wherein I shall not immodestly presume to let loose the rains of fancy; but, with all humble submission to the sober and godly learned, I apprehend the most genuine and least forced interpretation of their typical signification (if there were any set Mystery couched in them, as such capacious places) to be briefly this, That as the inward Court was made for the Priests therein to perform the rites and ceremonies of their ancient service, into which there was no admision granted to the common people, unless when they brought a Sacrifice, and were to lay their hands on the head of their offering, and to confess their sins over it: so might it possibly denote and shadow forth a Gospel-Ministry, which in the various functions of the persons engaged in that sacred Office, should stand in a neerer capacity of service, and approximation to God, then any other calling or persons whatsoever. Further, as the outward Court contained within its pre-

preſcript limits, the ancient *ſenes*, when drawing nigh to God, beholding of the Prieſts in their ſervices within, and joyning with them in the ſolemnities of legal worſhip: In like manner, the faithful people of the new Teſtament, the true inward ſpiritual (*k*) Jewes, are next unto the Miniſtry, in publick and ſolemn Ordinances, wherein they come nigh to God under the Goſpel. Now whereas formerly the Gentiles could not be admitted into the Court of *Iſrael*, but were afar off without the walls of the outward Court: Such might ſhadow forth the ſtate of carnall perſons under the Goſpel, or of formall profeſſors, who give their preſence in ſome meaſure to Ordinances: but as the bodies of them under the old Law ſtood at a great diſtance, ſo the hearts of theſe formaliſts under the new Teſtament, are (*l*) farre from God. But ſince the outward wall of the great Court (which kept the Gentiles in old time, from intercommuning with the Jewes) is broken down by the coming of Chriſt, who did appear (ſayes holy *Paul*) for this end, (*m*) λῦσαι τὸ μεσότοιχον τῦ φραγμῦ, to diſſolve, unlooſe, or take away the middle wall of partition, or that wall which ſtood betwixt the Jews and Gentiles of old, Now all are brought into one Court, into one body and fellowſhip, and are become coheirs of the ſame common ſalvation.

(k) *Rom.* 2. 29.

(l) *Iſa.* 29. 13.

(m) *Eph.* 2. 14.

To conclude, It is obſervable, that the great Court whereinto the twelve Tribes did enter of old, was nothing conſiderable in its limits then, in reſpect to what it was ſet out in its circuit by the Prophet *Ezekiel*, (whereof I have ſpoken before Chapt. 3. p. 49.) nay in the Revelation of St. *John*, (as was newly noted) it was left unmeaſured, by reaſon of its quantity, and the great number of worſhippers as ſome have thought. The meaſures mentioned in the Prophecy of *Ezekiel*, no doubt (what ever the other may denote) did ſignifie the great fulneſs of the Gentiles; and that the compaſs of the Church in Goſpel-dayes, ſhould be marvellouſly extended. Wherefore we read in holy Scripture, that (*m*) Princes ſhall come out of *Egypt*, and *Æthiopia* ſhall ſoon ſtretch out her hands unto God: that is, the *Eaſtern Æthiopians* of *Aſia*, as (*n*) *Herodotus* termes them, or the Inhabitants of *Arabia*, as a learned (*o*) Knight hath obſerved; nay, we read of the men of *Rahab* (or *Rehoboth*) and *Babel*, two Cities of the *Aſſyrian* Empire, to be born in *Zion*. The former (*p*) *Arias Montanus* takes to be the ſame with *Nineveh* and called (*q*) *Rehoboth*, for its vaſtneſs and amplitude. Nay, the Inhabitants of *Philiſtia* and *Tyre*, even the Nations that are on the *North* ſide of the Holy Land, as the *Phœnicians* of *Tyre* and *Sidon*; on the *Weſt* and *South*, as the *Philiſtims*, *Ægyptians*; on the *South-Eaſt* and *North-Eaſt*, the *Cuſhites* or *Æthiopians* of *Arabia* and *Midian*, and the people of *Aſſyria* and *Babylon*; nay, all *Judaic.* Nations ſhall come to the holy Mountain of the Church in the latter day.

(n) *Pſ.* 68. 31.

(o) *Lib.* 7. p. 408.

(p) *Rawleigh Hiſt. part* 1. c. 8. §. 10.

(q) *Pſ.* 87. 3, 4, 5.

(r) *Antiq.* c. 8. p. 18. *edit.* 1593.

Having brought ſo famous a throng of People from all quarters of the Earth, within theſe Courts, we ſhall leave them at their pious devotions; and conſider the walls wherewith theſe ſpacious places were incompaſſed. We read that theſe Courts (eſpecially the outer) were very ſtrongly and defenſibly walled by King *Solomon*, ſignifying thereby the conſtant protection which is afforded the Church by Jeſus Chriſt the Antitype of that glorious King. (*r*) She ſhall call her walls (*s*) *Salvation*, [יְשׁוּעָה In the name of Jeſus] and her Gates praiſe: or elſe the (*t*) walls may ſignifie protection of Angels about the Church: as (*u*) *Jerom* expounds that place of *Iſaiah*, where the Prophet ſpeaks of walling in the Vineyard, building a Tower in it, and ſetting up a Wine-preſs. By the Wine-preſs, he interprets the Altar, by the Tower the Temple; by the walls, the guard of Angels.

(s) *Gen.* 10. 15.

(t) *Iſa.* 60. 18. *Zech.* 2, 5. *Iſa.* 5. 5.

(u) *In Iſa.* *Tom.* 5. *edit.* 1530. p. 27.

(x) *Iſa.* 2. 15. & 41. 15.

Seeing alſo that great men are reſembled to (*x*) walls or Towers for the defence of a City: we may conſider them, as reflecting upon the Bulwark, or *notat.*

defence of Magistracy, which God shall raise up in the Gospel-dayes, for the preservation of his Church and Ministry: there being a gracious promise that (y) *Kings* shall be nursing Fathers, and Queens shall be nursing Mothers to the Children of the new *Jerusalem*.

(y) *Isa.* 49. 23.

In several parts of these walls, were many strong and stately Gates erected: We read that, in ancient times, in the Gates, or rather the Chambers over the Gates of the Cities, the Governours and Rulers sate in judgement, and the *Sanhedrin* or *Jewish* Councel sate in some Chamber of the Gates of these Courts: which might hint forth to us some spiritual Order, Rule and Government in the Church of Christ, which should preserve the Church from ruine. Well did the Rulers sit in Chambers over the Gates, to view all that passed in or out: thereby noting, that where a holy, zealous, and true ordered Discipline is in a Church, the evening Wolves of Heresie, and the subtle Foxes of error walk not on the walls thereof: but because of these great and sad mischiefs, *Judah* mourneth, *the* (a) *Gates thereof do languish, and are black unto the ground.*

(a) *Lam.* 5. 18.

The chiefest and most beautiful gate of the Temple-walls did look towards the East; but yet was something lower then the rest (as (b) *Ribera* conceits out of *Bede*) *ita ut exoriens Sol aequinoctiales sine ullo obstaculo radios suos per ostia Templi, & Oraculi in ipsam Arcam quae erat intra Sancta Sanctorum, mitteret*: that so the morning Sun, (when cutting the *Æquator* in the beginning of *Aries* & *Libra*) might without any hinderance dart his beams thorough the Gates of the Temple and Oracle, into the Ark it self, which was seated in the Holy of Holies. I shall not intermeddle with that conceit, built I suppose upon an apprehension, that the expiation day was at or near that time of the year, when the Sun was in the *Æquinoctiall*: at which time, the doors of the Oracle being open, might admit the Sun, when just upon the Horizon, to shine upon the Ark. But when we consider the height of Mount *Olivet* in the *East*, we may safely lay that small point aside, and subscribe to this rather, that the East Gate was built low, that the Priest in the Solemnity about the Red Cow upon Mount *Olivet*, (c) might sprinkle of her blood toward the Temple, and look over this Gate through the Porch, towards the doors of the Sanctuary.

(b) *Jerem.* 14. 2.

(c) *Pag.* 17.

Why the ordinary and most usual Gate for entrance, in the outer Court, and the principal of the inward, faced the East; most do conceive to be for these ends, *viz.* to oppose the Customs of Heathens, who made their chief Gates toward the West, that these stupid worshippers drawing nigh to their (d) blind, deaf and dumb deities, might have their Idolls as it were, arising upon them out of the East, with a salutiferous and chearful view. Of this their scituation, I have spoken somewhat formerly, when viewing the Porch. But as to this, may be opposed the saying of *Herodotus* concerning (e) *Asychis* King of *Egypt*, that he built a *Portico* for *Vulcan's* Temple, πρὸς ἥλιον ἀνίσχοντα, towards the rising Sun or the East. Nay, in one word with this doth concur the speech of *Porphyry*, treating of the cave of the Nymphs in these words, (f) Νῦν αἴτιον, &c. τοῖς θεοῖς τὰ νότια ἀλλ' οὐκ ἀνατολὴν καὶ δύσεως πρὸς τοῦτο μᾶλλον κέχρηται ὡς ἂν χαδὸν πάντων ἢ ἱερῶν τὰ μὴ ἀγάλματα καὶ τὰς εἰσόδους ἐχόντων πρὸς ἀνατολὰς τετραμμένας ἢ καὶ εἰσιόντων πρὸς δύσιν ἀποβλέπτων ὅταν ἀντιπρόσω τοῦ ἀγαλμάτων ἑστῶτες, τοῖς θεοῖς τιμὰς καὶ θεραπείας προσάγωσι. For what cause, &c. doth he ascribe the South to the Gods? and not rather use the East and West in this matter. Seeing almost all Temples have their Statues and Entrances turn'd toward the East, that so those that enter looking toward the West, may yield their honour and service to their Gods, standing with their faces right against their Images.

(d) *Num.* 19. 4. (d) *Lightf. Temple service.* p. 192. (e) *Ps.* 115. 5. *Pag.* 141. *l.* 46. (g) *Pa.* 104.

All that I shall rejoyn to this of *Porphyries*, is, that possibly after the *Temple's* erection,

erection the Devil might also follow that pa:terne: thereby the more to ensnare his deluded worshippers. For (g) *Clemens Alexandrinus* tells us, [τὰ παλαιότατα τῶν ἱερῶν πρὸς Νότον ἔβλεπεν· ἵνα οἱ ἀνατυπούμενοι τῶν ἀγαλμάτων εἰς δύψιν, πρὸς ἀνατολὴν τρέπωσιν ἑαυτοὺς δι' ἀνάγκης] The most antient Temples did view the Western quarter of Heaven: so that those who stood with their faces toward the Images, were taught to turn themselves toward the East. But to conclude all; Why the antient Christians did worship toward the East, and erect their Temples in that Posture, as that the most sacred place (so reputed) should stand at the east end, seems to be (saith (h) *Molinæus*) the hatred of the Jews who worshipt towards the West. [*Veluerunt ergo veteres Christiani hâc notâ à Judæis discerni*] Therefore the antient Christians were willing to be distinguished from the Jews by this note or custome.

(g) *Strom. l.7.p.320. Edit. Heinf. Anno 1616.*

(h) *De Altar. & Sacrif. p. 94.*

So that I cannot apprehend any great Mystery to be further couched in the position of *Solomon*'s Temple in such a manner as that the entrance should be East, and the Oracle Westward; than to discriminate and put a difference betwixt the Israelites and the antient Heathens, as hath bin before hinted in our discourse concerning the Porch of the covered Temple.

Whether or no this Eastern situation of the gates for entrance into the Temple, might hint at the Income of Saints under the Gospel into spiritual worship to be at first principally by the Converts of *Judæa*, and the Eastern Nations; I leave to the consideration of the Learned. We know that *Peter* the Apostle of the circumcision conversed much in and about the Eastern gate of the Temple called (i) Beautiful, wrought miracles, and converted many to the Faith in the dawning of the Gospel.

(i) *Acts* 3. 2, 10.

To proceed; The Principal Western gate led to the King's house (as hath bin declared in the foregoing History) to manifest the necessary connexion between Holiness and Royalty, the amicable correspondence that ought to be maintained betwixt the Temple and the Court. Certainly that policy is dangerous to the State, which is not founded upon piety. Kings must alwayes remember to go up to the house of God, and make inquiry at the Temple before they set their designes on foot. The sword of *Gideon* will prove but a weapon made of lead, if the sword of the Lord do not lead the Van of his Army. *David* when flying from *Saul*, takes to him a consecrated sword (k) from behind the Ephod at (l) *Nob*, a City of the Priests, and proves successful in evading the hands of his persecutor. At another time when he was to fight against the *Philistins*, he (m) consults the mind of God, and at a second enquiry he is commanded not to stir, till he heard the sound of a going in the tops of the Mulbery-Trees: For then did the (n) Lord go out before him to smite the host of his enemies. Afterwards in the Temple-dayes, godly *Jehoshaphat* (o) sought help from God, and powred forth an ardent prayer against the confederated Armies of *Moab* and *Ammon*. Good *Hezekiah* likewise being greatly troubled by the great Army of *Sennacharib*, but more by his (p) railing letters against the Lord God of *Israel*, goes up into the House of God, and (q) spreads the Letters before him, and commits his Cause to his divine protection to the terror and miraculous confusion of his adversaries, the comfort of his subjects, and for an example to all future Princes to commend their lawful Arms to the God of Battel. Happy are those Kings who before their enterprizes seek to the face of God. Blessed are the Courts of those Princes that stand within the hearing of Temple-Trumpets; and successful are those Worthies that count it their highest interest, to hold constant intercourse with Heaven.

(k) 1 *Sam.* 21. 9.

(l) 1 *Sam.* 22. 19.

(m) 2 *Sam.* 5. 19.

(n) *Vers.* 24.

(o) 2 *Chron.* 20. 4, 5.

(p) *Chr.* 32. 17.

(q) 2 *King.* 19. 14.

But besides this Royal-gate, there were several others in the Western wall of the outer Court of the Temple, and more (as far as we have any Scripture-light) than on any other side: possibly, to denote the great and marvellous

Income of ſpiritual proſelytes to the Goſpel, from the Weſtern parts of the World in future ages.

There were likewiſe gates on the North and South, as before is rehearſed more fully. So that on all ſides there was admiſſion for perſons to the Temple-worſhip: thereby ſignifying that many (r) from the East and West, the North and the South, ſhould come and ſit down with *Abraham* in the (ſ) Kingdome of God. Behold perſons coming from afar off, from the North and West, with others from the (t) Land of *Sinim*, or the Country of the (u) *Sinites* Southerly of *Jeruſalem* near *Sinai*, in the Land of *Arabia*. Nay God hath promiſed to ſave his people from (x) the East and West, and to bring them to *Jeruſalem*, and there will be their God in truth and righteouſneſſe.

(r) *Pſal.* 107. 3.
(ſ) *Luk.* 13. 29.
(t) *Iſa.* 49. 12.
(u) *Gen.* 10. 17.
(x) *Zech.* 8. 7, 8.

As the Temple: So *Jeruſalem* it ſelf did ſignifie the Church. Now the 12 Apoſtles are ſaid to have their (y) names written on the 12 foundations of the gates of the new *Jeruſalem*. As by whoſe holy and faithful (z) doctrine all other Chriſtians have had their admiſſion into the Church, and are converted to the true faith.

(y) *Rev.* 21. 14.
(z) *Potter in* 666. *p.* 100.

It is obſerved that the lodgings of the Prieſts and Levites were aſſigned in the (a) Gate-Chambers of the Temple-Courts: thereby premoniſhing the Evangelical Church, what proviſion ought to be made for Goſpel-Officers in reference to habitation, convenient for their attendance upon divine worſhip. Moreover in the ſides of theſe Courts there were porched-walls round about, commodiouſly fitted with ſeats for perſons to repoſe themſelves upon, as may be ſuppoſed in the firſt Temple, not unlike thoſe whereof we are ſure to have bin under the ſecond: ſeeing our Lord himſelf acquaints us by the pen of the Evangeliſt, that He (b) *ſate* daily with them teaching in the Temple. At another time we find him (c) ſitting over againſt the Treaſury, beholding what gifts were caſt into it. All which conveniences of walking and ſitting in places pleaſant and defenced from impetuous weather, might yield a glance of reflection upon that pleaſurable delight and ſweet fellowſhip, that Saints ſhould hold together under the Goſpel in communion with each other. There being no ſpeculation ſo ſweet in the Στοαὶ, the portico's of the ancient Philoſophers, no converſe ſo refreſhful in the ſhady walks of the ancient Temple-buildings, as are to be enjoyed in Goſpel Ordinances: no Dialogues ſo amiable as holy conference: no diſputes ſo mild, ſo grave, ſo convincing, and ſo little intermixed with the Checquer-work of vain janglings: as thoſe that are managed by meek and holy people in the Goſpel-Courts and Porches of our bleſſed Saviour.

(a) *Jerem.* 35. 4, & 36. 10.
(b) *Mat.* 26. 55.
(c) *Mark* 12. 41.

The moſt famous of theſe was called *Solomon's Porch*, by way of eminency, as being on the East ſide of the outer Court, moſt Reſplendent and Majeſtical, and as it ſeems bearing his name in the daies of our Lord: which though formerly deſtroyed by the Chaldæans, as to the ſuper-ſtructures, yet reædified again upon the very ſame foundations, which that glorious King had ſtupendiouſly raiſed out of the Vally: whereof hath bin treated at large in the 2d Chapter foregoing. In this place (d) our bleſſed Lord did Preach himſelf, and beſpeak the people with ſo much perſwaſive Rhetorick (no man ever ſpeaking like him) that many believed on his Name. Over theſe porched piazze's were treaſure-Chambers built in ſeveral places (as is generally conceived) ſtanding upon many ſtately marble pillars. In the which were laid up proviſions of ſeveral ſorts for the uſe and ſervice of the Temple: ſhewing that even under the Goſpel alſo there ſhall be treaſures, and (e) ſpoyles dedicated of mens ſubſtance to the Lord of the whole Earth. The open places of both theſe Courts (as hath bin formerly mentioned) were admirably paved with great variety of curious ſtones laid in checquered work. Shewing how decently

(d) *Joh.* 10. 23, 24, &c.
(e) *Mich.* 4. 13.

decently all places in and about the Temple were fitted for use: what handsome and splendid Ornaments were bestowed upon that beautiful Temple? what cost was expended? what neat and cleanly provision was made for all the parts of that antient and legal worship. To remember us, surely, that though there be not such holiness now to be ascribed to publick places of worship, as was of Old; and although the main stresse of our service lies upon the spirituality of our hearts, and sincerity of our minds in drawing nigh to God; yet certainly that as to the very places where we now worship, there ought to be care taken for all decency and comlinesse, so far as may not trend upon the border of superstition. It so be the very Rooms of our Houses wherein we lodge and take our repast, cannot be endured to be offensive by uncleanness. If for our civil meetings, as in publick Halls and Senatories, men take the strictest care to have such places swept and garnished: how much lesse should publick Oratories and Temples for the Congregations of the Faithful to assemble in, be turned into Garrisons, Prisons, or Stables.

Furthermore,

We read concerning the Temple ((*f*) as it stood in our Saviour's daies that all the Courts were curiously and strongly arched under ground with double arches, one upon another: which was on purpose done to prevent any secret making of graves in any of the Courts of the Temple: much lesse the Temple it self. To (*g*) touch a dead body was a great defilment: or the bone of a man, or a grave. Such a person was to be unclean for seven dayes; and there were appointed many curious rites about his purification there observable. It should seem in the dayes of our Lord, that ordinary burial places were without the gates of the Cities or Towns. As may be observed about *Lazarus* his grave, that Christ was not (*h*) yet come to the Town of *Bethany*, and yet was at or neat the grave: but more particularly about the raising of the young man of *Naim*, who was (*i*) carryed out at the gate towards burial. The (*k*) Tombs likewise where among the possessed person conversed were without the City: Lastly our Lord himself as he suffered (*l*) without the City, so was he buried. For (*m*) in the place where he was crucified, there was a Garden, and in the Garden a new Sepulchre of (*n*) *Joseph* of *Arimathea*, and there was the body of our dear Lord intombed. Nay the Common burial place was in the Vally of *Kidron*, as (*o*) *Adrichomius* relates. Now whereas we read of the Kings of *Judah* buried in the Garden of the Kings house: that was a particular Royalty, as among the Romans they permitted their chief and most noble Patriots or Generals to be buried in the *forum*, or other place designed within the Walls. As among the antient people of God, so neither among the wiser Heathens were Sepulchers permitted within their Cities, much esse in Temples. *Plutarch* in the close of the life of *Aratus*, saies, that there was among the *Sicyonians* ἄγραφος νόμος, an antient Law against it. *P.* 1032. *Edit. H. Steph. Tom.* 3. And *Petitus* in his explication of the *Athenian* Laws, saies, (*p*) *Semper extra urbis pomœria*: that they alwayes interred without the limits of their Cities. As for the Romans the antient Decemvirate in the Laws of the 12 Tables commented upon by (*q*) *Ritterhusius*, this is one. *Hominem mortuum in urbe ne sepelito, neve urito.* Bury not, neither burn a dead body in the City. Whereof that commentator renders 3 reasons, 1. That a publick place should not be tyed up by private Religion. For they did exercise some kind of Religious piety toward the places of their dead, The *Lares*, *Larvæ*, and *Genii* or Ghosts of the departed being esteemed sacred, 2. That the sacred places of the City be not polluted: which agrees properly to our purpose, 3. Because the Air is viciated by the exhalations from dead bodies. In which point the Civillians would do well to consult and recite the opinions

(*f*) Dr. *Light. p.* 3. 12. *& Temple p.* 191.

(*g*) *Levit.* 19. 16, 18.

(h) *Joh.* 11. 30, 32.

(i) *Luk.* 7. 12.

(k) *Mat.* 8. 28, 33.

(l) *Heb.* 13. 12.

(m) *Joh.* 19. 41, 42.

(n) *Mat.* 27. 60.

(o) *Jerusal. num.* 204.

(p) *Tit.* 8. *Pag.* 495.

(q) *Cap.* 3. *Pag.* 20.

of learned Physitians. To the same effect he mentions the Laws of several Emperours, as (r) *Hadrian*, *Antoninus pius* (*in Jul. Capitolin*) *Gratian*, *Valentinian*, *Theodosius*: who gave expresse charge, especially the last, and sent out Edicts against burying in Churches or Temples.

(r) *Henr. Salmuth in Panciroll. de reb. deperd. Tit.* 62. *p.* 339.

It seems also that the civil Law of the Romans had obtained among us here in *Brittain* in this matter: and had continued for many ages till the dayes of *Cuthbert* the 11 Arch-bishop of *Canterbury* who obtained licence of the Pope of *Rome* to bury in Church-yards, as (*f*) Bishop *Godwin* expresly mentions in these words [*Hujus Pontificis precibus indultum à Papâ, ut in cœmeteriis liceret mortuos sepelire in civitatibus sitis, cum antea mos esset, cadavera extra pomœria tumulanda deferre*], At the request of this Bishop the Pope did grant leave to bury the dead in Church-yards, situate within Cities: whereas before, the manner was to carry them to burial into places without the Walls. Nay it should seem that liberty was also given to bury in Churches themselves at the same time; for this Arch-Bishop was (*t*) buried in his own Church: who died (as these 2 last cited Authours agree) *A. D.* 758. So that this undecent custome (it seems) of inhumation in (*u*) Churches hath not bin in *England* but a little above 800 years, and began almost in the depth of Popery. Strange it is, that a thing to the Jews of old so abhorrent and detested; unknown to the Primitive Christians; so strictly forbidden by the Civil Nations in their Laws, should obtain among Christians: in it self so unseemly, to the living offensive, to the dead unprofitable, unlesse that we grant prayers for the dead to be availeable, a piece of worship fit for such & as decent as the act of burial. It is somewhat inconsistent with them that place such holiness in Churches, so to pollute them with graves: for they are counted great pollutions in the Book of God. But I crave pardon for insisting so long upon this Popish absurdity that is so rivered into mens minds by inveterate Custome, that it's almost out of view of cure. For my part I think it a great mercy for persons deceased to have comely and decent interrement, and according to their quality, both lawful and commendable it is to have Monuments of their Vertues erected over them: But why it may not be done in a place walled in for that purpose without the bounds of Cities, as of old it was customary, and is at this day at *Newport* and *Tarmouth* in the Ile of *Wight*, good presidents for us: nay, and be lesse subject to impaire, let others Judge. Sure we are, The Temple of *Solomon*, nor its Courts and Precincts, knew any such matter: but all its pavements were preserved in due Order and Method unviolable.

(f) *De presul. Angl. p.* 65. *Edit.* 1616.

(t) *Antiq. Britan. p.* 61.

(u) *Weavers funeral Monuments. p.* 8. *Somner's Canterbury p.* 232.

Hitherto have we traced the naked buildings of that glorious Temple of *Solomon*: It is now high time to survey the Mysteries of the particular rarities set up in their due places within and without. Which with the gracious permission of Gods holy Majesty, begging the silver influences of mount *Zion*, I shall proceed to lay down in the succeeding Section.

SECT.

SECT. III.

The Myſteries of the ſeveral Ornaments and Utenſils of the Temple.

IN the beginning of this Section, let the method of our procedure be digeſted, which will fall out commodiouſly according to four ſeveral principal parts of the building, wherein theſe rare Ornaments had their ſituation. Some whereof were in the Oracle, others in the Sanctuary, ſome in the Porch, and the reſt in the Prieſt's Court.

The Excellent things that were ſituate in the Oracle were, the Ark, the Tables of Stone, the Mercy-Seat, the Cherubims, and, as ſome conceive, the Rod of *Aaron*, and the Pot of *Manna* even as before they were laid up in the *adytum*, or moſt holy place of *Moſes* his Tabernacle. In the firſt place then, we are to begin with the Ark, and endeavour to underſtand and explain what Myſtery was held forth by it.

But here, before I ſpeak to the myſtical ſignification of this rare and admirable Veſſel, containing the ſtone Tables of the Decalogue; let me not paſs over in ſilence that which was obſerved by Heathens themſelves concerning the Oracle at *Jeruſalem*, that it had within it no Image or repræſentation of the divine Majeſty which was adored by the Jews. In the firſt place *Hecatæus Abderita*, (x) who flouriſht in the 117 Olympiad, (as recited by (y) *Joſephus*) ſaies concerning the Temple; Ἄγαλμα δ' οὐκ ἔστιν ἐν αὐτῷ οὐδὲ ἀναθήματα παρέχεται. That there was no Image, nor conſecrated Statue, or other *Donarium* on the Walls at all. To the ſame purpoſe do ſeveral others ſpeak, whom I ſhall briefly recite; as *Diodorus Siculus* in the *Excerpta* of his 40th book, where falſly affirming that *Moſes* built the Temple at *Jeruſalem*, which is true of the Tabernacle its previous Icon, he adds, that he ſhaped no Image or Statue of God, ſince that a humane ſhape can in no wiſe agree to him. Very memorable are the words of (z) *Strabo* as to this in hand, the words in Greek I ſhall omit: Who ſpeaking of *Moſes* goes on thus, [Ἔφη δὲ ἰκεῖνος &c. "For he declared and taught them that the *Egyptians* did not conceive aright of God, while they likened the Deity to Beaſts and Cattel: "neither the *Lybians* or *Grecians* aſſigning the ſhape of man to God. But "that alone was God (containing us all with the Earth and Seas) which we "call Heaven, and the World, and the nature of all things. Will any be "ſo preſumptuous and bold, that is in his right Wits, to effigiate or ſhape "an Image of him, like to any thing among us? Wherefore, rejecting all "carved works, it behoves us to erect a Temple and holy houſe befitting "ſuch a Majeſty, without any figure at all.] Upon this account it is, that the Heathens, ſeeing no Image or Statue at all in the Temple, could not tell what Deity it was the Jews worſhipt. The *Athenians* had an Altar [ἀγνώστῳ θεῷ] to the unknown God. *Critias*, being reproved by *Triphon* in *Lucian*, for ſwearing by the Heathen Gods, at laſt ſwears [νὴ τὸν ἄγνωστον καὶ Ἀθηναίους &c.] by the unknown God at *Athens*, mentioned by (a) *Pauſanias* to have had an Altar at *Phalarum*, a Port of *Athens*: There (ſaies he) are [βωμοὶ θεῶν ὀνομαζομένων ἀγνώστων] the Altars of the Gods called Unknown.

(x) Joſeph. p. 1048. c. 8.

(y) *Con. Apion. l.* 1. p. 1049

(z) *Geogr. l.* 16. p. 760. *&c.*

(a) Pauſ. *Att.* p. 1. *lin.* 34. 35.

known. In another place in his Eliacks, diſcourſing at large of the many Altars that were near the Temple of *Jupiter* at *Olympia*, he mentions one cloſe by the Altar of *Jupiter Olympius* called βωμὸς ἀγνώστων θεῶν, The Altar of the unknown Gods. Wherefore *Plutarch*, in the life of *Craſſus*, profeſſes his want of knowledge to diſcern what God it was, which the Jews did worſhip. The place is worth reciting: [τὰ χρήματα τῆς ἐν Ἱερᾷ πόλει θεοῦ &c. *Craſſus* ſpent many daies in weighing the mony of the Goddeſſe which is worſhipt in the Holy City; and aſſigning a ſet number of Souldiers to the People and the Rulers, afterwards freed them for a ſum of mony, whereby he loſt his credit, and was deſpiſed by them. The firſt Omen (or token to him of bad ſucceſſe) was from this Goddeſſe. Which ſome take to be *Venus*; others, *Juno*; others the (firſt) Cauſe and Nature ſupplying the beginnings and ſeeds of all things out of moiſture, and manifeſting the principle of all good things unto Man-kind. For as they were going out of the Temple, firſt *Craſſus* the younger ſtumbled at the Door, and then the Elder fell upon him.] To this Inquiry of *Plutarch*, What the Deity was which was worſhipt at *Jeruſalem*; the Anſwer of *Triphon* to *Critias* (in *Lucian*'s forecited Dialogue) may be returned; [Ἡμεῖς δὲ τὸν ἐν Ἀθήναις Ἄγνωστον ἐφεύρητες, καὶ προσκυνήσαντες, χεῖρας εἰς οὐρανὸν ἐκτείναντες, τέτῳ ἀχαριστήσωμεν, ὡς καταξιωθέντες τοιέτε ἡγεμόνος ὑπήκοοι γενέσθαι: *But we having found out the God unknown in Athens, and worſhipping him, lift up our hands to heaven, and give him thanks that we are made fit to be ſubject and obedient to ſo great a Power.* Some glimmering knowledge of this great God had *Socrates* attained to, and was thereupon ſcofft at in that ſcurrilous Comedy of (c) *Ariſtophanes*, ſtyled Νεφέλαι, or Clouds; as if he worſhipt thoſe Exhalations: for which alſo at laſt he ſuffered death. Of whom *Ælian*, in his 2d. book of various Hiſtory *cap.* 13. *Plato*, in a ſet Apology for his vindication, and *Diogenes Laertius*, in his life; *Plutarch* and *Apuleius* have inlarged. While we in the mean while are fully aſſured by an Apoſtolical pen, that this our God, of whom the World was generally ignorant, (d) *made the World, and all things therein, being Lord of Heaven and Earth, and dwelleth not in Temples made with hands.* Wherefore, no wonder that the Heathens, ſearching after what Deity was worſhipped in *Judea*, yet ſate down with (e) *Lucian* declaring the Conqueſts of *Pompey*,

(b) Plut. *in Craſſ.* p. 1010. *edit.* H. Step.

(c) Plut. περὶ τοῦ δ. ἀγωγ.

(d) *Act.* 17. 23, 24. &c.

(e) *Phar. lib.* 2. *v.* 590.

> *Cappadoces* mea ſigna timent, et dedita ſacris
> Incerti *Judæa* Dei, ——
> *The* Cappadocians *at my Banners tremble,*
> *And* Jews *who at the ſacred feaſts aſſemble*
> *Of God, unknown to us,* ——

(f) *Hiſt. l.* 5. *p.* 622. *Lug. Bat.* 1640. (f) *Tacitus* moreover treating of the Warrs of *Titus* in *Judæa*, takes occaſion to ſpeak of the Religion of that Country, in moſt things very corruptly: but as to our purpoſe at preſent expreſly thus [*Judæi mente ſolâ unum q; numen intelligunt. Profanos, qui deûm imagines, mortalibus materiis, in ſpecies hominum effingant ſummum illud, & æternum, neq; mutabile, neq; interiturum. Igitur nulla ſimulacra urbibus ſuis, nedum templis ſunt.*] The Jews worſhip onely with their Souls, and apprehend the Deity, to be but one. They count ſuch to be profane, who do faſhion images of the Gods in the ſhapes of men with periſhing matter. The moſt high God they deem eternal, unchangeable and immortal: wherefore they have no images in their Cities, much leſs in their Temples.

Dion Caſſius ſhall bring up the reare, who in the 36th Book of his Hiſtory ſpeaks thus, [κατελέλυτο δὲ ἀπὸ τῶν λοιπῶν ἀνθρώπων· ὡς τι τὰ ἄλλα τὰ περὶ τὸν

Mattan

διαφερόντως, ὡς ἀνθρώπων, &c.] They are of a diverſe opinion (ſpeaking of the Jewes) from all other men, as in all other things, ſo in their ordinary courſe of life; but eſpecially in this that they worſhip none of the other Gods, but one they chiefly honour and adore: At that time (*viz.* of *Pompey's* Warrs in *Judæa*) they had no image at all in *Jeruſalem*, holding their God to be of an ineffable and inviſible eſſence, exceeding all other men in his worſhip: unto whom they had built a Temple of great bulk and exceeding beautiful. Hence was it that the Heathens did ſo profanely jeer at the Jews, for lifting up their hands to Heaven as if they pray'd to the Clouds. So *Petronius* flouts at them, (g) *Et cæli ſummas advocat auricul as*; which we will tranſlate to a more ſober ſenſe,

(g) *Satyr.* p. 211. *ed. Franc.* 1621. 8°.

Let Jews to Him lift up their eyes,
Whoſe Throne is fixt above the Skyes.

And therefore *Juvenal*, ſpeaking how apt Children are to follow their Fathers in Religion, be it what it will, ſaies that ſome, having learned to be Jews,

† Nil præter nubes & cæli numen adorant. — † *Satyr.* 14. *ver.* 98.
They worſhip nought but Clouds, or elſe
That God, who in the Heaven dwells.

Nay, *David* ſeems to complain of his Idolatrous Neighbours, exprobrating to him in his afflictions, (h) *Where is thy God*: as if to be, he were no where, who did not appear unto the eyes of men. Whereas inviſibility is one of the choiſeſt attributes of that immaterial, uncompounded, ſpiritual and infinite eſſence: whom we ought to ſerve with fear, and rejoyce before with (i) trembling. Memorable is that paſſage of *Lucian* in his *Philopatris*: which Dialogue (becauſe forbidden by the Romiſh *Index expurgatorius* to be printed, for reaſons beſt known to themſelvs, while they ſuffer every obſcene Poet and Scoffer at Religion, and therefore not to be found in their latter Editions) I ſhall recite ſomewhat largely: [(k) Ἐγὼ γὰρ σοὶ δηλῶ, τί τὸ πᾶν ἐστὶ καὶ τίς ὁ σχεδὸν τρόπος, καὶ τί τὸ σύστημα τῶν ὅλων, καὶ δι' ὃν σχεδὸν καὶ ταῦτα ἔπαθον· ἀλλ' οὐ μὴν καὶ δι' ὃν ἐγὼ Γαλιλαῖος ἐνετύχην ἀναβαλλαντίας, ὀλίβρινος, εἰς τρίτον οὐρανὸν ἀνεζωπάτους, καὶ τὰ ἄλλα ἐκμεμαθηκὼς, δι' ὕδατος ὑμᾶς ἀνακαθαίρων, εἰς τὰ τῶν μακάρων χωρία παρισόδους, καὶ ὃν τῶν ἀσεβῶν χόρτον ὑμᾶς ἐλυτρούμην· καὶ σὺ τοῦτο, ἂν μὴ ἄλλῃς, ἐν ἀληθείᾳ ἄθεος εἶ. *I will teach thee what the Univerſe is, and who was before all things, and what is the Syſteme or frame of the Univerſe. Formerly indeed I ſuffered the ſame things thou doſt: But ſince the* Galilæan *met with me.* (*one* (l) *bald on the forehead, and his Noſe hooked*) *who had been carried up in the air into the* (m) *third Heavens, and learned thence moſt excellent things, did regenerate us by water, and brought us into the footpaths of the bleſſed, and redeemed us from the Region of the ungodly: And I will make thee a man in truth, if thou wilt hear me.*] Which perſon that its meant of *Paul*, ſeems evident by *Niceph. Calliſt. lib.* 2. *c.* 37. where deſcribing of *Paul*, (as before he had our Lord, *lib.* 1. *c.* 40.) among other things ſaies, he was φαλὸς κεφαλῇ, &c. ἀκαμπὴς, &c. σκυφίον τὸν εἶνα bald on his head and that he had a note handſomely bending. Where breaking awhile from that he ſpeaks afterwards of the Creation and other matters, in theſe words, ἰδοὺ φῶς ἄφθιτον, ἀόρατον, ἀκατανόητον, ὃ λύει τὸ σκότος, καὶ τὸν ἀκοσμίαν ταύτην ἀπέλασεν λόγῳ μόνῳ ἐπιθέντι ὑφ' ἑνὸς· ὡς ὁ βρεμίγλαως ἀπεχρέψαλο. Ἰδοὺ ὕπηρξεν ἡ ὕδωρ, ὑφαν ὑτάνυσεν, ἀσίους ἐμίρφωσεν ἀπλανεῖς· ἥρμοσε διετάξατο, ὡς σὺ σίζῃ θεὸς· γνῶ ἢ τοῖς ἄνθρωπον ἰκαλλώπισεν ἄνθρωπον· καὶ ἔδειν ἐν ὑφανῷ βλέπων δικαίως τὸ καλόν, καὶ ἐν βίβλοις τὰς πράξεις ἀπογραφόμενος, ἀπαπολύσῃ ἢ πᾶσιν, ὧν ἡμάρτον αὐτὸς ἐπιτιμ-

(h) *Pſ.* 42. 10.

(i) *Pſ.* 2. 11.

(k) *Pag.* 466. *edit. Baſil.* 1563. *Tom.* 4.

(l) *Paul.* 1 *Cor.* 10 1.

(m) 2 *Cor.* 12. 2.

pag. 467.

λατο. "There was an incorruptible, invisible, incomprehensible light, which "dissolved the darkness, and dispelled that deformity by a word alone spo-
(n) *Moses Exod.* 4. 10. "ken by it: as the (n) slow-tongued (person) hath related. He establisht "the earth upon the waters, stretched out the Heavens, formed the fixed "stars, and appointed their course, which thou worshippest as Gods. He "hath beautifyed the Earth with flowers, He produced Man out of nothing
(o) *Prov.* 15. 3. "into being, and He is in the (o) Heaven beholding the just and unjust, and, "writing their actions in books, will accordingly render to every one in that "day, which he hath appointed.] Furthermore, that we may see the ancient Heathens had more knowledge of the divine Essence, partly by the light of Nature well improved, and partly by the light of Scripture and of the primitive persons carrying the Gospel about the Nations, may appear by a passage a little before the first citation: [Κε. ᾧ τίνα ὁμοιώσομαί γε. Τρ. ὑψιμέδοντα Θεὸν, μέγαν, ἄμβροτον, ὕπατον· ὃν πατὴρ, πνεῦμα ἐκ πατρὸς ἐκπορευόμενον· ἓν ἐκ τριῶν καὶ ἐξ ἑνὸς τρία· &c.] Crit. *By whom shall I swear then?* Trieph. *By the soveraign, great, immortall God in the Heavens; by the Son of the Father; and the Spirit proceeding from the Father: One in three and three in one.*] A God certainly of which there can be no shape or Image, and therefore surely the Gentiles knew more then we ordinarily think they did, at least the wiser sort: and more they might have known, had they been sedulously inquisitive into the matter. Because that which may be known of God, was manifest to
(p) *Rom.* 1. 19, & c. them: for God hath shewn it to them. (p) *For the invisible things of him from the Creation of the World are clearly seen, being understood by the things that are made, even his eternall power and Godhead, so that they are without excuse.* Manifold are the Testimonies of the poor Heathens, concerning the unspeakable & inconceivable Essence of the Deity. Among other, excellent is the In-
(q) *Edit. Heins* p. 222 quiry of (q) *Maximus Tyrius* in his 38 Dissertation. Whether Statues are to be dedicated to God or not? where he speaks thus, [οὐδὲν δεῖ τοῖς θεοῖς ἀγαλμάτων, οὐδὲ ἱδρυμάτων, μᾶλλον δὲ εἰκόνων ἀγαθοῖς ἀνδράσιν· *There is no more need to erect Images or Statues for the Gods, then there is for good men to have theirs.*
Pag. 226. In the end, he draws toward a conclusion in these words; ἐμοὶ μὲν Θεὸς ὁ πάντων πατὴρ καὶ δημιουργὸς, ὁ πρεσβύτερος ἐμοῦ ἥλιου, &c. ["For God is the Father "and Maker of all beings, ancienter then the Sun, ancienter then Heaven: "More excellent or before all time and age, and every fluid Essence, a Law-gi-"ver ineffable, unspeakable by our voice, invisible as to our eyes; who not "being able to conceive aright of his Essence, let us fixedly endeavour (to "search him out) by words and names, living Creatures, figures of Gold, Ivo-"ry, and Silver; from Plants, Rivers, tops of Mountains, and Springs, ear-"nestly thirsting after some knowledge of him.] Thus as *Paul* told the
* *Act.* 17. 27. *Athenians*, that they did [ζητεῖν τὸν Κύριον, εἰ ἄρα γε ψηλαφήσειαν αὐτὸν καὶ εὕροιεν] seek after the Lord, if possibly they might feel after him (in the dimm twilight of Nature) and find him out. Most remarkable is the Law of King *Numa*, commented upon by *Plutarch* in his Life in these words; [Ἐσὶ δὲ καὶ τὰ περὶ τῶν ἀφιδρυμάτων νομοθετήματα παντάπασιν ἄλογα τῷ Πυθαγόρᾳ δόγματα· ὄντι γὰρ
(r) Plut. *in Numa* p. 118. *Tom.* 1. *vit. Edit.* Hen. Steph. 8°. ἀρχὴν τῶν ὄντων, &c. "Besides, those Laws which he made concerning Sta-"tues or Images are altogether a-kind to the sense of *Pythagoras*. For he did "not conceive the first principle of all things to be sensible or passible, but "invisible, immortal, and to be apprehended by the mind. *Numa* therefore "forbad the *Romans* to make any Statue of God, in the shape of man or any "other living Creature: Neither was there among them in former times, a-"ny picture or carved Image of God. But during the first hundred and se-"venty years (of the City), although they built and consecrated Temples, "and erected little Sacraries or Chappels of wood: yet they neither fashio-"ned nor dedicated any Image at all; Counting it a prophane thing to expres

more

"more excellent Beings by such as are mean and low: Neither did they "think to attain to the knowledge of God but by their Understandings.]

To conclude, (*f*) *Chartarius* reports out of *Pausanias*, that a Temple was erected to *Apollo* under the appellation of *Juventus*, or youth in the *Corinthian* Territory within a grove of Cypresses, where there was no statue at all, for a certain secret reason, which his Authour durst not produce. Surely if (*t*) *Plutarch's* Etymology and glosse upon the name of *Apollo* be right, that it is q. ἀ πολλὸς, not many, but one: shewing that there can be but one onely God, the first principle and mover of all things, and that the first being must needs be immense and infinite, without beginning or end, and therefore in continual flourishing state: well did those *Corinthians* to consecrate a house to the youth of *Apollo*, and add no statue at all. Though their darkness was greater, the farther the line of Heathens descended from the family of *Noah*, where they all were instructed by that Preacher of Righteousnesse in the knowledge of the true God, and his proper worship.

(*f*) *De imag. Deor.* p. 39.

(*t*) *De El apud Delph.* p. 699 *edit.* H. Steph.

But to come to an issue: Seeing then there was no manner of form or shape within the Holy of Holyes to represent the infinite Majesty of Heaven: God having most expressly forbidden it by his command, written upon the Tables of stone that were laid up in that sacred place: Nay, the thing being attested by Heathens concerning this very Temple, and they falling foul upon, and condemning one another for this grosse and stupid worship of any Deity framed by the works of mens hands; what great reason have the Jews and the Greek Churches and the sober Heathens, that any where do advance the light of Nature: (nay, *Turks* likewise) to be offended at the Popish Idolatry, whose conversion is greatly thereby obstructed.

Whereas God expressly forbids any (*u*) graven Image, the similitude of any Figure, or the likenesse of male or female to be made to represent the Diety: Yet do the Papists permit and commend it as expedient for the unlearned and vulgar people, that the Divinity should be exprest in the Histories of Scripture that are painted in Churches. Now although the Papists do not think the Picture or Statue to be a God, neither did the wiser of the antient Heathens: although it's probable the Devil did speak through the Trunks of the antient Images, and so imposed upon them: as the Papists did by the Statues of the Virgin in *Cheapside*-Crosse to delude the common people: which with various Trinkets were shewn and exhibited to publick view, by *Thomas* Lord *Cromwell* in the daies of K. *Henry* the 8th. and afterward to the fire: yet certainly for a man to make use of a Crucifix to stand before him in prayer, although he do not think it to be Christ, neither do worship that, but onely use it as a Commemorative figure, and a representation only to excite devotion: yet is this no lesse then refin'd Idolatry, which in some measure is confessed by *Durand* one of the Schoolmen, as produced by a worthy Divine of the Neighbour-Nation, in these words. The truth is (*x*) Religious Genuflexion before the Image, or at the presence of an Image, as if the Samplar were there present, is one and the same adoration given to the Image and the Samplar. Where he prosecutes the proof of this assertion; That to kneel before the Creature as a memorative object of God, is Idolatry. But of this and the like points, it is not my businesse to treat here: onely upon the account of the Oracle being destitute of any shape or figure of the Divine Majesty, I have hitherto discoursed; and shall now speak of the Ark, the first, and principal Ornament of this most sacred place.

(*u*) *Deut.* 4. 16.

Synod. Tridentt. Sess. 25. p. 241. *edit.* Rhotomagi. 1640.

(*x*) Rutherford *Church-Government*, p. 164. *edit.* 1646.

Of the Ark.

Before we speak expresly to its Mystery, let us consider the place where it was made, and how it was removed providentially from place to place, till at last it was fixed in this glorious Temple.

Moses the man of God did make and frame it in the wildernesse of *Sinai*, where the *Israelites* Camped before the (y) Mount of *Horeb*. For we read that the Tabernacle was reared up on the (z) first day of the first month of the second year of their Exodus, or coming out of *Egypt*; and further that on the (a) 20th day of the second month of the same year they departed from that place: After which time the Ark marched along with them from station to station, till at last it was set down at (b) *Gilgal*, for there the Children of *Israel* kept the Passeover the 14th day of the Moneth at Even in the Plains of *Jericho*: a City of the *Benjamites*, that stood betwixt *Jericho* and the River *Jordan*, and is accounted by (c) *Jerom* to be situate two miles East of *Jericho*. After the Land was subdued, the Tabernacle of the Congregation was set up at (d) *Shiloh*, a City of the Tribe of *Ephraim*, which the forecited (e) Father places at the distance of 10 miles from *Neapolis* or *Sichem* in the same Tribe. We read of the Ark's being afterward at *Shechem*. *Josh.* 24. 1, 25. 26. and after that, at *Mizpeh*, *Judg.* 11. 11. & 20. 1, 27. & 21. 1, 2. Whereby it should seem that the Ark might be occasionally transferred from place to place, though its ordinary residence was in the Tabernacle at *Shiloh*: which place the forecited *Jew* in his *Itinerary*, pag. 50. fixes at the distance of three Parasangs from *Gibeah*. (and from thence three more to *Beth Nob*) and further, that it was but two Parasangs or eight miles from *Jerusalem*. (f) From this *Shiloh*, in the daies of *Samuel*, the Ark was fetcht out of the Tabernacle into the field, against the *Philistins* at *Eben-Ezer*, near *Mizpeh* in the Tribe of *Benjamin*; and as far as yet appears to me, never came within the ancient Tabernacle again: which possibly was translated to *Nob*, a City of the Priests, as may be seen by comparing (g) several verses of Scripture: which may be conceived near *Anathoth*, as named next in the register of some of the Cities of *Benjamin* in (h) *Nehemiah*, and it stood as some think here in the time of King *Saul*. From hence the Tabernacle was transferred to *Gibeon*, another City of *Benjamin*, which was 40 *Stadia* or Furlongs from *Jerusalem*, as *Josephus* attests, *pag.* 438. or at the furthest at 50. if so be that be the same place with the former, which is mentioned by the same Author, *pag.* 818. But when and from whence it was carryed thither it doth not fully appear; but that it was here in the daies of King *David* and the beginning of *Solomon* is (i) plain and evident out of the sacred books, till it was (k) brought up to *Jerusalem*. But the Ark steered another course, by the special guidance of God: For the *Philistins* having overthrown the *Israelites* in Battel, took the Ark of the Covenant, and carried it from *Eben-Ezer* to (l) *Ashdod*, thence to (m) *Gath*, thence to (n) *Ekron*, and having continued seven Months in the Land of the *Philistins*, it was sent home to (o) *Bethshemesh* in the Tribe of *Judah*, thence to *Kiriath jearim* in the same Tribe, called also (p) *Kiriath-Baal*, to the house of (q) *Abinadab* in the hill, and there it continued twenty years. This place is called (r) *Baaleh* of *Judah*, and the house of *Abinadab* that was in (s) *Gibeah*, or in the hill; which *Josephus* reports to have been at the distance of fifty *Stadia* or furlongs from *Jerusalem* the Head-City, *pag.* 907. Indeed we find one City of *Judah* to be called (t) *Gibeah*, and I suppose it to be the same exactly with (u) *Kiriath-Baal* or *Kiriath jearim*, called *Gibeah* from its hilly situation: although (x) *Weemse* would have it a Mistake in the Translation, wherein an Apellative is made a Proper

*Lightfoot *Temp.* p. 261

(y) *Exod.* 19. 2.

(z) *Exod.* 40. 17.

(a) *Num.* 10. 11, 12.

(b) *Jos.* 5. 10.

(c) *Tom.* 3. *ad finem de locis Hebr.* p. 16. lin. 3. *edit praefat.*

(d) *Jos.* 18. 2.

(e) *Pag.* 24. *lin.* 19.

(f) 1 *Sam.* 4. 1, 3.

(g) 1 *Sam.* 21. 1, 4, 9. *c.* 22. *ver.* 11, 19.

(h) *Neh.* 11. 32.

(i) 1 *Kin.* 3. 4. 1 *Chr.* 16. 39. & 21. 29. 2 *Chr.* 1. 3.

(k) 2 *Chr.* 5. 5.

(l) 1 *Sam.* 5. 1.

(m) *ver.* 8.

(n) *ver.* 10.

(o) 1 *Sam.* 6. 12.

(p) *Jos.* 15. 60. & 18. 14.

(q) 1 *Sam.* 7. 1, 2.

(r) 2 *Sam.* 6. 2.

(s) *ver.* 3, 4.

(t) *Josh.* 15. 57.

(u) *Josh.* 15. 9. 1 *Chron.* 13. 5, 6.

(x) *Vol.* 3. p. 14.

Proper Name: But seeing as I said, we find a City of *Judah*, in the book of *Joshua*, called *Gibeah*; possibly this place might have two Names. However that be, it's clear that the place was *Kiriath-jearim*, which (y) *Jerom* in his Catalogue of Hebrew places, fixes but at 1 Mile distance from *Jerusalem*, in the way to *Diospolis* or *Lydda*. From this *Kiriath-jearim* it was brought to (z) *Nachon's* threshing-floor, otherwise called (a) *Chidon*, where *Uzza* was smitten, and the place therefore called by *David Perez-Uzza*, and then it diverted to the house of (b) *Obed-Edom*, probably in the borders of the same City, and there it staied three months; and thence at last it was brought to the (c) City of *David* at (d) Mount *Zion* in *Jerusalem*, about the third year of his reigne over all *Israel*, and in the tenth after his Unction at *Hebron*, it being a Sabbatical year, as the (e) learned Primate conceivs: and there it continued the residue of his Reigne in *Zion*, that is about thirty years, and in the eleventh of King *Solomon's*, when the Temple was fully finisht, it was brought (f) from the City of *David*, in a most solemn manner, into the glorious Oracle or Holy of Holies.

(y) *Ibid* p. 10. lin. 18.
(z) 2 *Sam.* 6. 6.
(a) 1 *Chr.* 13. 9.
(b) 2 *Sam.* 6. 10.
(c) *Ver.* 11. *Ver.* 12. & 1 *Chr.* 15. 29. & 16. 1.
(d) 2 *Sam.* 5. 7.
(e) Usher *Annal* p. 52
(f) 1 *Kin.* 8. 1. 2 *Chr.* 5. 2.

Having traced the Arks motions from place to place till it came to rest in *Moriah's* sacred Mountain, let me crave leave to add a few words about that kind of wood whereof it was made.

(g) Some would have it to be a kind of excellent Cedar, whose wood will not putrify, and is the smoothest of all other sorts, excelling in strength, solidity, shining, and beauty. Others, a kind (h) of Thorn, not subject to putrefaction. It seems indeed to have been of a very durable nature, by its continuation from *Moses* to *Solomon*, and thence to the captivity, about 900 years. Others, take it to be [*ξύλον* mentioned by *Dioscorides de med. mater.* cap. 74.] the Pitch-Tree; others, the Box. It could not be the ordinary and common Cedar, nor Pine, nor Box, nor Myrtle: for it is reckoned among them as a distinct species, under the name of the Schittah-Tree, by the Prophet (i) *Isaiah*. *Jerom*, in his Comment upon *Esay*, saies it was a Tree like to the white-Thorn for colour and leaves but not for magnitude. That it was the same Tree which (k) *Diodorus* calls the *ξύλον* I dare not affirm, which he reports to have grown in that part of *Arabia* which the *Nabatheans* dwelt in, that is, the posterity of *Nebaioth*, so called in Scripture, whom (l) *Pliny* also placeth as borderers upon *Syria*. Yet truly, by the Balsame and Palmes which *Diodorus* reckons up to grow in that Country: it seems somewhat probable that it was the place whereabout *Moses* was, at the erection of the Tabernacle. It is observable to this purpose, that the (m) Bush wherein God appeared to *Moses* was in the same Mount where afterwards (near to it) the encamping of the *Israelites* was fixed, at the making of the several Vessels of the Tabernacle. Though by some it is thought to be a (n) Thorn that bore Roses: by others, a white-Thorn: and a Bramble, by others: Yet (o) *Strabo*, out of *Eratosthenes*, tells us, that no other Trees grew in that North part of *Arabia*, but a few Dates, the Tamarisk, and the *Akanthe* or a certain prickly Thorn: which probably was the סנה *Sineh* or Bush of *Moses*, which might be the same which is turned in *Diodorus* by *ξύλον*, and by some counted to be a sort of sharp prickly Cedar, and thought to be the Schittim wood whereof this Ark was made. (p) Our blessed Lord, and the Proto-martyr *Stephen*, following the 70, call it *βάτος*, and this might be the same Tree, in a low and shrubby state upon so dry and stony a place: *Bellonius* in his Observations when travelling that Country, saies there was but one sort of Thorn in all *Syria*: which is since brought over into *England*, and nursed in Noblemens Gardens with us, if it be the right, and termed *Our Lord's Thorn*. If it should be the same Tree with *Moses* his Bush, it is very worthy our note to remember the Churches preservation in all the flames of trouble and persecu-

(g) Gregor. *Lexic. sanct.* p. 401.
(h) *Avenari*
(i) *Isa.* 41. 18.
(k) *Lib.* 2.
(l) *l.* 12. *c.* 17.
(m) *Exod.* 3. 3.
(n) *Talmudists in* Schindler.
(o) *Lib.* 16. p. 767 *edit. Casaub.*
(p) *Mar.* 12. 26. *Act.* 7. 30.

tion, to have bin managed by God's presence in the Ark in the midst of them. Indeed the Septuagint translate these Shittim Trees by θύϊνα ξύλα of the Tree *Thya*, by (q) *Theophrastus* described to be tall, ever green, like the Cypresse, of a solid and sweet scented wood, smelling like Cedar, and not easily corrupted: Of which *Homer* speaks, when he tells us of *Calipso*'s Island that there was a fire

(q) *L. 5. c. 5.*

Odyss. 5. —— θύου δ' ἀνὰ νῆσον ὀδώδει,

That smelt of *Thus* all over the Island, whereof (r) *Pliny* treats at large. But to let that passe; whether the Schittah-Tree were odorous or not, is not mentioned, neither is it affirmed of the *Arabian* Schinus; which although some do not think to be this wood of ours, yet their reason drawn from a report that it was not tall and big, is refuted by (s) *Lemnius* in his History of Scripture Plants, where he saies, It was, *patula & satis procera*, spreading to a good height; and yet this last Author conceives it was the (t) Citrus, alluding therein to the Hebrew name. But if there were no Trees growing in those Deserts of *Arabia*, where *Moses* then was, but onely the three forementioned, according to the Testimony of *Strabo*, it seems most probable that it was that prickly Tree: seeing it was neither Tamarisk nor Date: the name whereof, mentioned by *Diodorus* alluding to the Hebrew, may yield some light. I know some count it to have been made of a wood that was brought with them out of *Egypt*, because the Text saies, that every man with whom was (u) found Shittim wood, brought it for the service of the Tabernacle: but that doth not follow, that this wood did not grow in the wildernesse, where they offered it for the service of the Tabernacle, because the Text saies it was found with them.

(r) *Lib. 12. c. 14.*

(s) *Cap. 18.*

(t) *Pag. 76.*

(u) *Exod. 35. 24.*

But indeed it doth not appear clearly and directly what sort of wood it was, and therefore we shall suspend any peremptory assertion, and proceed to the Mysteries of this excellent and rare Ornament of the Oracle.

The Mystery of the Ark.

THe Ark was the (x) Glory of *Israel*, and the Throne of God amongst his People: it was the signe of his presence, and before it were Sacrifices (y) offered, and in the Wilderneſse, when it set forward then *Moses* said, (z) *Rise up, Lord, and let thine enemies be scattered.* Many are the fancies of men ancient and modern, in this particular: But the Apostle hath left us a Key whereby to open this Mystery in some measure; since he expresly tells us, that Heaven was signified by the Oracle. For Christ ((a) saith he) *is not entred into the holy places made with hands; which are figures of the true: But into Heaven it self.* So that, though as to the state of the Jewes it was the Symbole of God's presence; yet, seeing their solemnities were Typical of things under the Gospel, we must enquire according to the mind of Scripture what the Ark did signify, and it seems it must represent somewhat in heaven where Christ is entred. Wherefore, laying aside the recital of the various opinions of learned men in this point, which would take up much time and paper, they being commonly mentioned every where almost. The most naked & clear (b) signification of this holy Vessel was (seeing it contained the Tables of stone or the Commandments) to represent the Divine Majesty: as he is the great (c) Lawgiver to the whole Creation, and especially (d) *shewed his Word to* Jacob, *his Statutes and his Judgments to* Israel. For to them were committed the *Oracles of God*: who required obedience to them under

(x) *1 Sam. 4. 22.*

(y) *1 Sam. 6. 14, 15.*

(z) *Num. 10. 35.* *The Lord is in his holy Temple* Psal. 11. 4.

(a) *Heb. 9. 24.*

(b) Rivet *in Exod. p. 116.*

(c) *Jam. 2. 12*

(d) *Ps. 147. 28.* *Rom. 3. 2.*

under pain of death. In the Ark therefore we are to look upon God's divine Majesty, as making a Covenant with Man-kind: whose Royal Law speaketh on this wise (e) *THIS DOE AND LIVE.* Wherefore, when the (f) Temple of God was opened in Heaven, The Ark of the Testament was made visible.

(e) *Gal.* 3. 12.
(f) *Rev.* 11. 19.

It was made of Shittim-wood, and overlaid with Gold; for which cause (g) some apply the Ark it self to Christ, they say the imputrible wood noted his Humanity, the Gold his Divinity: But these are niceties, and forced Applications not grounded on Scripture; whereas, seeing the most proper meaning of this Ark is of the legislative power of God, the Chest may be accomodated to signify the constant and inviolable conservation of the pure and holy Lawes of God, given forth to the Church; seeing it was made on purpose to retain the two Tables of stone, written upon by God's own finger, whose breast is the fountain of the Churches Laws: and his constant presence there, noted that God did continually eye his people, whether they kept his Covenant. Now, though the Ark was to be abolished in due time: For in the latter daies they shall no more say, The Ark of the Covenant of the Lord: But they shall call *Jerusalem* the Throne of the Lord, and all Nations shall be gathered to it. For God will manifest his presence in his Church in a more spiritual way. Yet during the state of the Jews, though *Solomon* made most Materials anew, he made no new Ark: but brought that which *Moses* made within the Oracle into the Temple; to note, that though some formes of worship and circumstances may vary, yet the moral Commandments of God are never to alter, nor the token of his presence as a King among his people. But now, since that no meer man ever yet kept the Law of God perfectly, onely the Lord Jesus hath fulfilled his whole Will: therefore God appointed a Mercy Seat to be laid as a Covering upon the top of the Ark, seeing (*b*) *God was in Christ reconciling the World to himself; not imputing their Transgressions to them.* The Law needed a Covering, by which our sins might be concealed from God's sight, which was properly called a Propitiatory: because God will not be satisfyed as to our sins, and become propitious to us, but alone through Christ, (*i*) the Law being within his heart, who came to do the Will of God, and was the (*k*) *End of the Law for Righteousnesse to them that believe.*

(g) *Cramer. Schol. Propheт.* part. 4. p. 78.
* *Jer.* 3. 16, 17.
(b) 2 *Cor.* 5. 19.
(i) *Ps.* 40. 8.
(k) *Rom.* 10. 4.

This Propitiatory or Mercy-Seat, the Covering of the Ark, was made all of beaten Gold, to shew the inestimable and precious vertue of Christs' obedience, and it is styled by the 70, ἱλαστήριον. To which probably the Apostle *Paul* alludes, in the use of this very word of the Septuagint, treating of Christ's Righteousnesse: whom (*l*) *God* (saith he) *hath set forth to be* [ἱλαστήριον] *a Propitiation through faith in his blood, to declare his righteousnesse for the remission of sins that are past, through the forbearance of God.* Holy *John* useth a word of neer consanguinity with the former, when assuring us, that Christ is (*m*) [ἱλασμὸς] *the Propitiation for our sins.* This Golden Cover lay betwixt the divine presence (as mentioned (*n*) sitting between the Cherubims) and the Tables of stone within: shewing, that God through Christ alone looks upon us as accepted, and keeping the Commandments. To this purpose the learned (*o*) *Essenius* in his disputations against *Crellius* the *Socinian*, hath a good Criticism upon this word, comparing it with other of the same termination, and observs that such words do hold forth the effect and consequent signe of that action, which the Verbs do signify from whence they flow, as the word νικητήριον doth note *the Reward of Victory.* Some also do denote the place of the action: so ἀκροατήριον, *the place of Hearing:* θυσιαστήριον, *the place of Sacrifice* or the Altar. So βιβλιοθήκη, λουτρῶνες, φορτιστήριον, κοιμητήριον, and, among the rest, this word ἱλαστήριον, when it is used of the Cover of the

(l) *Rom.* 3. 25.
(m) 1 *Joh.* 2. 2. & 4. 10.
(n) *Exod.* 25. 22.
(o) *Lib.* 1. §. 4. *cap.* 7. *part.* 2. p. 187.

Ark, and may also be taken for the declaration of God's propitious good Will to Mankind through Christ, who was signified by that Cover.

As for the Crown of Gold round about the Ark: it might denote the royalty of God's Majesty in his Kingly power over the Church.

Its having Rings and Bars to be carryed up and down, from place to place, might signify, That the Commandments of God were to be declared by the Priests and Levites to the People, who were to bear it up and down upon their shoulders. These Rings were not taken away from it, though in the Temple; to denote, That if they broke his Commandments, the Symbole and Token of his presence should be carried away from them.

On the Golden Mercy-seat stood two Cherubims, of one beaten work with it: and on the ground were placed two more, (as is declared above in the Description).

The form and shape of the Cherubims, a thing not fully declared before, let me obtain leave to speak a little here to it.

In the Temple described by *Ezekiel*, we read that the Cherubims which were placed on the insides of it, between the Palm-Trees, had two faces. (p) The face of a man was toward the Palm-Tree on the one side, and the face of a young Lion toward the Palm-Tree on the other side. Whereby we learn that the Cherubims in the Temple were of that form, which was represented to him, in a Vision in the first Chapter, with four faces: two whereof are here expressed; the other are supposed to be swallowed up on the inside of the Walls, and we are to conceive them to have been the face of an *Oxe and an Eagle, on the other sides.

(p) *Ezek.* 41. 19.

* *Eze.* 1. 10.

Ver. 5. The shape and lineaments of their bodies were like to men; but differing in four things, their heads, feet, and in that they had Wings, and were full of Eyes.

Ver. 4. The Vision, we read, came out of the North: and so the first and principall face of that Cherub, of the four that stood in a square, looked Southward on *Ezekiel*, and was the face of a Man: on the right side, the face of a Lion; on the left side, the face of an Oxe; and behind, the face of an Eagle.

Herein, as to the denomination of the right and left sides of the Cherubim, we are to conceive of it as derived from man, who if he look to the South (as one of these in the Vision) his right hand is toward the West, his left to the East.

Now then, seeing the principal face is the humane, as derived from the most noble of the four Creatures; and whereas we read that the Cherubims on the Mercy-Seat did look down upon it, let us conceive it to be meant of their humane face.

That Cherub then, that stood on the North end of the Propitiatory, with its man's face looking down upon it; had its Lions or right-side face Westward; its Oxe-face Eastward, or down the Sanctuary to the Court of the Priests; its Eagle's face Southward. The other Cherub, annexed to the Propitiatory on the South-side, had its Lion's face East, toward the Sanctuary; its Oxe's face West; its Eagle's North; and its Man's face South, and downward on the Covering of the Ark.

The two Cherubims which stood upon the ground, and were of *Solomon's* making, looked with their faces toward the Sanctuary Eastward, as was spoken to *supra pag.* 61: which, If we apprehend (as 'tis most probable) to be meant of their humane faces; then did their right side or leonine face look Southward; their face like an Oxe on the left side, Northward; and the Eagle-face Westward.

But

But as to these appearances, it's probable that they were not faces, carved upon four sides of one head; but as it is observed by (q) Dr. *Lightfoot*, speaking larger of this matter: they had four distinct heads arising from the Neck, as the words of the eleventh Verse seem clearly to import, וּפְנֵיהֶם וְכַנְפֵיהֶם thus rendred by *Arias Montanus* פְּרֹדוּת מִלְמַעְלָה *Et facies eorum & ala eorum disjunctæ desuper*: Both their faces and their wings were disjoyned upward. So the word פָּרַד is used generally, *to sever*, Judg. 4. 11. and *to divide*, Gen. 10. 5.

(q) *Temple in Christ's time*. p. 245.

Their wings were six, as the Prophet (r) *Esay* numbers them, in respect to the Seraphims, the same with these, for it was a Temple-Vision: with two he covered his face, with two he covered his feet, and with two he did fly. The like we read in the (s) Revelation of *St. John*, of the four Beasts that were about the Throne. It's true, it cannot be inferr'd directly from the Vision of *Ezekiel*, in the first Chapter, that the Temple-Cherubims were of the same form with his there described. But a very probable conjecture may be thence raised upon this account, that as he describes there the Firmament like Crystal, and very terrible, which was over the heads of the Cherubims: and upon that Firmament, a Throne of Saphire; and in the Throne, the appearance or likeness of a Man: From his Loyns upward the appearance was of fire of the colour of Amber, and downward as bright flames, and round about the Glory was like the Rainbow. This was no other then the Throne and Seat of God's Majesty, as he was pleased in a Vision to represent it to the Prophet: So had the Lord his Seat and Throne upon the Wings of the Cherubims over the Ark.

(r) *Isa.* 6. 1, 2.

(s) *Rev.* 4. 8.

* *Ver.* 22.

(t) *Ver.* 27. & *cap.* 8. 2.

But whereas there is mention made of (u) four wheels of the colour of Beryl within the four living Creatures. (For so (x) *A-Lapide* most properly placeth them: For the Prophet having fully viewed and described the Cherubims, seems to spy as it were beneath between their legs upon the Earth these wheels *ver.* 15. as fitted to sustain the Chariot of the visionary Glory. Besides, (y) the fire was within the wheels which were within the Cherubims, as the vulgar Latine translates it, and so the *Syriack* also. Besides, in the 11th *ver.* the wheel is said to follow the face, that is most probably of the Cherubim.) In the like manner the Ark, God's Throne in the Temple, though we read not that it had wheels; yet there is somewhat allusive to it, in that there is mention made of a (z) Chariot of Cherubims, wherein God's Majesty is said to ride: Nay, the Throne of God is expresly said to have wheels, *Dan.* 7. 9.

(u) *cap.* 1. *ver.* 16. *cap.* 10. 9.

(x) Cornel. A-lapide *in Ezec.* c. 1. p. 16. *edit. Paris* 1622.

(y) *cap.* 10. *ver.* 6. *ver.* 11.

(z) 1 *Chron.* 28. 18.

Further, as the Throne of God in heaven, is described by *John*: (which was shadowed forth by the Oracle as hath been declared) we read of four beasts like to those in *Ezekiel*, having six wings.

In these excellent visions there seems strong allusion to the forme, shape, and accessary Ornaments of the Temple-Cherubims: although I confesse they do not necessarily evince it.

The remaining description of their (a) having hands between their wings, and that their whole body, backs, hands, and wings, were full of (b) eyes, and of their (c) feet being like Calvesfeet: must be built upon the same tion

(a) c. 1. v. 8.

(b) c. 10. 12.

(c) *See their picture in* A-Lapide's *title to* Isaiah.

But to leave the description of them: and proceed to the mystical exposition of the Cherubims, in whatever form it was that they were made.

By the former Key we must proceed to open the Mystery of these Cherubims. For having asserted and manifested, by the Epistle to the Hebrews, that the Oracle wherein they stood, did typify heaven whereinto Christ is entred once for all to make intercession for us: it seems we must interpret these curious Attendants upon the Ark, of some Persons that wait upon God's

Majesty and Christ in heaven. To this end and purpose the Apostle *Peter* leads us by the hand into the explication of them, telling us that [παθήματα] the sufferings of Christ, and his mediation for us under the Gospel, and the sending the Spirit from heaven, are such, εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι, as into which the Angels desire earnestly to stoop down and look into, as they did of old upon the Mercy-Seat.

But before I proceed to enlarge in this point, I must lay one Objection out of the way: wherein some labour to shew that the four living Creatures in *Ezekiel*, and the four beasts in *John*, are not to be meant of Angels, especially in the last, (which they deem parallel to the former); for two Reasons.

1. Because Angels are mentioned as distinct from the Beasts, *Rev.* 5. 11, and so *Rev.* 7. 11.

To which I answer, That it doth not follow, that therefore the four Beasts are not Angels, because they have not the same denomination with the rest; but the name of Beasts: For this name is given to them by way of allusion to the figures of them mentioned in the ancient Visions of *Ezekiel*; which are generally, by the most learned Interpreters, expounded of Angels, who, for their Eyes and Wings, their wisdom, knowledge, and alacrity to do God's Will, are so resembled. So that although there is mention made of many Angels round about the Throne besides these: even as in the Temple-Walls there were carved Cherubims, and on the Veil likewise; such might denote the wonderful company of these winged Messengers, that are dispatcht as ministring Spirits for the heirs of salvation: yet these might denote the constant attendance of some of the Angels neerer the Throne; such as did give the seven Golden Vials to seven other Angels, *Rev.* 15. 7.

2ly, Whereas the Beasts together with the Elders are alledged to have said *that they were redeemed to God by the blood of the Lamb*: *Rev.* 5. 9.

To that I answer, That the Angels may in some sort count themselvs happy by the benefit of Christ's blood, as to conservation in their Estate, being called *elect Angels*: and Christ himself said to be *a head to principalities and powers*. 1 *Tim.* 5. 21. *Eph.* 1. 22. Besides, if we strictly examine the Grammar of the eighth verse in *Rev.* 5. the Text saies, Every one of them had Harps and golden Vials, where the words in the Greek are [ἔχοντες ἕκαστος] in the Masculine Gender, referring to πρεσβύτεροι *the Elders*, the more immediate Antecedent, and not to ζῶα or the four Beasts which is the Neuter Gender. Accordingly in the Temple at the time of Sacrifice, in which the Allusion harpeth, we know that the *Levites* sang and played with Instruments according to their 24 Courses in which they did Minister: which denoted the 24 Elders. But I shall not rigidly insist upon this: although we find a set number of sealed ones harping before the Throne and the four Beasts, and the 24 Elders in another place: *Rev.* 14. 3. it being very improper to assigne the transmission of the work of the powring out the seven Vials to Angels, by the Ministers of the Word round about the Throne, as was mentioned *cap.* 15. 7.

Wherefore seeing that in Scripture the Angels are mentioned to be neer God. The Chariots of God are 20000, even thousands of Angels, the Lord is among them as in *Sinai*, in the holy place: who gave forth the Law by the disposition of Angels; and who are they that alwaies stand before the face of our heavenly Father, but those glorious Angels? *Psal.* 68. 17. *Act.* 7. 53. *Gal.* 3. 19. *Heb.* 2. 2. *Mat.* 18. 10.

Their faces then, of a Man signified Wisdom: of a Lion, boldnesse and courage: of an Oxe, laboriousnesse, industry, and patience: of an Eagle, swiftnesse and alacrity in performing the Will of God.

Now, although I must confesse, one place imports clearly, That the Temple-Cherubims had but two Wings: yet to speak by allusion to the other places mentioned: With two Wings they cover their faces, as being not able to behold 1 *King.* 8. 7.

hold the radiancy of divine Glory: with two they cover their feet, that is, in a modeſt expreſſion what may be gueſſed at, ſhewing that the Angels are not pure in his ſight: with two they flew on the meſſages of God.

They were full of eyes, ſhewing the acuteneſſe perſpicacity and ſharpneſs of ſight: (q) they *are the eyes of the Lord, that run to & fro throughout the Earth.* (q) *Zec.* 4. 10.

They had Calves feet, dividing the hoof, alluding to the clean Beaſts in the Levitical Law: ſo that, though three of their ſhapes were beſtiall, as thereby denoting ſome excellent properties in the Angels which we find in each of theſe Beaſts, whoſe faces they bore: and although the Lion and the Eagle be unclean, yet the feet did ſhew that theſe Creatures were clean: that is, holy and unſpotted Angels ſtanding before the Throne.

(r) Some ſpeaking of the Cherubims on the Ark expound them of the two Teſtaments looking upon Chriſt: But we ſhall let paſſe that and many other conjectures in ſilence, and ſpeak onely to that of Angels. (r) *Cramer. ſchol. Proph. part* 1. *p.* 348

Their looking one toward another, might hint forth their intuitive knowledge, mutual love, concord and harmony. Yet as they lookt down on the (ſ) Mercy-Seat, it denoted, firſt their inability to behold directly the Glory of God's face who dwelt between their wings. But as the Glory of God did reflect upon the ſhining golden Mercy-Seat: ſo they beheld it; to note that the very Angels themſelves cannot ſee the face of God and live, unleſſe as it is reflected by Chriſt the Mediator. *Exod.* 25. 20

In the Temple there were two more then thoſe upon the Ark, which it ſeems ſtood upon the ground. Unto which four it is probable that *St. John* doth allude in his Revelation, concerning four Beaſts near the Throne, of which we toucht before. But why the number was increaſed in *Solomon's* daies, it is hard to ſay, unleſſe it might be a Typical Prophecy of the increaſe and augmentation of the Church after the true *Solomon* ſhould appear: and conſequently, that on the Churches behalf more Angels might attend the Throne, to carry the manifold Meſſages of Mercy and Goodneſſe from the Throne of Grace toward the increaſed number of the Faithful. And indeed, it is worth the minding, that theſe two new Cherubims in *Solomon's* Temple ſtood with their Wings ſtretcht out over the other two, and with their faces looking downward toward the Temple, declaring the readineſſe of their poſture to be employed as miniſtring Spirits, for the heirs of ſalvation in the myſtical body of the Church. Weemſe *vol.* 3. *part* 1. *Heb.* 1. 14.

Beſides theſe things, In the daies of *Moſes* was laid up within the Oracle the *Deuteronomion* or Book of the Law: But whether or no in the Temple, it cannot be decided; yet under *Joſiah's* famous Reformation, *Hilkiah* the High-Prieſt found the Book of the Law in the Houſe of God, (t) given by *Moſes*. But whether or no the Αυτόχαρον, or a Tranſcript, or what part of the houſe it was found in, it is not expreſt. If it were laid in this Oracle, it ſignifies, That all the Laws of the People of God, both ceremonial and judicial as well as morall, do flow from him, and continue alwaies before him. *Deut.* 31. 26. 2 *Kin.* 24. 8. (t) 2 *Chr.* 34. 14.

As for the Pot of Manna, which we read of in *Moſes's* Tabernacle, it ſeems probable it was brought up to the Temple by that expreſſion, that *All* the holy Veſſels that were in the Tabernacle did the Prieſts and the Levites bring up; and beſides, at the firſt it was commanded to be laid up by the Teſtimony (that is the Ark) to be kept for the future generations. 1 *Kin.* 8. 4. *Exod.* 16. 32, 33.

That Manna did Typify Chriſt, is a moſt clear and generally granted aſſertion: Seeing our Lord applies the Manna to himſelf, *Joh.* 6. 32, 48. &c. and the Apoſtle in the 1 *Cor.* 10. 3. as he calls it ſpiritual food, and the Water out of the Rock, ſpiritual drink, applies it to Chriſt expreſly; who is called

(u) *Rev.* 2. 17. Μάννα τὸ κεκρυμμένον, (*u*) *Hidden Manna*, and so termed in reference to the Type: for first of all, a (*x*) Dew fell upon the ground, and the Manna upon it. Then upon the Manna lay another Dew, for when the (*y*) Dew was gone up, there lay a small round thing on the face of the Wilderneſſe: So it ſeems it lay between two clean ſheets of Dew. Beſides, it was literally hidden alſo; For a Homer of it was laid up near the Ark. The Soul that inwardly feeds upon Chriſt in the promiſe, hath food the World knows not of, and his (*z*) life is hid with Chriſt in God.

(x) *Num.* 11. 9.

(y) *Exod.* 16. 14.

(z) *Col.* 3. 3.

It denotes then that Chriſt is the food of life, and as It came down from heaven, ſo did Chriſt in his Incarnation. But it was carried into the Oracle the Type of heaven: to ſhew, that Chriſt after his Incarnation is aſcended up to God again, and as it was put in a golden Pot, a Veſſel aſſumed (for bodies are ſometimes called (*a*) *Veſſels* in Scripture) ſo the golden Pot might denote the unſpotted and pure Humanity.

(a) 1 *Sam.* 21. 5. 2 *Cor.* 4. 7. *Rom.* 9. 22.

But here, before I proceed: ſeeing we have food laid up in the Oracle, and, as we ſhall ſee anon, (in the Sanctuary) there was bread on the Table: let's inquire what might be the difference. I anſwer, This Manna did ſignify Chriſt, the true ſacramental bread, the (*b*) living bread. The Shew-bread in the Sanctuary denoted the doctrinal Bread, or bread of the Word, given forth by the Prieſts and Miniſters to the People: Whereof more anon.

(b) *Joh.* 6. 51.

Let's then compare this Manna with Chriſt, the true Bread of Life.

1. Of the Name of Manna there are three accounts uſually given.

The firſt Derivation is from מָנָה *numerare*, to number, diſtribute, or ſet out a portion. For every one had his (*c*) Homer of it in a day. *He that gathered much had nothing over, and he that gathered little had no lack.* That is, when the Father of the Family came to diſtribute a Portion to each, he ſet out a Homer to every head. To which the Apoſtle *Paul* alludes in the citation of this place, when exhorting the richer among the *Corinthians* to help the poor out of their abundance, that there might be (*d*) equality: as of old among the *Iſraelites*, God would have thoſe that gathered more Manna then others, to ſupply the want of ſuch who had gathered leſſe. So among Chriſtians, God would have thoſe that are rich by his bleſſing on their labours, to aſſiſt the mean and poor with their riches. But whereas (*e*) our Tranſlation ſaies, The People ſhall go out and gather a certain Rate, a (*f*) learned man rendring the words more ſtrictly according to the Originall [דְּבַר יוֹם בְּיוֹמוֹ *The Word of the day in its day*] conceives that the Spirit of God points at a myſtical Underſanding of the Manna, and that it did ſignify the bread that was to come down from heaven; and accordingly *ver.* 16. where we tranſlate [*This is the thing*] he following the Hebrew præciſely, הַדָּבָר זֶה tranſlates it, *This is the Word*; and cites *Arias Montanus* turning it, *Hoc eſt Verbum*; the Vulgar, *Hic eſt Sermo*; the *Seventy*, τοῦτό τὸ ῥῆμα; and the *Chaldee* paraphraſe, דֵּין פִּתְגָמָא *Hoc eſt Verbum*, This is the Word, and in the Verſe before, הוּא לַחְמָא *This is that Bread*, as our Lord ſpeaks of himſelf, *I am that Bread* ὁ ἄρτος, even the Bread of Life.

(c) *Exod.* 16. 16. *Ver.* 18.

(d) 2 *Cor.* 8. 14.

(e) *Exod.* 16. 4.

(f) Dr. *Gell. on the Pentateuch.* p. 224 &c. *Ver.* 16. *Ver.* 15.

A ſecond derivation of the Word is from the ſame root מָנָה *parare præparare*; to prepare or provide: It being ſuch a Bread as was prepared of God without the *Iſraelites* toyle and labour.

The third and moſt probable is from the Interrogative in the 15th Verſe, מָן-הוּא *Man-hu*, *Quid hoc*, What is this? For they knew not what it was. So *Moſes* told them afterward: *He fed thee with Manna, which thou kneweſt not, neither thy Fathers* &c. and verſ. 16. *He fed thee in the Wilderneſſe with Manna which thy Fathers knew not.* There be that have mentioned a fourth from מָנָה *Donum*, as a gift of God. *Joh.* 4. 10.

Ver. 15. *Deut.* 8. 3.

On

On all these accounts *Christ* answers to *Manna*: For as that was given out by portion; so to every one is given Grace, (a) *according to the measure of the gift* of Christ. As that was prepared and (b) given by God; so 'tis the Father (saith our Lord) that (c) *giveth us the true bread from Heaven*. Lastly, As the Israelites knew not Manna to be the bread, which God had (d) promised to give; So neither did the *Jews* in our Lord's time *know him whom the Father had* (e) *sealed and sent*: For they (f) murmured at him, because he said, *I am the bread that came down from Heaven*: *and they said, Is not this Jesus the son of* Joseph, *whose father and mother we know? How is it then that he saith I came down from Heaven?*

(a) *Eph.* 4. 7.
(b) *Neh.* 9. 20.
(c) *Joh.* 6. 32.
(d) *Exood.* 16. 12.
(e) *Joh.* 6. 27.
(f) *Ver.* 41. 42.

Secondly, As to the Quantity or bigness of each grain of Manna, (a) Behold upon the face of the Wilderness, there lay a small round thing; as *small* as the hoar-frost on the ground, and it was like (b) Coriander seed, which some have translated by Mustard-seed: but the Greek κοριον in the Lxx. doth confirm our Translation. However in its being compared to congealed drops of dew and Coriander-seed: we see how small and contemptible a thing it was, to the outward eye. So was Christ *despised* of the world and *rejected of* (c) *men*.

(a) *Exod.* 16. 14.
6. 31.
(b) *Numb.* 11. 7.
(c) *Isa.* 53. 3.

Thirdly, The Figure or outward shape of Manna was round, as we read in that verse of *Exod.* 16. Whereby some would have the perfection of Christ to be set forth by that capacious Figure. But 'tis not good to fetch blood out of Types by too much squeezing.

Fourthly, The colour of Manna. It was *like Coriander-seed* for its littleness, and (d) *white, the colour thereof being as the* (e) *colour of* Bdellium. The seed of that Coriander which grows with us, when ripe, is of a whitish colour, tending to yellow. Some report, that its colour is not white, to wit, of such as grows in the Eastern parts of the world; and therefore (f) *Pagnine* citing a *Rabbi* conceives that the Text must be thus pointed and paraphraz'd. *It was like Coriander seed*, (that is) for its littleness and roundness, *and it was white* not that it was like to Coriander for colour, *For its colour was as Bdellium*. Some out of (g) *Pliny* expound this *Bdellium* to be the gum of an *Arabian* tree: But its plain by him that the tree and the gum was black, but transparent, being of a dark-red turning to (h) black, and so cannot be the thing this Manna is compared to. Others, because the Lxx. do translate בדלח by χρύσαλλον conceit it to have been of the colour of Crystal, transparently white. But others will have it to be a Pearl-Margarite white and round, such as we sometimes find in shell-fish. To which purpose there is a story related by a *Jew* in his (i) Itinerary that on the 24 of Nisan, they take rain when falling upon the waters, and shut it up in a vessel, and let it down to the bottom of the Sea: then about the middle of the moneth Tizri, they let down men with ropes and bring up the vessel, and finding little creeping creatures in it, they cut them open & take out this Pearl, which they call Bdellium. It seems by the coasting of his journies, that this place was not far from *Ormuz* near the mouth of the *Persian* gulf; It was a Town on the *Arabian* or west side of that gulf (k) more North then the Island *Baharim*. Although its more then probable that the fore said story is corrupt, yet * there was a sort of shell fish taken up thereabouts, wherein they found these Pearls, and call'd them by the name of Bdellium: and that which is remarkable, that the next place in the *Jews* Itinerary, * is להאולם to *Havilah*, (a) the place where (as *Moses* tells us) was found the Bdellium and the Onyx stone. From all which we learn, that the grains of Manna were round, some what transparent and (b) white.

(d) *Exod.* 16. 31.
(e) *Numb.* 11. 7.
(f) *In voce* בדלח
(g) *l.* 12. *c.* 9.
(h) *Wicked* Antedotarm *p.* 371. *Edit*, 1642.
(i) *Benjamin Itinerar. pag.* 105.
(k) *Purch. Pilg. part.* 1. *pag.* 237.
* *Polon. Polyhist. cap.* 56. *p.* 432. *ed Lug. Bat.* 1646.
* *Ammian Marcellus. pag.* 172.
(a) *Gen.* 2. 12.
(b) *Barthol. de luce. animal. p.* 132.

To apply it briefly to Christ. Whiteness of old was the Emblem of innocency, sincerity, and beauty. Innocency; and therefore there runs a promise, that

(c) *Isa.* 1. 18. that when God pardons his people (*c*) their sins shall be as *white* as snow; so the Saints that are made Priests unto God, are resembled in their glorified
(d) *Rev.* 7. 13. 19, 18. estate, to be habited like the Priests of old, in (*d*) *white* linnen.
(e) *Judg.* 5. 10. Sincerity and Integrity; and therefore the Judges of old rode upon (*e*) *white* Asses. And in the Vision of *Daniel*, the Ancient of Dayes coming to judgment, is represented with *a garment* as (*f*) *white* as snow, having a white Throne
(f) *Dan.* 7. 9. set for him. For Beauty; the mixture of white is a great Ingredient of beauties Panegyrick. My Beloved (saith the Spouse) is (*g*) *white* in the first place,
Rev. 20. 11. and also ruddy; And the other side the Bridegroom commends his Spouse to
(g) *Cant.* 5. 10. be (*h*) *fair* as the Moon. In all which respects, Christ is the chiefest among ten Thousand *an unspotted Lamb; Innocency and Purity being fully in him.
(h) *Cant.* 6. 1 *Pet.* 2. 22. Fifthly, As to the taste of Manna, it was like (*i*) *wafers made with honey, and*
(i) *Exod.* 16. 31. *like fresh oyl.* Which *Ainsworth* conceits to be thus understood: that when it was fresh gathered and uncooked, it tasted like sweet Wafers: but when baked
(k) *Numb.* 11. 8. or otherwise prepared, it tasted like oyl. For its pleasant and most delicious sweetness, *Nonnus* in his Paraphrastical Version of *John*, calls it the bread, μελισταγῆ νιφετὸν of Honey-dropping snow. In another place *Manna* πολυμελίφρονα, famous hony-flowing Manna, and ἄβρωτος ἄεθλον the bread of Heaven, or, as the Psalmist, *Angels food*. Whatever Manna was to the Israelites: sure we are, nothing so sweet and pleasant to a gracious soul, as the (*a*) kisses of Christs mouth, *for his love is better then wine.* O *taste* and see,
(a) *Cant.* 1. 2. saies the Psalmist, that the (*b*) Lord is good. His mouth is *most* (*c*) *sweet*, *yea, he is altogether lovely*; and this they cannot but experimentally affirm, if so
(b) *Job.* 34. 8. be they *have* (*d*) *tasted*, that the Lord is gracious. How (*e*) sweet are thy words to my *taste*, cries *David*, yea *sweeter* then Hony to my mouth?
(c) *Cant.* 5. 16. 1. Manna descended from Heaven in a miraculous manner. Such was the birth of Christ: his Divine Nature he brought from above, his humane body
(d) 1 *Pet.* 2. 3. was produced by the unspeakable (*f*) power of the Holy Ghost. Manna was divided equally among the Israelites: So Christ gives out himself without
(e) *Psalm* 119. 103. (*g*) respect of persons: the meanest may have as great a portion in him as the greatest.
(f) *Luke* 1. 36. 3. Manna was a plenciful food, none wanted; but all had it fully and free-
(g) *Act.* 10. 34. ly. Of his (*h*) *fulness have all we* received, even grace for grace. Its call'd the (*i*) Corn of Heaven, Angels bread: not as if it fell like crumbs from their
(h) *John* 1. 16. Table: but as descending from Heaven their habitation; or, as some think, because it was dispensed by the ministration of Angels: or so call'd rather by
(i) *Psalm* 73. 24. way of excellency, that if Angels were to feed, they would like Manna; this *Ambrosia* would suit their palate.
(k) *Luke* 2. 8. It fell in the night or towards morning. Our Lord was born in the (*k*) *night*, in the night of Jewish Ceremonies, but toward the dawning of the Gospel-morning. Whereof *Paul* speaks (*l*), The night is far spent, the day is at hand.
(l) *Rom.* 13. 12. 5. It fell round about the Camp of Israel. The food of life is no where to be found but in the Church.
Dr. *Taylor of Types*: pag. It was *merè gratuitum*: a gift of Grace to Israel, they plowed not, sowed not, planted not for it. No labour, no merit of theirs procured it. *Adam* indeed might get his bread with the sweat of his brows: but if Angels sweat out their hearts, they could not obtain this bread without a free gift of Grace. 'Tis so with Christ; all the good nature, and moral honesty in the world, cannot of it self procure one glance of love from God, not one smile of Grace through
(m) *Eph.* 2. 9. Christ. 'Tis of (*m*) *gift*, that no man should boast. For (*n*) boasting is excluded by the Law of Faith.
(n) *Rom.* 3. 27. It was a miraculous food, its beyond the limits of nature to produce it. All the Application of Actives to Passives, will yield but an abortive Birth.

I may apply hither that expreſſion of *Job*, (a) *Who hath begotten theſe drops of dew? Out of whoſe womb came Manna, and this bread of Heaven, who hath gendred it?* In like manner the coming of Chriſt out of his Father's bolom was a miracle of love. To reconcile Juſtice and mercy each to other, was a miracle of Wiſdom. To ſpare the ſinner and kill the ſin: A miracle of grace and favour. To regenerate fallen ſinners, and give them a life of Faith: A myſterious miracle of divine power. All Heaven-born Chriſtians are ſo many walking-Miracles: ſo many pillars of Wonder. Its obſerved by ſome, that the works of Creation are ſaid to be performed by Gods fingers. When I conſider thy Heavens (ſayes *David*) the work *of thy fingers*, the Moon and Stars which thou haſt ordained: Whereas his extraordinary and miraculous works, are repreſented as done by his powerful *Arm*. The deliverance of Iſrael out of *Egypt*, and cauſing them to paſs over the red ſea, was performed by his out-ſtretched *Arm*. So ſayes the Virgin *Mary*: He hath ſhewed ſtrength with his *Arm*: To note the miraculous production of Chriſt into the world. Now though that be but a nice Notion, yet there is truth in the thing, that the work was performed by the extraordinary power of God.

Job. 38. 29.

Stella in Luk.

Pſalm 8. 3.

Exod. 6. 6, 15. 16.

Pſalm 77. 15.

Luke 1. 51.

7. The raining of Manna was in the week-time, there was none upon the Sabbath: to note an eternal Sabbath coming, wherein ſhall be no ordinances at all. But twice as much the day before, to note their plentiful diſtribution in the end of the world. Now is the time for theſe golden Showers of Manna, It rained, to note its plenty: & a double portion on the 6th. day, to ſignifie our fulneſs of it in the latter ages of the Goſpel. When once the Iſraelites were paſt over *Jordan*, they had no Manna, but while they were in the howling Wilderneſs. God many times ſends ſweet meſſages of Chriſt to the ſoul when in the *Sinai* of a troubled eſtate; when the bryars and thorns of the Wilderneſſe prick the ſoul; when the heart is thorowly ſtung with ſin; when its weary laden, Chriſt is ſent to give it reſt. *I will allure her, and bring her into the Wilderneſs*, and ſpeak to her heart, ſaith the Lord to his Church, and give her Vineyards in the Valley of trouble. When once paſt over *Jordan* the River of *Lethe*, that runs into the (Mare Mortuum) the ſea of Death; expect no more Manna, no more bread of Life, no more time for Repentance or reception of mercy. Wherefore (to allude) that place, where the ſon of man is ſaid to have power *upon earth* to forgive ſins; thereby, is not only intimated the annexion of the Divinity to his humane Nature, God being manifeſt in the fleſh, and his having power co-equal with the Father: But alſo, that when once we are off the earth, if not forgiven here, no more remiſſion or means of Grace is to be expected hereafter. Here indeed we want this bread, the ſtaffe of our ſpiritual life to lean upon, and in the ſupport thereof to walk from ſtrength to ſtrength till we all appear before God in *Zion*. Then we ſhall feed upon the Corn of the good land of *Canaan*, upon the Milk and Honey of Heavenly joyes, and Drink of that River of pleaſure, which flows at his right-Hand for evermore.

It began to rain on the Lords-Day, and ceaſed on the Jewiſh Sabbath. Origen. *pag.* 87. *Hoſ.* 2. 14, 15.

Luke 5. 24.

8. Manna before it was eaten, was ground in Mills, beaten in Morters, baked in pans: ſodden in pots to prepare it for uſe, and afterwards it taſted and reliſhed according to that which each perſon moſt affected or longed for, If the *Jews* do not fail in their Stories. All to ſet forth Chriſt how he was ſcourged, reviled, pierced, dead and buried. He trod the Wine-preſs, he ſtood in the fiery-burning Furnace of his Fathers wrath, that he might be prepared for Believers to feed upon him by Faith: and indeed whatever is ſaid of Manna, that Chriſt is even and much more abundantly all and in all to a Saint; whatever we ſtand in need of, is to be found in Chriſt. Joy in tribulation, Wiſdom in difficulties, Strength againſt enemies, ſupport in deſertions, Riches of Grace here, and a maſſy Crown of Gold for heaven hereafter.

Manna, when gathered, if not eaten before the morning, putrefied and bred worms and ſtank. If we do only gather the word by hearing, and not preſently feed upon it by Faith, and digeſt it in a holy life, it will be of no value nor efficacy to our ſouls —— But ſo much of Manna.

The Rod of Aaron.

As in *Moſes* time there was laid up in the Oracle *Aaron's* rod which bloſſomed: It is likewiſe probable, that it might be laid up alſo in the Oracle of *Solomon*, though it be not præciſely mentioned.

The ſtory of *Aaron's* Rod is at large recited in the 17th of *Numbers*, which may be conſulted at leiſure.

Aaron being the High Prieſt and chief of the Tribe of *Levi* (as all the Princes of the Tribes had their Rods or ſtaffes, *Numb.* 21, 18. So he) had a Rod for an Enſign of Government. He was a Signal Type of Chriſt, as the Apoſtle to the *Hebrews* doth clearly manifeſt. Some think that all the three Offices of Chriſt reſpecting the Church, were ſignified by theſe three choiſe things in the Oracle. The Ark with its Crown round about it, and as being the Throne of God, noted his Kingly Office. The Manna, his Propheticall or Paſtoral Office. And the Rod of *Aaron* his Prieſtly. And therefore it is, that he is ſo often ſtyled in Scripture, *the Branch*, as *Iſaiah* 4. 2. & 11, 1, 10. & 53, 2. *Jer.* 23. 5. & 33, 15. *Ezek.* 17. 22, 23. *Zech.* 3. 8. & 6, 12. *Rev.* 5. 5. & 22, 16. The Hebrew word in ſome of thoſe places is in the Septuagint verſion rendred by ἀνατολὴ. Which makes me to reflect upon that place in (a) *Luke* 1. 78. *Luke*, where the (*a*) ἀνατολὴ ἐξ ὕψους, is rendred by us, *the Day ſpring from on high*. Now conſidering that the old Greek Verſion was much eyed by the new Teſtament Writers: we may tranſlate it, *The Branch from on high hath viſited us* and overſhadowed us with his healing Boughs: and therein poſſibly might be an alluſion to *Aarons* Rod, or Branch laid up in the Oracle, ſignifying Heaven: which that it did denote Chriſt is the opinion of *Juſtin* Martyr (b) Dialog. *Cum Tryphone, Jud. pag.* 243. (*b*) Ῥάβδος ἦν Ἀαρὼν βλαστὸν καμίσιον ἀρχιερέα ἀνῆκεν· ῥάβδον ἐκ ῥίζης Ἰεσσαὶ ἀνθοῦσαν τὸν Χριστὸν, Ἡσαΐας προεφήτευσεν· The Rod of *Aaron* bringing forth Buds, did declare him High Prieſt. *Iſaias* did propheſie of Chriſts birth by the Rod out of the root of *Jeſſe*.

To ſpeak then a while to this Rod of *Aaron*: being the note of the Miniſterial function, as reſiding in him and his ſucceſſours: and that none ſhould take to themſelves that honour, but ſuch as are called of God as was *Aaron*.

(c) *Heb.* 5. 4. Here give me leave to enlarge a little upon this flouriſhing ſubject of *Aarons* Rod.

(d) *Pſalm* 110. 2. A Rod in Scripture denotes Government, and ſo this Rod ſignifies Chriſts royal Dominion in his Church. *He will ſend, the* (*d*) *Rod of his ſtrength* out (e) *Pſalm* 45. 6. of *Zion*. He is to rule over his people *with a* (*e*) *Scepter* of Righteouſneſſe. Sometimes it hints at judgement.

(f) *Mic.* 6. 9 Hear *the* (f) *Rod, and who hath appointed it.* 1. The Rod of affliction.

(g) 1 *Cor.* 4. 21. Shall I come to you (ſaith *Paul* to his *Corinthians*) *with a* (g) *Rod? i.e.* with ſome Church-cenſure. Sometimes it notes Teaching and Doctrine. He ſhall

(h) *Iſa.* 11. 4. ſmite the earth *with the* (*h*) *Rod of his mouth, i.e.* with doctrinal reproof. Feed thy people with thy (*i*) Rod of Inſtruction. The Metaphor being taken from

(i) *Mic.* 7. 14 Shepherds, who carry with them a Rod & a crook the one to drive their ſheep into green paſtures, and the other to catch them. (*a*) Thy Rod and thy ſtaffe

(a) *Pſalm* 23. 4. comforted me. Thereby they kept off the Wolves & the wild Beaſts from the Folds. *Mercury* of old was the *Caduceator & Virgifer* of the gods, being painted, with a Rod twined with Serpents, to note its Rhetorick, and the

perſwaſive Eloquence in ſpeaking, he being *interpres divum*. Chriſt is the revealer of the Father's will, he lay in his boſom, and hath declared him, *Joh.* 1. 18. Sometimes it ſignifies eaſe, becauſe this is the end of a Staffe or Rod, to lean upon, as *Jacob* (c) leant upon his Staffe; to ſhew that the *Evangelical* Miniſtry, whereof Chriſt is the head, is a ſafe reſting place for the Church.

(c) *Heb.* 11. 21.

This Rod of *Aaron* was made of an Almond-Tree, of which its obſerved by (d) *Pliny*, that it flowres the firſt of all Trees, even in *Jan.* in the more Southern Countries, and brings forth ripe fruit there in *March*.

(d) *Plin.* l. 16. c. 25.

To ſhew how quickly thoſe that are deſigned for the Miniſtry, ſhould bloſſom toward Heaven; young (e) *Obadiahs* (f) *Jeremiahs*, (g) *John Baptiſts*, (h) *Timothies*, even in their youth, favouring the things of God. This doth likewiſe reflect upon the effect of their Miniſtry, how ſoon God will bring to paſſe what they predict in his name, when they receive their Viſions from him in the holy Mount. Therefore *Jeremy*, who was a Prieſt of *Anathoth*, ſaw the Viſion of an (i) Almond-Tree, to confirm his heart in the work of the Miniſtry. The vulgar Latine reads that place [by *virga vigilans*] a watchful Rod, hinting how God would haſten the judgement he threatned, unleſs the people repented: and further, to ſhew what diligence and vigilancy Miniſters ought to uſe in their Embaſſies, they muſt be (k) Watchmen and Seers of the night. We read, that the *Egyptians* reſembled God by the hieroglyphical ſculpture (l) of a Rod or Scepter, with an Eye in it; noting his omniſcient care and wiſdom in the Government of the World. Every Goſpel-Miniſter ſhould have for his hieroglyphick, an Almond Rod, with an Eye annexed to it; not to rule and teach onely, but alſo providently to foreſee the evill coming, and to warn the people of approaching judgements.

(e) 1 *King.* 18. 12.
(f) *Jer.* 1. 5.
(g) *Luk.* 1. 15.
(h) 2 *Tim.* 3. 15.
(i) *Jer.* 1. 11.
(k) *Iſay* 11.
(l) *Plutarch. de Iſide & Oſiride moral. part* 1. *gr. p.* 632. *edit. H. Steph.* 1572.

Beſides, it was a fruitful Rod. The Rod of *Aaron* had (m) Buds, Bloſſoms, and ripe Nuts, all at once. As to the words in the letter, there is a little hæſitation among the (n) learned, why it ſhould be tranſlated thus, *the Rod of Aaron budded and brought forth buds*, as if ſo be it were a tautology, whereas in the *Hebrew* it is

(m) *Numb.* 17. 8.
(n) *Dr.* Gell *on* Pentateuch, *p.* 512.

וְהִנֵּה פָּרַח מַטֵּה־אַהֲרֹן
לְבֵית לֵוִי וַיֹּצֵא פְּרָחִים

And behold the Rod of *Aaron* for the Houſe of *Levi* budded: and it ſent forth buds, &c. The ſame radicall word פרח being uſed firſt in the Verb, and then in the Noun. The 70 not aſhamed to uſe the ſame word likewiſe, ἐβλάστησεν, καὶ ἐξήνεγκε βλαστὸν, It budded and brought forth buds: and ſo *Paul Heb.* 9. 4. onely ſpeaks in general, ῥάβδος ἡ βλαστήσασα, the terme being comprehenſive of all the reſt, after mentioned in that verſe in Numbers. The meaning this: the Text firſt ſayes in the general, that *Aaron's* Rod did germinate or bud, or ſprout forth, which ye pleaſe; and then comes to the particulars, rehearſing in order how it was: or elſe to expreſs, that at the very ſame time there were upon it born buds, flowers, and fruit; and probably, leaves alſo: which might be included in the general ſignification of the Verb, ſet in the firſt place. *Junius* & *Tremelius* renders it, *Ecce floriſſet &c. Producens enim germen emiſerat florem & educebat amygdala. Behold it had flowred, &c.* For bringing forth buds, it ſent forth flowers, and brought forth Almonds, much to the ſenſe of our preſent acceptation of the Text.

The *Almond-Tree* is exceeding plentiful in its flowers; and when they knit well, its a ſign, ſay ſome, that it ſhall be a very great year for Corn, as *Pierius* obſerves out of *Virgil*, according to our common ſaying, that a good Nut-year ſhewes a good year for Wheat.

Pierius Hieroglyph. p. 647.

The rind of an Almond is bitter, but the kernel very delicious, and the Oyl expreſt out of it very phyſical, and of much vertue. To ſhew that chaſtiſing and reproving words, though bitter in the preſent taſte, yet yield a precious and excellent fruit, if well improved.

The shell of the Almond is very hard and not to be broken by the teeth but with great difficulty. Such is the Law, but the Gospel is the sweet kernel within.

Though mainly this Rod did decipher and hint at Christ: yet did it also look at the Ministry; whereof he is head and principal; He is the ἀρχιποίμην the great Shepherd of the sheep, and Bishop of souls. A flourishing Ministry is an excellent Omen of a fruitful and holy people.

Heb. 13. 20. 1 *Pet.* 2. 25.

Besides, this Rod did denote a continued succession of Gospel-Ministers in the work. Christ the great *Aaron* hath his successours by his assignation, (d) nay that are begotten by him by the Word of truth as his Children: Some tender buds, growing up in the Spring of Learning and divine knowledge: Some sweet blossomes opening into the flower of service, and giving a goodly sent: Some ripe fruit, able Ministers of the New Testament, that can both divide the truth aright and withstand gainsayers, whose shells are hard for opposition, whose kernels sweet in the food of Doctrine. Or we may understand this Rod, as signifying the Ministry [*effectivè*], as to the effects it produceth, by the blessing of God, being made effectuall to produce some precious buds of Grace in the hearts of their hearers; some blossomes of heavenly joy and assurance; some holy fruits of righteousnesse and new obedience. There are some Lambs in Christ's fold, some riper, some elder Christians; some great with young travelling in birth, with *Paul*, (e) *till Christ be formed* in others.

d) *Cant.* 7. 13.
(e) *Gal.* 4. 19.

The Buds nor Blossomes nor Nuts did not perish but miraculously continued on the Rod laid up by the Testimony: so neither shall the Ministry, or the Word of the Gospel, or the work of Grace in the hearts of the faithful, wither away. Every branch in Christ shall not onely be like *Aaron's* Rod, but shall (f) *bring forth more fruit, and have life more abundantly.*

(f) *Joh.* 15. 10.

The colour of the blossomes of the Almond are of *Rubens Candor*, a whitenesse tinctured with red: white, to shew the purity and innocency of the Doctrine and Life of faithful Ministers, and yet many times discoloured with redness by reproach and persecution.

They have a fragrant and sweet sent: so saith the Apostle, that the Gospel-Ministers are a (g) *sweet savour of Christ, in them that are saved and them that perish.* (h) *Pliny* relates of the Panther, that by his sweet breath he draws and allures the beasts to him; so doth Christ in his Gospel-Ministers draw the souls of sinners to him, and then reacheth them the knowledge of life and salvation.

(g) 2 *Cor.* 2. 15.
(h) Plin. *lib.* 7. *cap.* 17.

But as to this Rod, further, We do not read expresly of any leaves it brought forth (though I cannot say it did not, yet however by way of allusion) we may thence observe; that as leaves are Emblems of outward profession: so the Ministers ought mainly to take care of bringing forth fruit in themselves and others: No leaves of a bare formal profession onely but a holy, practical, fruitful life attending their flowring doctrines.

This Rod was laid up neer the Ark, which was the Emblem of Gods presence; The Mercy-seat of Christ incarnate, the Cherubins of the holy Angels, and the tables of the Law, and all this within the Oracle, the Figure of Heaven. To note that the pastoral or Prophetical Office of Christ is near and dear to God. The only begotten son, who lyeth in the bosom of the Father, he hath (c) declared him: and as all the Buds of the Ministry flow from Christs Rod, and lies by and near him: It notes, from whence the Gospel Embassy comes, even out of the Conclaves or secret Chambers of Heaven: and to note that Ministers should study much, converse with God, with Christ, and the holy Angels: and as the Tables of the Law were there, the Compend of Scripture

c) *Joh.* 1. 18.

ture; So should it be their diligent care to search in it as (d) *for hidden Treasure*; As the Holy of Holies signified Heaven wherein this Rod lay. It admonishes Dispensers of the sacred Oracles, that they should often Ascend the rounds of *Jacobs* Ladder, be often in the Mount of transfiguration with Christ, and be transformed from the Image of the world, often in the *Pisgah* of Prayer; often in the *Nebo* of meditation, and when they come down, O how will their faces (like to *Moses's*) shine before the people. But alas! many there be, who intrude into that sacred Function, that need *Moses's* Vail rather to cover their shame, than to hide the strength of their gracious beauty from the people. Did they walk more with God, the reproaches and marks of Christ would be their honour. (a) *The Spirit of God and of glory would rest upon them.*

(d) *Prov.* 2. 4.

(a) *Pet.* 4. 14.

Though Israel was in the Wilderness, yet this Rod lay in the Oracle; and though the Israelites murmured against the Priestly Office, yet the Rod falls a blossoming. If thou wouldst prove a blossoming Minister, endeavour to keep company with the Ark of Gods presence. Hence we may infer from the Rods lying near the Ark, that a holy fruitful, flourishing Ministry is of great esteem with God. How then ought the people to cherish, honour, and pray for these Rods of *Aaron*. Oh pray for a blossoming Ministry. While *Zachary* was praying within the Sanctuary, and conversing with an Angel: we read, that (b) *the people were praying without*. If the people did pray more fervently for their Ministers, they would feel more blossoming work in and upon their hearts from the Ministry of Christ. While they are medicating and seeing Visions, do you fall a praying.

(b) *Luke* 1. 10.

If this Rod were laid up as a token of the persons whom God had chosen: then let all persons beware of prophesying, unless their Rod do bring forth blossoms, unless they find a sealing appointment from God. Oh did men but know and understand the weighty work of an Evangelical Minister, how that their Rod ought to bud, as did *Aarons*, with a heavenly prognostick or sign of ministerial fruit, and accordingly to prophesie of Gods mercy or judgement to a Nation. How that it ought to blossom as did *Aarons* in doctrines of comfort, joy and assurance to broken souls; How that it ought to bear Nuts, for the people to feed upon in spiritual knowledge: Surely they would not dare to venture on such holy things. Shall *Uzzah* be smitten for touching the Ark? Shall the men of *Bethshemesh* for prying too curiously into it, be dismayed with so sore a slaughter? Shall *Dathan*, *Abiram*, and the rest of his company be swallowed up alive for contemning the Ministry Instituted of God? Shall *Uzziah* the King be smitten with (a) Leprosie for daring to offer Incense, because it did not appertain to him? Nay, shall *Nadab* and *Abihu*, Priests by Call and Profession be slain upon the place, for offering with strange fire, and yet shall dry stumps to please their vain humours, puff up with conceit and pride turn blossoming Rods: let them take heed of Divine blasting? We read the Apostles left their nets, their particular callings, when they were called to the Ministry.

(a) 2 *Chro.* 26. 19,

(b) *Mat.* 4. 20.

(c) 1 *Tim.* 4. 15.

Ταῦτα μελέτα ἐν τούτοις ἴσθι The counsel and command of *Paul* to *Timothy*, and in him to every Gospel-Minister is. (c) *Meditate upon these things, give thy self wholly to them, that thy profiting may appear to all.*

But as to the people; Too delicate and nice are those ears that cannot bear the smiting of *Aarons* Rods: they love to smell the Blossoms of Rhetorick only. But such must remember that *Aarons* Rod was a Scepter of Rule and Discipline, and brought forth Almonds also of knotty truths. There are sons of Thunder as well as of Consolation; *Aarons* Bells must sometimes ring the knell of the Law, as well as the marriage peales of Gospel-grace and love to weary souls.

(a) *Eph.* 4. 12. (b) 1 *Cor.* 12. 28. (c) *John* 6. 45. *Heb.* 8. 11. 1 *Joh.* 2. 27.

Some would fling all *Aarons* Rods without the Camp, and wait upon Inſpirations from Heaven in a more immediate way. Oh how grievouſly do they tempt God and oppoſe Chriſt? who when he aſcended up to the Oracle of Heaven, gave Apoſtles, Teachers, Paſtors to the Church; For what? (*a*) *for the work of the Miniſtry εἰς ἔργον διακονίας*; For how long? *till we all come in the unity of the faith to a perfect man.* Miniſtry is a plant of Gods own right-hand, an *ἀείζωον* a *ſemper-vive.* For ſuch hath God (*b*) ſet them plac'd, conſtituted and eſtabliſhed in the Church as the Rod of *Aaron*, alwayes to continue in all ages green and bloſſoming in the Oracle.

(d) *Luke* 2. 17.

Whereas ſome ignorantly object thoſe (*c*) places, wherein 'tis promiſed, that *we ſhall be all taught of God*, and that *we need not that any man teach us*, nor for any to learn of his Neighbour. They conſider not of a mediate teaching, wherewith God doth concur. Miniſters are Inſtruments in the work only, and teach but the ear: 'tis God is the principal Efficient, and reacheth the heart. Why did *John* and others write their Epiſtles elſe, if this conceit had been the true meaning of the Apoſtles? We ſhall obſerve therefore, even under the new Teſtament (whereunto thoſe Promiſes did look), that God was pleaſed ſtill to uſe the mediate teaching of his Miniſters, but ſtill reſerving the grand prerogative of moving the heart to himſelf, and that in a more copious manner than of ancient times, therein fulfilling the promiſe more abundantly. Wherefore its obſervable, that though God himſelf could have revealed the birth of his Son to the Shepheards by immediate ſuggeſtion, yet he uſes the Miniſtry of Angels to them, and of the Shepheards themſelves to the people of *Bethlehem.* God hath appointed Shepheards and Paſtors in his Church to reveal his mind. (*e*) *Philip* was ſent by the Spirit to expound the Prophet *Iſaias* to the Eunuch. (*f*) *Ananias* was ſent by God to *Paul.* And the Angel bid (*g*) *Cornelius* ſend for *Peter:* All to ſhew, that God is pleaſed now to teach mediately and Inſtrumentally by his Miniſters.

(e) *Acts* 8. 29. (f) *Acts* 9. 11. (g) *Acts* 10. 16.

How happy then is ſuch a people, who have the true and genuine Rods of *Aaron* alwayes bloſſoming in their ſtreets? *Happy are the people that are in ſuch a caſe, whoſe God is the Lord!*

Thus much concerning the myſterious Things laid up in the Oracle: I ſhall now deſcend to the Sanctuary, and view the three famous Utenſils therein contained:

The Myſteries of the Utenſils in the Sanctuary.

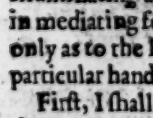
In the next place the ſtately Rarities of the Sanctuary or Holy place, command from us a diligent and humble ſurvey, as to the excellent ſignifications concluded in them. There were in this place, an Altar of Incenſe, ten tables of Shew-bread, and ten Golden Candleſticks: whereof in their due order.

In general, it is conceived of them: that as the three Offices of Chriſt were exhibited in the Oracle, which we have before-mentioned: ſo alſo here in the Sanctuary we find the like, *viz.* The bread on the Table noting Chriſts Kingly Office in ſuſtaining his Church. The Candleſtick, his Propherick, in illuminating and teaching of his people: The Altar of Incenſe, his Prieſtly in mediating for them. As to the former I ſhall *ἐποχὴν*, ſuſpend at preſent, only as to the laſt it will appear very clear, I hope, by what may ſucceed in the particular handling of it.

Dr. *Lightf.* *Temp.* p. 58. 35.

Firſt, I ſhall endeavour to ſpeak to the golden Altar of Incenſe, which challenges our firſt attendment, as ſtanding neareſt to the holy Oracle.

The Altar of Incenſe.



This golden Utenſil was famous in its generation: a Veſſel of Honour and Renown. It ſtood (*a*) neareſt of all to the Oracle, and therefore comes firſt in order of dignity to be handled.

The

The Deſcription of this golden Altar we have heard related before. Two things more I would ſpeak to a little, before I deſcend to the Myſterie. 1. The Cenſer, 2. the Compoſition of the Incenſe.

As to the Cenſer; it is thought to be a little pan made of Gold with a handle to it, which as to the brazen Altar is called a fire-pan, *Exod.* 27. 3. and a cenſer, *Lev.* 10. 1, & 16, 12.

As for the Compoſition of the Incenſe we read according to our Tranſlation, that it was made of a like quantity of ſeveral ingredients; and thereof they burnt (a) 50 drams in the morning; and 50 at night, *i.e.* one pound of incenſe every day. What the Hebrew dram is, may be ſeen *page* 2. of this Treatiſe.

(a) *Ainſworth. Exod.* 30. *v.* 8.

The Compoſition was of ſweet ſpices, (b) *Stacte Onycha, Galbanum,* and *ſweet Frankincenſe.*

(b) *Exod.* 30. 24.

They are called in the Hebrew

שְׁחֶלֶת נָטָף
חֶלְבְּנָה לְבֹנָה

Arias Montanus turns them by *Gutta, Onycha, Chalbanum,* and *Thus.* For *Gutta* the Vulgar reads *Stacte,* the 70 σταχτὴ, ὄνυχα, χαλβάνην καὶ λίβανον.

The firſt of theſe Aromata or ſweet ſpices is *Nataph,* from the Verb of the ſame Letters, ſignifying to diſtil or drop; intimating that it was ſome liquid Gum that diſtills out of a Tree. *Dioſcorides* in his firſt Book *de materiâ medicâ, Cap.* 62. ſpeaking of *Stacte,* ſaies it is the fat juyce of freſh Myrrh, bruiſed with a little water, and ſqueezed out by a preſſing Inſtrument. *Matthiolus,* in his Comment upon him, ſaies, 'Tis his opinion that it was a ſubſtitute for Myrrh. *Joſephus* in his Antiquities ſpeaking of the Preſent, which *Jacob* ſent into *Egypt* by the hands of his Sons, to *Joſeph* (his then unknown Son) the Governor, being things of the growth of *Canaan*; calls that *Stacte,* which we in our Tranſlation render by Myrrhe from the Hebrew word לוּט in that place, and that I humbly conceive it to be. *Pliny, Lib.* 12. *c.* 15. ſaith, it flowes from the Myrrh-Tree, of five cubits in height and thorny: and *Baſil* on the fourth Pſalm cited in the Notes on *Pliny* ſaith, *Stacte* is a ſort of the thinneſt Myrrh, which being laid aſide is ſo called, the thicker being termed Myrrhe. *Athenæus* ſpeakes of it in theſe words. Τὰ πολλὰ τῶν μύρων διὰ σμύρνης ἑτοιμάζεσθο, ᾗ δὲ στακτὴ καλουμένη, διὰ μόνης ταύτης. Many unguents (ſaith he) are prepared with Myrrh, but *Stacte* ſo called is made of Myrrh onely: that is, without any other ingredient. To this purpoſe likewiſe ſpeaks *Theophraſtus* in his Book of (a) *Odours*; ἐκ τῆς σμύρνης καθάπερ τι ἔλαιον ῥεῖ, στακτὴ δὲ καλεῖται διὰ τὸ μικρὸν στάζειν· οὐδὲ μόνον τινὲς φασὶν ἁπλῶν εἶναι ἀσύνθετον τῶν μύρων· τὰ δ' ἄλλα πάντα συνθέσεα. There flowes an Oyl from the Myrrhe Tree when inciſion is made, and is called *Stacte* becauſe it drops a little (agreeing with the Hebrew word taken from dropping or diſtilling, as was ſaid before). Which ſome (b) ſay is the only Ointment that is ſimple and uncompounded, whereas all others are mixed. See *Plin. l.* 12. *c.* 15. The next is שְׁחֶלֶת and is derived from שַׁחַל a Lion, as *Avenarius* conceits, becauſe it is greedily ſought after as a rich prey or booty for the confection of perfumes, or poſſibly from its extraordinary ſtrong aromatical ſent.

Pag. 60.

Lib. 2. *c.* 3. *p.* 46.

Athen. Dipn. l. 17. *Edit. Commelin.* 1611. *p.* 688.

(a) *Edit. Turneb. p.* 8. *Tom.* 2. *Opuſcul. var. Argentorati.* 1600.

(b) *Stuckius in Peripl. Erythr. p.* 44. Saies it is *Storax.* and *Tzori. Pſal.* 40.

The word is ἅπαξ λεγόμενον, but once mentioned in Scripture, but ſeeing the Chaldee Paraphraſe doth render it by טוּפְרָא *Tuphrah* from טֹפֶר *unguis*, and ſo the 70. Thereby we learn from thoſe antient Verſions that it was the *unguis odoratus*, the ſweet-ſented Nayle, if I may ſo engliſh it. Of which *Dioſcorides* in the forecited Treatiſe, ſaith thus. [The Onyx is the cover of a ſhelfiſh (like to that in which the purple-fiſh is incloſed), which is found in the lakes of *India* that bring forth, and yield the Nardus; therefore giving a ſweet

sent, for that the fish feeds upon *Nardus*]. It is then gathered, when the waters of the lakes are dried by Summer's heat. The most excellent is brought from the Red Sea, and is white and unctuous. The Babylonian kind is somewhat dark of colour, and lesse then the other. Both of them are burnt for sweet perfume, but smell something strong like *Castor*. To this (c) *Weckerus* adds, that by the *Moors* it is called *Blatta Byzantia*, and that it presently dissolves in the fire like *Bitumen*. *Matthiolus* acquaints us that those *Ungues*, Nailes, Hoofes, or Shells, call them what you please, which are usually sold for this antient rarity, yields an unpleasant smell being imposed upon the ignorant Buyer for the true by the ordinary druggist. The true are very rare, and of a curious sent.

(c) *Antidotar.* 82.

The 3d ingredient is חֶלְבְּנָה *Chelbenah*, and is at this day called *Galbanum*, and is nothing else but the juyce of the ferula or fenel-gyant growing in *Syria* (saith (a) *Dioscorides*). The most tenacious and clear is the best; somewhat like to *Thus* or incense, far (and thence it gained its name from חָלַב *Chelebh* fatness.) The best is without sticks, yet retaining somewhat of the seed and plant, of a strong savour: [neither too moist nor too dry]. Thus doth he describe it. *Pliny* speaks to it in these words, *Syria* yields also *Galbanum* in the same mountain of *Amana* (mentioned, *Cant.* 4. 8.) out of the plant call'd *ferula*, which is termed *Stagonitis*, after the manner of rezin of the same name) [for so Frankincense is called, *viz.* the male or strongest sort by *Dioscorides*.] It seems the plant from whence this *Galbanum* is taken was by the Greek Physitians called *Stagonitis*, ἀπὸ σταγόνων, from the drops of this gum which it yielded:] The best (saith *Pliny*) is very thick and firme, pure like *Ammoniack*, and not wooddy. If you burn that which is pure, it (b) drives away Serpents and Gnats. He compares it to Ammoniack, which is supposed to be the juyce or gum of the same plant, but growing in *Africa* near the Temple of *Jupiter Ammon*, and thence so call'd; or else as others, from the (c) root of this Ferula by expression.

(a) *Lib.* 3. *c.* 81. *p.* 359. *Edit. Venet.*

(b) *Plin. l.* 19. *c.* 18.

(c) *Renodæi Dispens. p.* 547.

The last is called לְבוֹנָה *an* is retain'd by the Septuagint, and generally by Greek Authors in λίβανος, being doubtles derived from the Hebrew, and that from, לָבַן white, the purest whereof being the whitest as we shall see by and by. Some would have the mountain *Lebanon* called so from the plenty of *Thus*, which they suppose to have bin taken thence: but they are mistaken, for it grew not there, that any Author of credit doth report; but in *Arabia*. Whereas the name of that famous mountain is taken from its being white with snow in the hottest seasons. It being so sublime, that the reflection of the Sun's heat from the Earth did seldom arise so high as to melt it all away. So *Schindler* hath noted in that word, applying to this purpose *Jer.* 18. 4.

(a) *Lib.* 1. *c.* 70. *p.* 65. (b) *Theophr. de Odor. p.* 13. *lin.* 30.

(a) *Dioscorides* in his forecited Book tells us that it growes in that part of *Arabia*, which is thence called the Thuriferous Country. The (b) most excellent in that kind is the masculine *Thus* called *Stagonitis* (as was said before), round of its own nature; when broken 'tis white, tat within, presently burnt [even like a Candle] when fire is applyed to it, and thence hath its name *Thus* ἀπὸ τῦ θύειν *a suffitu*, from the burning of it as a perfume at the sacred offerings in Temples.

(c) *Lib.* 2. *c.* 47. *p.* 93. *Edit. Hen. Steph.* 1559.

(c) *Diodorus Siculus* relates that in *Arabia* this excellent rarity grew plentifully. [τῶν δυσὶ μέρεσιν ὄντων ἐμπόρων ἐπιμελεῖς διαφαίνεται, τῷ τε γὰρ σμύρναν καὶ τὸν λίβανον ἀποδίδοσθαι τοῖς θεοῖς ὡς τε τῶν ἐπιχωρίων πάντων διατελεῖν ἀπολαυόντων ἐν ἀφθονίᾳ· αἱ γὰρ τούτων ἰχθυοτροφίαι εἰσὶν, &c.] It containes (speaking of *Arabia*) many various gums or tears dropping from Trees. The utmost Coasts bring forth myrrh and frankincense acceptable to the gods, which is carried from thence into the whole World; & further goes on to tell us that of *Costus*, *Cassia*-

Cassia-lignea, *Cinnamon*, and of this Thuriferous plant, there is such abundance that, whereas they are but seldome offered up to the gods in other places, here the Trees administer fuel for their Ovens: and whereas otherwhere some small parcels of them are to be seen as great rarities, there they make beds of the wood of these Trees for their servants. Furthermore, out of (a) *Pliny* we understand that no place in the World hath it but *Arabia*, if we may credit him, and that among the *Sabæans*, in the *pagus Atramiticus*: The exact description of the plant he saies he cannot give us, but that it growes in clay grounds among hills where few springs are and those nitrous. Some report the leaf to be like that of the Pear-Tree, others like the Mastick-Tree. The bark for certain is like the Laurel, some say the leaf also: for in his dayes Embassadors came to *Rome* with Rods of this Tree in their hands, which were smooth and without knots. The chief time of gathering the Tear, is in the Dog-daies by incision. Then it stands in round drops, and such is held to be the *Thus masculum*, or the choisest of all, especially (*si mammosum*) if hanging in many drops cleaving together. That which is good may be known by its whiteness, largeness, bitterness, and easie burning; and that it will not bear the tooth, but is presently resolved into crumbles, and such of it as is broken into small parts; in *Plinies* dayes they called it *Manna*. In many of these things (b) *Solinus* (The *Scapula* of *Pliny*) goes in one path with his master, but with addition.

(a) *Lib.* 12. *c.* 14.

(b) *Cap.* 36.

The leaf of the Tree, saith he, is somewhat like the Olive: its trunk growes crooked, and is somewhat rough with prickles, and here gain-saies his Tutor: and further, that it never growes higher then five cubits.

But to find out this rare Country exactly where it grew, I would crave leave for a little enlargement. To which end *Arrian* in his description of the Red Sea will be a firme and sure guide, joyning him in Commission with *Ptolomy*. *Arrian* saies, that beyond *Cana* a Mart-Town of *Arabia*, there is a famous Reach call'd the *Sachalitan bay*, and there lies the Country yielding this our precious plant. Now although this be the chief and principal Country where it grew; yet what *Pliny* said was true, that the *Atramita*, or as *Ptolomy* calls them the *Adramita*, had some of it also; who received their denomination from *Hatzarmaveth* one of the Sons of *Joktan*, saith *Bochartus* in his *Phaleg*, *p.* 113. Nay, *Canah* was a port of theirs, to which it was brought from the in-land parts saith *Arrian*, in preceeding lines. For in the Inland Country at *Sabota*, the chief City of the *Sabæans*, there was a receptacle or Ware-house for it; which place *Ptolomy* calls *Sabbatha*. Besides this place, *Syagros* a Town near the greatest Promontory in the East, (saith *Arrian*) was another Storehouse for this rich Commodity. *Ptolomy* indeed placeth the Frankincense-Country near the *Asabaan* Mountaines. For in his description of the more in-land parts of *Arabia*, the happy, he saies that beyond the *Omarita*,

P. 9. *Edit. Stuck.*

(a) Ἀνατολικώτεροι Καταβηνοὶ μέχρι τῶν Ασαβῶν ὄρων ὑφ' οὓς ἡ λιβανοφόρος ἔστα πρὸς τὰς Σαχαλίτας Ιωβαρίτας, *more East were the* Catabæni, *near the mountaines of the* Arabi *under which lies the Country that yieldeth Frankincense, then next the* Sachalitæ *were the* Jobaritæ. Which doth well agree with *Arrian*, for ye see the *Sachalita* challenge by both their testimonies, the honour of this precious Shrub. With this, consents *Strabo l.* 16. *p.* 768. περὶ δὲ λιβανωτὸν μὴ ἡ καταβασία σμύρναν δὲ ἡ χαταμωνῖτις, &c. ἔχ τάντα δὲ τὰ ἀρώματα μεταβάλλοντα τοῖς ὀμβροις. A little before he saies that the Royal seat of the *Catabæni* was τάμνα, by others called τόμνα, and thence is this Gum called τόμνος, and corruptly ἄτομος and ἄτομος. In *Dioscorides* forecited, where the translator hath turned it *Individuum*, by a mistake, ἄτομον being the corrupted name of the City, near which it was plentifully gathered.

(a) *Lib.* 6. *c.* 7. *p.* 178. *Edit. Bertii.*

gathered. Now that we may know the true place where it is situate at this day, lets observe that *Cane* of the antients doth yet retain its name, and so directs us to *Caitn* a City of the Kingdome of *Fartach* in the South of *Arabia*, as *Stuckius*, *Scaliger* and *Cardan*, have hinted; and the present Maps, such as they be, do fully declare it. But as for *Arrians* description, take it in short. [χωρα λιπαρα ορος, ὀρεινη, καὶ δυσβατος, &c.] The Country that brings forth frankincense is hilly and hardly passable, (The Aire thick and cloudy). The frankincense is gathered from Trees, which are not high nor large, and produce it sticking to the bark, even as some of the Trees with us, saith he, in *Egypt*, weep out gums. They are called gums from the Greek κόμμι, and that ἀπὸ τῆς κόπτειν from incision. It's gathered by the King's slaves, and such as are condemned to punishment. The places are very unhealthy, and somewhat pestilential, even to those that sayl by them, and usually the gathering of it is the cause of death to the labourers. In which assertion *Stuckius* defends the Author out of *Strabo*, who in his 16 Book p. 778. saies that the extream fragrancy of these gums and spices produceth a Sopor in their brains, which is very hurtful.

Bochart Phaleg. l. 2. c. 18. More at large.

To this I shall onely add what two or three of the ancient Poets have said, and so conclude, *Virgil. Georg. l. 1.*

India mittit Ebur, molles sua thura Sabæi.

And Georg. l. 2.

—solis est Thurea virga Sabæis.

And near to that place.

Totaq; thuriferis Panchaia pinguis arenis.

In his *Culex* near the beginning.

——Illi Panchaica thura.

Cap. 36. Indeed Pomponius Sabinus on the Culex, saies that Panchaia *is a part of* Persia, *from whence the incense was brought of old.*

Solinus speaks further about it, when treating of that rare bird the *Phœnix*, in that part of *Arabia*, *Regos suos struit cinnamis, quos prope Panchaiam concinnat, in Solis urbem strue altaribus supposità.* Which City of the Sun so called i. by *Ptolomy* styled ἱερὰ ἄκρα the sacred promontory's of the Sun, a place among the *Nariti*, a people situated by him near the *Sachalita*, with whom, *Arrian* told us, this our excellent Tree did grow. Which agrees with the holy Scripture, where we read that *Sheba* of old brought incense to the Temple. Another place of the antients, is that of *Senecain* his *Hercules Oetæus v. 790.*

Isa. 60. 8. Jer. 6. 20.

Splendescat ignis Thure, quod Phœbum colens,
Dives Sabæis colligit truncis Arabs.

And not to meddle with *Ovid*, *Propertius*, *Horace*, or any others. *Sidonius* shall close all, *Carm. 5.*

P. 41. Edit. Paris. 1609.

——Ser vellera, Thura Sabæus, v. 43.

And again *v. 47.*

——Arabs guttam, Panchaia Myrrham.

(a) *Wecker Antidotar p. 375. and others.*

Whereby it seems these places were famous for all the chief precious gums in antient times. This of ours which we are now speaking to, retaining the Hebr. (a) name in some measure, is at this day called *Olibanum* in the Shops, and is of great use in Physical Plaisters, as may appear by the writings of our modern Learned Physitians, and their Dispensatories. Thus much of Frankincense.

Now

Now to the Myſtery of the Incenſe which was compounded of theſe four ſtately ingredients forementioned, for the golden Altar. As for the Altar it ſelf, that the Gold ſhould ſignifie Chriſts Divinity, and that the Ce dar-wood underneath, ſhould note his humanity; or concerning its quantity and dimenſions or figure, that it was ſquare, ſignifying the firmity or ſtrength of Chriſt his mediation; or that its Angles or Horns ſhould note the extenſion of his interceſſion, through the four parts of the World; theſe things ſhew more the curioſity, than the ſolidity of ſuch Interpreters: neither dare I aver that, Its Crown round about the edges, ſhould hold forth Chriſts Kingly Dignity.

But as to the ſweet Incenſe which was burnt upon it, the holy Scripture is a ſure guid to us, that it exhibited or ſhadowed forth as to Chriſt the fragrancy and ſweet Savour of his Interceſſion. The odours were to ſignifie the (a) *prayers of Saints*. The Lord Jeſus Chriſt himſelf is repreſented ſtanding with a golden Cenſor, there being given to him *much incenſe*, that he ſhould offer *it with the* (b) *prayers of all Saints upon the golden Altar before the Throne, and the ſmoak of the incenſe which came with the prayers of the Saints aſcended up before God, out of the Angels hand.* So that as the High-Prieſt on the expiation day, did go into the holy of holies, and perfume it with incenſe from this Altar: So is Chriſt gone into Heaven, and there (c) ſitting at the right hand of the Father, ever liveth to make (d) *interceſſion* for us.

Nay the prayers of the Saints themſelves are ſhadowed forth by this, which were offered up by the Prieſts every day. Let *my Prayers* ſaith *David*, be ſet before thee *as* (e) *incenſe*; and whereas *Zachary* was by lot burning *incenſe* in the Temple of the Lord; we read, that the whole multitude of the people were (f) *praying* without at the ſame time.

The time of this ſervice, was (g) morning and evening, about the time of the lighting of the Lamps. As the Lamps denoted the light of the Word (whereof more by and by): So we ſee, that the Word and Prayer muſt go together. In that it was every morning and evening, it denotes daily and conſtant prayers, which we ought to powre out before the Throne of grace, even as (a) *Anna* the Prophetess, departed not from the Temple, but ſerved God with faſtings and (b) *prayers night and day*. In which ſenſe, the Apoſtle *Paul* is to be underſtood, when he bids us to *pray without ceaſing*, to continue inſtant in prayer.

Foraſmuch alſo as this Golden Altar was to be ſprinkled with the blood of the (e) ſin-offering of atonements, once in the year by the High-Prieſt, on the (d) 10th day of the 7th month: it ſhewes that neither the prayers of Prieſt or people, can be acceptable with God, unleſs the impurities thereof be taken away by the (e) *blood of Chriſt*, and his all-ſufficient Mediation with the Father, or elſe he that (f) *offereth incenſe* is all one in the ſight of God, *as if he bleſſed an Idoll.*

To add a little by way of alluſion: As theſe precious gums in this fragrant Incenſe, came naturally and freely dropping out of the Trees which bare them, & that was counted the beſt and pureſt; or elſe the Trees did yield it by inciſion and cutting of the Bark: So is that prayer moſt acceptable, that comes with the freeeſt breathings of the ſoul; or elſe, that we ought to apply the launcings of the Law, or cutting-conſiderations of Repentance, to work upon the ſoul in its ardent drawings near to Heaven in prayer.

As we have ſaid before, that the odours of theſe gums when burnt, did drive away Serpents, and perfume the Air from all noxious ſents: So is it with heavenly and ardent prayers, whereby the ſoul is enabled through faith, to reſiſt the Devil, and the contagious Air of his temptations; and of all cor-

(a) *Rev.* 5. 8.
(b) *Rev.* 8. 3, 4.
(c) *Col.* 3. 1.
(d) *Heb.* 7. 25.
(e) *Pſal.* 141. 2.
(f) *Luk.* 1. 10.
(g) *Exod.* 30. 7, 8.
(a) *Luk.* 2. 37.
(b) *Rom.* 12. 11. 1 *Theſ.* 5. 17.
(c) *Exod.* 30. 10.
(d) *Levit.* 16, 18. v. 29.
(e) *Joh.* 1. 7. & 2, 1.
(f) *Iſa.* 66. 3.

rupt lusts and affections; for (f) *this kind* goeth not out but by *prayers* and *fasting*.

(f) *Mat.* 21. 17.

(g) *Exod.* 30. 36.

As these ingredients were to be (g) beaten very small into fine dust or powder, before they were put into the censers: so is the heart by humbling meditations, to be brought into a low and self-abhorring frame, when it appeares before God in prayer. A (h) *broken* and a *contrite heart* the Lord will not despise. Such as with *Abraham* esteem themselves but *dust and ashes:* Then he whose name is holy, who dwelleth in the high and holy place of the Heavenly Temple, will dwell also with him that is of a (i) *humble and contrite spirit*, to revive the spirit of the humble, and to revive the heart of the *contrite* ones, with gracious answers to their prayers.

(h) *Psal.* 51. 17.

(i) *Isa.* 57. 17.

Furthermore, the burning of this incense, shewed the ardency and the heavenly inflammation of the heart in prayer, (k) *fervent in spirit*, serving the Lord: We ought to be so. Last of all, as the sweet and fragrant smell came from these incensed or fired ingredients upon Gods Altar: so it shewes how sweetly pleasing to Gods Majesty it is for the soul to draw nigh to him with a humble, holy, ardent frame of spirit, through the mediation and intercession of Jesus Christ.

(k) *Rom.* 12, 11.

The Golden Tables of Shewbread.

HErein I shall desire leave to speak somewhat to the four utensils described *Exod.* 25. 29. because omitted in the preceding History, *viz.* the Dishes, Spoons, Covers, and Bowls: the *Hebrew* hath these words, קְעָרֹתָיו which *Arias Montanus* renders *Scutellas:* the 2d is וְכַפֹּתָיו *Arias & Cocleria:* the third וּקְשׂוֹתָיו *& medios Calamos:* the last וּמְנַקִּיֹתָיו *& Cyathos ejus.*

The first word is translated, a Charger, *Numb.* 7. 84, 85. and was no other then a golden Dish or Charger wherein the Cakes were placed: The next is derived from כַּף signifying hollow, and was a little Vessel, wherein the Incense was put, which we translate a *Spoon.* The 3d is from קָשָׂה which some translate by *fenestella*; others explain it by a Vessel to cover, and seems to be a Golden Vessel that was laid as a covering on the top of the Bread: whereas *Arias* hath turned it by *Medios Calamos*, it is in favour of the Jewish relations mentioned by *Ainsworth* at large, out of the *Rabbies* on that place, and Dr. *Lightfoot*, p. 83. of his second Temple, as if they had bin golden Canes slit in the midst, and laid between each Cake to preserve them from touching each other, and thereby contracting any mustiness. This word in *Numb.* 4. 7. is joyned with לְנַסֵּךְ to cover withall, which *Buxtorf* sayes, when used with things that are dry, signifies *obtegere, obducere*, to cover or overwhelm; for what liquid thing was there here, for any effusion or libation? and therefore he translates them *Scutellas tegminis*, the covering dishes. The last terme comes from נָקָה to be pure and clean; and thence some have translated them *Scopulæ*, as if they were brushes; but were such made of gold? The *Septuagint* in *Exod.* 37. 16, *Numb.* 4. 7. and *Jer.* 52. 19. translate this word by κύαθος, and we, in that last place of the Prophet, by Cups. They are called by that name in the *Hebrew* from purity.

1. Conserving or keeping pure or clean, as the covers of Goblets or great Cups, are therefore laid to keep the inside of the Vessel pure and clean, or the liquor or any other matter within from dust. So then the two first are the Vessels that stand underneath the bread and the incense: the two last, the covers on the top of each. So that on the top of the Covering-Vessel that

was

was whelmed or laid upon the bread, ſtood the *Spoon*, as we call it, or the container of the Incenſe, with its Cover or Bowl, as we tranſlate it, to preſerve it from duſt, or any thing falling into it all the week long: till it was taken up, and offered to the Lord by fire at that time, as is conceived, when the bread was taken off. Now, becauſe that Incenſe doth (as it were) melt in the fire: therefore poſſibly might the 70 call theſe Veſſels θυισκία & κυάθους, which are the common terms for receivers of liquids: and that which we *Numb.* 4.7. render *to cover withall*, they render εἰς σπονδὴν, in which *libation*, or powring out, is uſed. *Lev.* 24.7.

So much then, for what was omitted formerly in the Hiſtorical part: I ſhall now deſcend to the ſignification thereof.

As for the Tables themſelvs, their Rings, Crowns, Staves, matter or outward form, I ſhall leave as niceties for others to pry into, that pleaſe; Taking them to be all but attendants, and acceſſaries of what was the principal thing, *viz.* the Bread upon it, and Incenſe. The number of the Tables were 10, being increaſed in *Solomon*'s daies.

We read in Scripture of the (*a*) ſtaff and ſtay of bread, as on which, man's temporal life doth lean: it being the (*c*) ſtrengthner of his heart. It is the principal of all food, and therefore all our refreſhments are prayed for under that name in our Lord's prayer. But (*d*) man doth not live by *Bread* alone but by every *Word* that proceedeth out of the mouth of God. Therefore was this part of the whole Maſſe of the Corn of *Iſrael*, preſented before the Lord, as an homage-teſtimony unto God, that the Harveſt was bleſſed by God, and that he giveth (*e*) his *Corn* to his people in the ſeaſon thereof.

(a) *Pſal.* 105. 16.
(b) *Iſa.* 3. 1.
(c) *Pſal.* 104. 15.
(d) *Mat.* 4.4.
(e) *Hoſ.* 2.9.

We ſee here, that God's Majeſty was pleaſed by this ſhadow, to hint forth his Commiſſion with his Inheritance. The people of God do enjoy a κοινωνίαν, a fellowſhip with him, they are entertained by God who ſpreads their Tables, who (*f*) *ſendeth his Rain* from Heaven, that the Earth may give *Seed* to the Sower, and *Bread* to the Eater.

(f) *Iſa.* 55. 10.

The *Word* of God is often compared to *bread* in Scripture, for the nouriſhment which Souls receive by it. The famine of *Bread* for the body, is not ſo ſore a puniſhment, as that (*g*) of the hearing the *Word* of the Lord. Our bleſſed Saviour admoniſhing his Diſciples to beware of the leavened *Bread* of the Phariſees, expounds it of their corrupt *Doctrine*, that was unſound food for ſouls: for ſuch as attended to them (*h*) laid out their mony for that which was not *true Bread*.

(g) *Amos* 8.11. *Mat.* 16. 12.
(h) *Iſa.* 55. 2.

The Sanctuary ſignified the Church of God, (as hath bin declared) wherein the Prieſts were to ſet forth bread every Sabbath-day: to ſhew that on that day, the bread of life, the Doctrine of the Goſpel ſhould be adminiſtred to the people of God, by ſuch as are able Miniſters of the New Teſtament, workmen that need not be aſhamed, rightly dividing the (*i*) word of truth; and as the bread, ſet on the Table that day, did continue all the week there, ſo we ought all the week long to live upon the ſpiritual food of the Sabbath. Now, as the Incenſe-Altar ſignified prayer; and the Candleſtick, the light of a ſhining Miniſter, to illuminate the underſtanding in all things that accompany ſalvation, (of which more by and by): So the Table of Shew-bread ſignified the feeding Doctrines: the former concerns the head, the other the heart. To ſhew, that Miniſters are not onely to ſet up Candleſticks in their Congregations, and to prepare the Lamps of knowledge; but to adminiſter the ſolid food of ſoul-ſaving and ſoul-nouriſhing Doctrines. The Manna within the Vail was the Type of Chriſt *Eſſentiall*: This Bread on the Table without the Vail, of Chriſt *Doctrinall*; or Chriſt explained, opened, and applyed to the hearts of all hungry ſouls, that come with a heavenly appetite to the feaſt of the Goſpel.

(i) 2 *Tim.* 2. 15.

Ribera p. 130.

To let passe the conceit of *Ribera*, that this bread noted *Charity*: as the Papists are alwayes harping on that string, tuning and straining all places possibly they can to that lesson, which is most excellent and melodious in it self, but when played upon to the tune of merit: such persons do transgress for a (k) *piece of bread*, that it may fall into their Basket: like crafty *Gibeonites*, that infinare the *Israel* of God with such leavened *Doctrines*.

(k) *Prov.* 28. 21. *Luk.* 14. 15.

I will not say neither, that this did signifie *eating bread in the Kingdom of God*: that place being only one by spiritual accommodation of the present bread that he was eating at a Pharisees House, as our Lord was alwayes ready in a most heavenly way to apply every present providence to some spiritual benefit and improvement. Though its certain, that they shall be blessed that come to that Table of glory which Christ shall spread in Heaven, where shall be no *fastidium*, no glutting Satiety, the Table there shall never be uncovered: At his right hand, are *pleasures* that excel for *evermore*.

Yet I cannot say, this was a Type of it, but rather of the food of the Church here, before we come within Heaven, the Holy of Holies: yet certainly, it is the breakfast of grace to prepare our stomacks, and whet our appetites for the *Manna* within the Vail: on which we shall feed for evermore. Lord evermore give us of this (l) *bread*, that we may never hunger more: but as *Adam* in innocency, whole inclination to eat, is conceived to be without any corrosions of pain; he had no *Latrans Stomachus*. So and much more excellent shall it be with Saints in Heaven, when we shall (m) *eat and drink at his Table*, in his Kingdom. If we let in Christ to sup with us in the Banquet of Grace, he will open the Gates of the New *Jerusalem*, that we may (n) sup with him at the Table of Glory.

(l) *Joh.* 6. 34.

(m) *Luk.* 22. 30.

(n) *Rev.* 3. 20.

This bread was set in order before the Lord continually, being taken from the Children of *Israel*, by an everlasting (o) Covenant. For as *Laban* and *Jacob* did make a Covenant of peace by eating of (p) bread together. So *Jethro*, *Moses* Father in Law, the Elders of *Israel*, and *Aaron*, eat (q) bread together in token possibly of a Covenant; for *Saul*, when he was sent to destroy *Amalek*, bids the *Levites* to depart from among them, that he might remember the kindness which they shewed to the *Israelites*, when they (r) came up out of *Egypt*.

(o) *Lev.* 24. 8.

(p) *Gen.* 31. 54.

(q) *Exod.* 18. 12.

(r) 1 *Sam.* 15. 6.

This custom of making a Covenant by eating of bread, is noted by *Alexander ab Alex. Genial.* l. 2. c. 5. *Stock. Antiq. Convin.* lib. 1. c. 30. n. 6. *Calius Rhodig. Lect. Antiq.* l. 28. c. 15. and many others: to recite whose words, would fill up too much time and room.

Sufficient is it to note, that thereby there was a Covenant made between God and his people, that if they did obey him, he would (s) *feed them with the finest of the Wheat, and with Honey out of the Rock would he satisfie them*.

(s) *Psal.* 81. 16.

This Temple-bread was made into 12 Cakes, denoting probably the 12 Tribes of *Israel*, and therein the Church of God, under the conduct of the 12 Apostles of the New Testament. *Jerusalem* we read, to have been built upon (t) 12 *Foundations*. Now as in the Temple there were 10 Tables, and each Table had in it 12 Cakes in the dayes of *Solomon*, arising in the whole to 120. I will not affirm, that it reflects upon the (u) 120 Disciples that were assembled at *Jerusalem*: (then I should consent to the inventing niceties, which are justly condemned by sober men.) But I conceive rather, that as *Solomon* was a singular Type of Christ: so this might signifie the great increase of the Congregations of the faithful, after the dayes of that Prince of peace, *who was greater than Solomon* in all his glory.

(t) *Rev.* 21. 14.

(u) *Act.* 1. 15.

In each of which, at the Masse of each Cake was made up of many grains: So the Saints, though many, yet are one bread and one body, if they are all par-

In the laſt place it is to be obſerved, that the Prieſts were to (e) eat of this holy Bread, who were the Lords [κλῆρος or] portion: to ſhew that they are to have their livelyhood from the Church of Chriſt in the dayes of the Goſpel, in which they miniſter. And further, it notes in a ſpiritual way, that the Prieſts were to feed upon, and live up to, the ſame truths which they held forth to others.

(e) *Lev.* 24. 9.

The Incenſe that was on the top of the Cakes was to be burnt on the Sabbath, to ſhew, that prayer was to be joyned with the word, as before was mentioned.

The Golden Candleſticks.

The laſt things within the Sanctuary, were the Golden Candleſticks. (a) *pag.* 262.

Concerning the conſtant burning of their Lamps, *Joſephus* affirms, that they were enlightned καθ' ἡμέραν every day. *In the* (b) *morning Aaron* was to burn Incenſe when he dreſſed the Lamps, and when he lighted the lamps *at* (c) *even*, he was to burn Incenſe: the Text thereby implying, that they were to burn day and night, (d) *from even to morning*. And ſo *Joſephus*, citing *Hecataus*, without any diſreliſh of his relation in this particular, tells us that the golden Candleſtick had φῶς ἀναπόσβεστον νυκτὸς καὶ ἡμέρας, light unextinguiſhed night and day.

(b) *Exod.* 13. 7.
(c) *verſe* 8.
(d) *Lev.* 24. 3.
(c) *p.* 10. 49.

For the Lamps, there was provided ſome matter to help the conception or accenſion of flame, which was made of twiſted flax: To this poſſibly the Prophet alludes when he ſpeaks of our Saviour, that he ſhall *not* (e) *quench the ſmoaking flax*, which Text our Lord (f) applyeth to himſelf. For as the Prieſt when he came in the morning to dreſs the Lamps, and found any of them to glimmer and be obſcure, he ſnuffed them, pull'd up or applyed more wick to them, gave new and freſh oyl: ſo will Chriſt not put out, but (a) *enlighten our darkneſs*. As darkneſſe is put for ſorrow, grief, obſcurity, and affliction: So light is the Emblem of joy and comfort, which Chriſt will bring to every poor afflicted ſoul: ſending out *his* (b) *light and truth*, thereby to guide us.

(e) *Iſa.* 42. 3.
(f) *Mat.* 12. 20. *Martinii lexic. in linum fumig.*
(a) *Pſalm* 18. 28.
(b) *Pſ.* 43. 3.

Oyl (d) *Olive* beaten was alſo provided for the Lamps. Oyl is the Emblem of joy as well as light. The pureſt alſo and ſweeteſt Oyl, was enjoyned. In *Zachary* there were (e) Olive trees that emptied their Golden oyl, ſo called for preciouſneſs, becauſe paſſing through golden-pipes: We ſee there were no Tapers of wax in the Sanctuary, as no hony in Offerings. (f) *Cerâ contempta, quæ mellis hoſpitium eſt: oleum accenditur in Templo Dei, quod de amaritudine exprimitur olivarum.* The oyl noted the Spirit of God, (g) *the Unction of the holy One*. In vain doth any man light the Lamp of Doctrine without the oyl of the Spirit: they muſt go together. With his aſſiſtance muſt Miniſters ſhine in the Doctrines of truth.

* *Plut.* in *Alexandr. pag.* 587.
(d) *Exod.* 27. 20. *Lev.* 24. 2.
(e) *Ezek.* 4. 3. See *Pemble.*
(f) *Jerome ad Gaudentium. p.* 100. *or* 104.
(g) 1 *John* 2. 21.

Of each Candleſtick there ſeems (a) to be ſix parts: *Its ſhaft, branches, bowls, knops, flowers, and lamps*. That which we tranſlate *ſhaft*, is in the Hebrew יְרֵכָה *Arias femur ejus*, its thigh. *Junius*, *Scapus*, the body of a pillar: the 70 καυλὸς αὐτῆς, *its ſtalk*, that part which aroſe out of the Baſis. The next is קָנֶה *Arias & calamus*, its reed or cane: the 70 οἱ καλαμίσκοι *its ſmall reeds*: *Junius*, *rami ejus*, *its branches*, and ſo our tranſlation: by which we are to underſtand the 6 leſſer parts or branches that roſe out of the main ſtalk or ſhaft of the Candleſtick, 3 on the one ſide, and 3 on the other. The third is גְּבִיעָיו *Junius* [*& lances*] its little hollow plates, like ſcales of a Ballance: which word, unleſſe in this ſtory of the Candleſtick here, and in the 37th. Chapter of this book, is not found, that

(a) *Exod.* 25. 31.

(b) *Gen.* 44. 2, 12, 16, 17. (c) *Jer.* 35. 5. *from v.* 34. I have obſerved any where but in the ſtory of (*b*) *Joſeph* in *Geneſis*, and of the *Rechabites* in the Prophet (*c*) *Jeremy*: In which places we have tranſlated it by *Cups*, but in this preſent ſtory by *Bowls*. The faſhion is conceived to have been like half an Almond-ſhell, as ſometimes drinking-cups were made in that form: and therefore the 70 turn it by κεγχρῖδες, *drinking cups* for wine. The vulgar Lat. by *Scyphi*, others *Calices*, to the ſame import, and ſo they ſeem to have been cups, through the middle whereof the ſhaft and the branches did paſſe, (as the ſtalk of the *Dipſacus*, the teazle or *Veneris* Baſon. the Cup being hollow, and encompaſſing each of the ſtalks to receive any filth that ſhould fall from the Lamps. Three of theſe Bowles like Almonds being in each Branch. The next word is בְּפִתֻּרֶיהָ *Arias, & pomæ ejus, and its Apples*: the Vulgar, *Sphærula, its little Spheres*: and ſo the 70 by σφαιρωτῆρες. *Junius*, by *mala oblonga*, its knops like *long apples*, which doubtleſſe were for meer Ornament. The 5th. word וּפְרָחֶיהָ *Arias* and *Pagnine*, *& flores*, from פָּרַח *germinare*, to bud forth. The 70 and the vulgar Lat. *Lillies*. *Junius*, *& caliculi*, Flowers blown out, which were alſo for Ornament. The ſixth and laſt is (*d*) וְנֵרֹתֶיהָ *Arias*, *& lucernas*. The 70 τοὺς λύχνους we render it, *its Lamps*: which *Arias Montanus* (*e*) conceives to have been in form and ſhape like a mans eye, at the one end a little ear or handle to hold it by: at the other end a hole to put in the oyl and wick, a little higher then the former. This Lamp he conceives was faſtened on the uppermoſt Lilly or flower of each Branch.

(d) *Exo.* 25. *pag.* 33. (e) *Antiq. Judaic.* pag. 82. *Edit.* 1593.

In brief, the whole Candleſtick with all it Appendancies was thus formed.

Firſt a Baſis or foot, which though not deſcribed is to be ſuppoſed: whether a ſolid maſſy piece, or with three or four feet; its left to conjecture. Then iſſued upward the body or main *Stalk* of the Candleſtick, called for its greatneſſe, (*a*) *The Candleſtick*, *pag.* 34. *&* *c.* 37. *v.* 20.

(a) *Ar. Mont.* ibid. pag. 81. *a.* lin. 40.

Every Bowl had a knop and a Flower, which ſeems to be the true meaning of the 34 verſe, where its ſaid, that *in the Candleſtick*, that is, (by a Synechdoche) *the ſhaft* or chief part of the Candleſtick, there were to be 4 *Bowles with their Knops and Flowers*: that is, to each Bowl one.

Verſe 33. So then at ſome convenient diſtance from the foot began in the ſhaft its firſt Bowl, then a Knop and a Flower, and out of that firſt Flower iſſued forth two Branches: then in the ſhaft was made another Bowl, a knop and a flower, and then iſſued forth the ſecond pair of Branches, one on the one ſide, and another on the further ſide. After that another Bowl knop and flower, and thence aſcended the two laſt Branches on each ſide. And laſtly, a Bowl, knop and flower at the top of the ſhaft; in which laſt flower ſtood the Lamp, as *Arias* conceives. For we read of four of each in the body or main upright. Part of the Candleſtick, whereas the bending branches which aroſe up equally to the height of the main ſhaft had but 3 of each a piece, in the ſame Order with their Lamps at the top. *Rivet* ſayes in *Exod.* p. 1122. a. *Ita ut unusquiſque calamus haberet tres Scyphos quorum unicuiq; adderetur Sphærula cum flore*, line 38.

Verſe 35. ch. 37. *v.* 21.

This with ſubmiſſion I humbly conceive to have been the form of the golden Candleſticks, which I have here added, becauſe omitted in the former Deſcription.

(a) *Num.* 4. 9. (b) *Mat.* 25. 4. There belonged likewiſe to the Candleſticks *oyl-Veſſels*: wherein the Prieſts did bring oyl to ſupply the Lamps with, tearmed (*a*) כְּלֵי שֶׁמֶן and called ἀγγεῖα by the 70, Veſſels to carry Oyl in. The very ſame word which is uſed in the Parable of the (*b*) ten Virgins: It being not ſufficient to ſhine in profeſſion, but there muſt be ſupplyes of Oyl from Veſſels, or the Lamps will go out.

There

There were also (*c*) Tongs and Snuffers of Gold, the former to put in or pull up the wick, the latter to take away the coal of the wick, or the burnt-part, serving for cleansing and purifying work. In the 37 of *Exod.* The word for the *Tongs* in the former place is rendred, *Snuffers*, but to the same sense.

Most certain it is, that this rare Utensil did signifie and typifie some Evangelical Excellency, especially the Lamps thereof. We read that Christ did walk among the (*d*) 7 *Golden Candlesticks*: λυχνία properly is the golden Lamp; wherein the λυχνὸς or the *Lychnus*, the lint or wick is set and enflamed, to give light by the supply of Oyl: As there were seven Lamp-vessels of Gold in the one Candlestick in *Moses*'s Tabernacle: So our Lord, who was (*e*) figured by *Moses*, had in the first body mystical of his Church, 7 famous Churches of *Asia*: for the Candlesticks or the Lamp-vessels are the Churches.

The seven Stars or shining Lamps (bright as Stars) were the (*f*) Angels or Ministers of those Churches. Wherewith do these Angels shine, but with the light of true Doctrine? *John* was a (*g*) shining light. The Dispensation of the Gospel by the Ministry is called the (*a*) *Candlestick*. They are the light of the World: our Lord (*b*) enjoyns them to study to shine in truth and Holiness of life; Nay, those that walk by the light, are said to (*c*) *shine as lights* in the world, holding forth the Word of life, the Commandment is a (*d*) *Lamp*, and the Law is *a Light*, saies *Solomon*. Thy word is a (*e*) *Lamp* unto my feet, and a *Light* unto my path, saith holy *David*. And in another place, The entrance of thy Words giveth (*f*) *Light*.

The word in the two former places נר is the same radically with that which is for the Lamp of each of the Branches of the golden Candlestick. The word of Prophesie is also by the Apostle *Peter* compared to a (*g*) *Light* shining in a dark place: and 2 *Cor.* 4. 6. *a light shining*.

The Candlestick was of pure (*h*) Gold, which our Lord parallels to the Churches: to shew how golden and pure their lives should be, who live under the shining Rayes of the Gospel: Such a life according to the word, is more to be desired then (*) *much fine Gold*.

The (*i*) seven Lamps signifie the various gifts of the Spirit: many are the Sevens in Scripture, of which *Cyprian* (*k*) speaks at large; and so likewise the Account of this Number was of great value among the (*l*) Heathen Ancients.

The trimming of the Lamps might hint the purity of Doctrine, or the great care that Ministers should take in their Dispensation of the Word: that it be not dim or suliginous and dark: men are led away by dark and smoaky preaching.

Snuffers & Tongs say some, (*m*) did note, Disputations & Explications about the Word: Nay, the Snuffers must be of Gold, to shew, that those who correct and Discipline the Church in truth, must be very pure: and therefore those who reprove others, must be pure and holy themselves.

There were ten Candlesticks, wherein as to the number I cannot conceive any *Pythagorean* mysterie: such as *Plutarch* explains by that Number as a Number of perfection in his (*a*) Morals, and *Meursius* in his *Denarius Pythagoricus*. But rather the multiplying of light and knowledge in the latter dayes, which should not only cover the earth as waters do the Sea: but as Lamps did fill the Sanctuary: Here were ten times seven. I will not say, it hinted the 70 Disciples whom Christ sent forth by two and two. It would be to draw nigh to a nicety: but rather, the fulnesse of Light and Grace in the Churches in Christ, might be thereby denoted.

(c) *Exod.* 25. 38. *Ver.* 37. 23. 1 *King.* 49. 50, 51. 2 *Chron.* 4. 21.
(d) *Rev.* 1. 20.
(e) *Heb.* 3. 5, 6.
(f) *Prov.* 1. 21.
(g) *John* 5. 35.
(a) *Rev.* 2, 2.
(b) *Mat.* 5. 14.
(c) *Phil.* 2. 15
(d) *Prov.* 6. 23.
(e) *Psalm.* 119. 105.
(f) *Ver.* 13.
(g) 2 *Pet.* 1. 19.
(h) See *Riv.* *amply, pag.* 1122.
(*) *Psalm* 19. 10.
(i) *Rev.* 4. 5.
(k) *Cypr.* *adv. Jud.* pag. 265.
(l) *Alexand. Tab. Hiac.* p. 13. 24 42.
(m) *Ribera*, p. 136.
(a) *De Ei* *apud. Delphos.*

In the Porch.

The two Brazen Pillars.

IN ancient times, Pillars were erected for the bounds of Countries: as *Hercules* his Pillars (one in *Spain* and another on the oppoſite ſhoar of *Africa*) for the boundary of his Labours and Empire: and ſo, near the River *Euphrates* we read of Pillars ſet up, for the limits of the Eaſtern part of the Roman Empire. A cuſtome likewiſe there was of ſetting up Pillars on the Tombs and other Monuments of famous Heroes: as thoſe of *Trajan* and *Hadrian*, to remember their glory and honour to poſterity.

In Temples the body of the building reſted upon Pillars, for ſecurity and firmity. In warr, when they erected Trophies, they ſet up Pillars; as *Herodotus* relates of *Seſoſtris* King of *Egypt* ſetting up ſome in *Paleſtine*: *Suidas* relates in the word Βεγχυδρος, of a Pillar ſet up by *Alexander* in an Iſle of the *Indian* Seas among the *Brachmans*: Some Monuments of *Alexander* in *India*, *Arrian* calls *His twelve Altars*, near the River *Hypaſis*. The like whereof (if they be not miſtaken for thoſe of *India*) are mentioned by *Ptolomy* to have been fixed by *Alexander* in the *Aſiatick Sarmatia*, and called στηλαι Αλεξανδρου, the Pillars of *Alexander*, in the Longitude of 80 Degrees and Latitude of 51 30. Nay, that this was a frequent cuſtome for limits, is aſſerted by *Strabo*, who mentions ſeverall of the ſame kind, *lib.* 3. *pag.* 171. in his diſcourſe of *Spain*. But to come nearer home: The *Seventy* doe inſcribe the 16th Pſalm (where the Hebrew hath *Mictam*) στηλογραφια Δαβιδ, *The Erection of* David's *Golden Pillar* upon the conqueſt of his enemies. When therefore the People of God had their Territories moſt inlarged, as in the daies of *Solomon*, from the † River, *&c.* unto the border of *Egypt*; even * from the River *Euphrates*, to the great Sea, or the Mediterranean. Now then, (when he built the Temple) at ſuch a time was it fit and proper to erect the Pillars, as Monuments of God's praiſe in the ἀκρόπολις, in the Mountain of his chief City. But why in the Temple? To note that it was God that gave him the power and dominion over all thoſe Nations, and had fulfilled his promiſe made to *Moſes* and to his people *Iſrael*.

Lib. 2. *c.* 106

Pag. 121. *lib* 5. *Ed.* Hen. Step. 1575. *Lib.* 5. *c.* 9. *Tab.* 2 Aſia.

† 1 *King.* 4. 21. 24. 2 *Chr.* 9. 26. *Deut.* 1. 7. * *Deut.* 11. 24. *Joſh.* 1. 4.

But to what are theſe to be reſembled under the Goſpel? Some would have the Apoſtles to be thereby ſignified, as the *Primipili*, and the *Defenſores fidei*; The firſt magnanimous aſſertors of the Faith of Chriſt: They ſtood in the Porch or entrance of the Temple; the Apoſtles lived in the beginning of the Church. *James*, *Cephas*, and *John* δοκοῦντες στῦλοι εἶναι, they ſeemed to be *Pillars* in the Church: and the Prophet *Jeremy* God promiſed to make as an *Iron Pillar* againſt *Judah*. Miniſters, for their gifts and eminent fite, are *Pillars*. *Abſalom*, being without Male Children, erected himſelf *a Pillar* in the King's Dale, to keep his name in remembrance. *Saul* is mentioned to have made himſelf יד *a Hand*, the Vulg. *fornicem triumphalem*, a triumphant Arch: We tranſlate it *a Place*, and ſo the word being taken for monumental Trophy or Pillar, is mentioned in *Iſaiah* as a promiſe to ſuch as pleaſe God, that they ſhall have *a Place* and a name within his houſe; the word is יד a Pillar erected for fame. To which poſſibly the Spirit of God may allude in ſome meaſure in the Revelations, though both that and this may principally referr to *Solomon*'s Temple: For he that overcometh ſhall be a *Pillar* in the Temple, and ſhall go no more out, as theſe did into *Babylon*: Brazen Pillars

Gal. 2. 9. *Jer.* 1. 18. 2 *Sam.* 18. 18. 1 *Sam.* 15. 12. *Iſa.* 56. 5. *Rev.* 3. 12.

lars may be broken in pieces, but Saints, as Sons, ſhall abide in the Houſe for ever, *Joh.* 8. 35. they ſhall endure againſt all weathers: Every Saint is *Monimentum ære perennius*; no eating ſhowers, no bluſtering winds, nor length of years ſhall impair him: Axes and Hammers may break down the *carved work of the Temple*, but Saints are Pillars in the *hand of Chriſt*, and of the Father: no man can pluck them down. Hor. *Carm.* l. 3. *Od.* 30. *Pſal.* 74. 6. *Joh.* 10. 28, 29.

Pillars are Emblems of permanency and ſtability, of Ornament, of Victory, of ſtrength and ſervice, patience, fortitude and perſeverance: in all reſpects Saints are thereby ſet forth.

There were two Pillars in the Temple, which ſome reſemble to the two ſtates of the Church of God, Jewiſh and Chriſtian: I ſhall therein ſuſpend. The one ſignified *preſent ſtrength*, *Boaz*: the other *Jachin*, *He will fortify*; the promiſe of the Gentiles. They had no names written on them, but were called onely by theſe names; and ſo *Rev.* 3. The Saints ſhall be called by the name of *God's ſtrength*. Others underſtand thereby the two ſtanding Ordinances, Magiſtracy and Miniſtry: or the two witneſſes, in alluſion to *Moſes* and *Aaron*, *Joſhua* and *Eleazar*, *Elijah* and *Eliſha*, * *Zerubbabel* and *Jeſhua*; and ſo in the Revelation-prophecies. Chriſt ſent out his Diſciples by *two and two*. But this were λεπτολογίαν, to hunt after too much nicety. * *Zech.* 9. *Luk.* 10 1.

The Tops of the Pillars were curiouſly adorned: to ſhew that thoſe who perſiſt to the laſt conſtantly ſhall be crowned. The Lilly work, the Emblem of Innocency: Pomegranates, of Fruitfulneſſe, there being many grains in one Apple: their Crown ſhall declare their Glory: As Crowns did vary according to the nature of the Service among the *Romans*; ſo ſhall every one be rewarded according to his works. 2 *Tim.* 4. 8.

The Veſſels in the open Court.

IN this place there are theſe things conſiderable, The Altar of burnt Sacrifice, The Sea of Braſſe, and the ten Lavers: of each in their order.

1. *The Altar of Braſſe.*

The Brazen Altar ſtood in the Prieſts Court in the open ayre, that ſo the *hidor & fuligo*, the ſent and ſmoak of the Sacrifices might be the leſſe offenſive.

This Altar had its ſeveral implements fit for ſervice, as Cenſers or Aſh-pans, Fleſh-hooks, Shovels, Baſons, &c. of which we muſt not ſpeak particularly, they being but proper appurtenances of the work of Sacrifice. *Num.* 4. 14.

What the Altar ſignified, we need not much trouble our ſelves or hæſitate about it: having ſo ſure a guide, as the Apoſtle by the dictate of the Spirit of God, who ſaies *We have an Altar*, whereof they have no right to eat who ſerve the Tabernacle. Thoſe that continued enſlaved and yoked to their Jewiſh Ceremonies had no right to the Altar of which we are to feed on, which Chriſt offered himſelf. We are to eat of the Altar, *i. e.* the Sacrifice offered on the Altar by a frequent Metonymy: ſo then, the Sacrifices ſignified Chriſt, and the Altar his Croſſe. For Chriſt was offered to bear the ſins of many; *Heb.* 9. 28. As the Altar was ſet without the Temple, *Heb.* 13. 10. Molin. *de Altar.* p. 79. Rivet *in Exod.* p. 1132. *Heb.* 10, 10, 14.

Ver. 12. the Emblem of the Church or new *Jeruſalem*, ſo Chriſt's Croſſe was without the Gate of the old *Jeruſalem*. And as on the expiation-day the Prieſt officiated without the limits of the Tabernacle, or Courts of the Temple; ſo the blood of Chriſt that maketh atonement, was ſhed without the Camp in *Golgotha*, where he had the place of his burial. Chriſt crucified is the food of Souls, as the Sacrifices were of old for the Prieſts.

Lev. 17. 11. See Eſſenius *de ſacrificiis* p. 220.

The name of the Altar in the Hebrew is ſometimes מזבח from *Mactation* or killing and offering of the Sacrifice: ſometimes במה from aſcending up to it, whence Βῶμος among the Greeks, *Altare* among the Latines, is derived *ab Alto*, from its being built up high above the earth, or becauſe in high places, as mountains and hills: and *Ara* from ἀρὰι *Preces*, prayers or imprecations, made to the Gods at their Sacrifices.

There be who would by no means have the Altar to ſignify the Croſſe of Chriſt (becauſe the Papiſts do ſo highly idolize it; and beſides, do count their Tables on which their unbloody Sacrifice is offered to be ſignified thereby): and therefore underſtand that place by a Metonymy, *Habemus Altare*, we have an Altar, *i. e.* A Sacrifice offered upon the Croſſe, *viz.* Chriſt himſelf. But I know no reaſon, why there ſhould be ſo much flying to Tropes and ſuch curioſity, in evading this deſignation, becauſe Papiſts commit folly about it. Whereas no doubt, they will all affirm, that Chriſt is the Goſpel-Sacrifice;

1 *Cor.* 5. 7. For he is our Paſchal Lamb, ſaith the Apoſtle.

Molin. *de altare* p. 79. The Fathers, for 200 years, called the Table of our Lord, *The Altar*, as *Molinæus* witneſſeth; and that onely by alluſion and accommodation: and in this figurative ſenſe, the Church may ſay ſtill, that *we have an Altar*: though Chriſt's Croſſe were deſtroyed, before the Apoſtle wrote to the *Hebrews*.

But yet if we ſhall joyn both Sacrifice and Altar in one ſignification of Chriſt: I ſhall not gainſay, though I ſee no ſuch grand inconvenience in applying it more diſtinctly, eſpecially ſince we do it onely by accommodation: For on the contrary ſide, by applying the Altar to Chriſt, there's more danger of the inference of Popiſh adoration, if any be inferred.

Pſal. 118. 27. The Sacrifice of old was to be bound to the *Horns of the Altar*. Some, by the Horns of the Altar, expound the ſtrength of Chriſt; but if the Altar might prelude to the Croſſe, theſe might note Chriſt's nailing to the Croſſe.

(a) *Cont. Apion lib.* 1. p. 1049. (b) *Exod.* 20. 25. *Deut.* 27. 6. *Joſ.* 8. 3. (c) Clem. Alex. *ſtrom.* 7. (d) *Iſa.* 31. 9. Whether this Altar were underneath framed of ſtone is not certain: if it were, to be ſure not of hewn ſtone. (*a*) *Joſephus* relates of the Altar at *Jeruſalem* out of *Hecataus* (and doth not contradict it) thus; ἐν ᾧ βῶμος ἦν τετράγωνος, οὐκ ἐκ τμητῆς ἀλλ' ἐκ ἀργῶν λίθων *A four-ſquare Altar not of hewn, but unwrought impoliſhed ſtones*, according to the (*b*) command of God. Inſtruments did pollute it. The hearts of Saints are compared to Altars by the Ancients, in the Primitive Church. Humane skill, Art, and Reaſon cannot poliſh ſtones fit for an Altar to offer up to God, (*c*) Ἅγιαι ψυχαὶ ἱερεῖν ἀναπλεῖον *The whole Church is a grand Altar for holy Sacrifices*. Impoliſht ſtones, Saints differing in Judgment, may lye together in one Altar, on which God may have his (*d*) *fire* in *Zion*, and *hearth* in new *Jeruſalem*.

None but fire from heaven, no culinary fire ought to inflame the Sacrifices of the Altar. *Aaron's* Sons ſmarted in that caſe. No ſtrange fire of our Paſſions ought to be admitted in any ſervice of God: For the wrath of man worketh not the righteouſneſſe of God.

Let us in few words mention the New Teſtament Sacrifices, that through Chriſt are offered up unto God: whereof more in the 5th Section.

(e) *Pſ.* 51. 17. (*e*) *A broken Heart* is a *Sacrifice* which God will not deſpiſe. The heart that's wounded by the kniſe of Repentance, is acceptable to God.

The

The *Crucifying of our lusts*, offering them up on the Altar of the Crosse of Christ is *a Sacrifice* well pleasing in the sight of God.

The *offering* up *of Christ in prayer* to God, as of a Lamb without spot, morning & evening is another. Let the (c) *lifting up of my hands*, sayes *David*, be like an evening Sacrifice. Christ died on the Crosse toward the evening, about the 9th hour: (according to 12 unequal houres counted about the time of *Easter*, from Sun-rise to Sun-set) falls between 3 and 4, afternoon.

The *service of our very bodies* to God is another reasonable Sacrifice. Of old, ἄλογα unreasonable Creatures were sacrificed: now we may offer our selves (d) rational Creatures in this way of sacrifice. (e) The Sacrifice of righteousness is another. Praysing of God is another. He that (f) *offereth praysse* glorifieth me. The (g) Calves of our lips may be given to God. By him *i. e.* Christ let us offer the (h) *Sacrifice of praysse* continually, *i. e.* the fruit of our lips: giving thanks to his name. Such are the free-will-offerings of holy *Davids* mouth, breathing toward Heaven. *Alms-deeds*, and giving to the indigencies of the poor Saints, is another (k) *Sacrifice*, wherewith God is well pleased.

The most famous of all is Martyrdom, and therefore * *Cyprian* at his suffering calls himself a Sacrifice. So the Martyrs Souls lay under the Altar, even as the blood of the Sacrifice was of old, powred out at the foot of the Altar, and the blood is said to be the life or soul of the Creature: therefore is that elegant allusion mentioned of the Martyrs: whose blood was powred out for the Testimony of Christ: Their souls are said to lie under the Altar, crying, how long, &c. and *Paul* sayes σπένδομαι, I am ready to be offered up upon the account of your Faith. But so much as to the Altar, briefly.

(c) *Psal.* 141. 2. *Mat.* 27. 46.
(d) *Rom.* 12. 1.
(e) *Psal.* 4. 5.
(f) *Psal.* 50. *ult.* 23.
(g) *Hos.* 14. 2.
* *See, his Life.*
(h) *Heb.* 13. 15.
(i) *Psal.* 119. 108.
(k) *Heb.* 13. 16.

The Brazen-Sea.

Another rare and admirable Vessel, call'd a Sea for its greatness, stood in this Court of the Priests: the end of it was for the Priests to wash in, or else in the water drawn out by Cocks or Syphons into lesse Vessels, before they did go about their services. Which way soever, it noted the purity and cleanness of their persons, who were to officiate in sacred services; to which possibly *David* might allude, when he said, He would *wash* his hands *in innocency*, and so would he compass the Altar of God. *Ps.* 16. 6.

Oh how ought they to prepare, even after the preparation of the Sanctuary, that draw nigh to God?

They were to wash their hands and their feet, in this water of the Mosaicall Laver. Their hands for working and service, their feet for walking, Ministers must walk cleanly as well as teach. Holy things are not to be toucght in unholy manner; besides, * *Ribera* would have it to shadow one of their invented Sacraments, *viz.* repentance and penitent teares: others the blood of Christ, as Mr. *Cotton* upon the *Revelations* on the 2d Viall, p. 18. 1642. Seeing Christ hath *washed* us in his blood, and made us Priests unto his Father. *Heb.* 10, 23; * p. 146. *Rev.* 1. 6.

It was made of the Looking-glasses of women, *i. e.* of the polished Brasse, which they used for the reflection of their faces, as the manner was of old: so that the Priests might look into it; and when they washt their faces, discern whether the spots were fully cleansed. But as to this of *Solomon's*, when there was more plenty of Brasse: we do not read of any such ἔσοπτρα used for this end: But surely it was made of (a) bright polisht Brasse in a larger form, and greater beauty then that of *Moses*. I shall adhere to holy *Paul's* allusion, when he compares washings to the Laver of regeneration, and the renewing of the spirit, which purgeth our conscience from dead works, as in Baptism. 'Tis *Exod.* 38. 8. (a) 1 *King.* 7. 45. *Tit.* 3. 5.

1 *Pet.* 3. 21. the answer of a good conscience: setting its seal within, to the outward washing. Therefore was it placed in the Court, noting admission: before we enter the Sanctuary to sit at the Table to eat of the feast of fat things in the Mountain of the House of the Lord.

Rev. 4. 6. We read of a Sea of Glasse like Crystal standing before the Throne, it being an allusion to the Sea of *Solomon*, made of bright polished Brasse, then used to reflect the face in; the Text looking back on that of *Moses* and *Solomon*.

Rev. 15. 2. We read it was mingled with fire, μεμιγμένην πυρὶ. *i. e.* mixed or tempered together into that form by fire; for the materiall was of Brasse, but brought into that shape by the use of fire. But because the phrase is somewhat uncouth in the Greek, to hold out the way of its artificial Composition, seeing the Sea did note Baptism, there is added fire, possibly to reflect upon

Mat. 3. 11. the baptism of fire as well as of water, which must be joyned together, to make Saints pure. When Christ doth it, he baptizes with the *Holy Ghost* and *fire*.

(a) *Ribera* p. 149. *Potter in* 666. p. 41. *Sheringham in Jana.* p. 49. Under this great Vessel, stood twelve Oxen to support it, which some apprehend to be meant of the (*a*) twelve Apostles, who first of all carried the Doctrine of regeneration and of Baptism, in the name of the infinite Trinity throughout the whole World: upon this account, because the Apostle *Paul* compares the Ministers to *Oxen*. But it may seem, the Apostle doth, for their industry and laboriousnes, compare them to *Oxen*, arguing *à Minori*, out of the Judicial Law of *Moses*. Doth God take care of Oxen, that tread out the Bread-Corn? how much more then of those that tread out the Corn of the Gospel, for the Children of the Kingdom?

(b) 1 *Cor.* 9. 9. 1 *Tim.* 5. 18. *Tab. Heleac.* p. 39. Oxen are the emblem of fertility, because they are used for tillage of the ground: as *Aleander* notes out of the *Ægyptian* Mysteries. But I leave it to others application.

The 10 *Lavers.*

These were for the washing of the Sacrifices, and that briefly doth note: that in all the works, services, and duties, wherein we make our addresses to God, we must be sure to wash and cleanse them by holy preparation before-hand: prayers, prayse, and alms, are all to be washed; our very teares need washing in the Laver of Christ's purification. But so much of the *Utensils*.

Lightfoot, Temple 2d. p. 240. *Psal.* 133. 1 *John* 2. 27. *Exod.* 30. 23. *Rivet.* p. 1168. We read of sundry things laid up in the Chambers of the Courts, as *Salt*, *Wood*, &c. and the Oyl of *Unction*, wherewith the Priests and Kings were annointed: which signified the Oyl of Joy, wherewith Christ our High-Priest was annointed: it ran down upon his Beard and Garments, and so to his feet. We have receiv'd an *Unction* of the Holy One, whereby he hath taught us all things. Of the Composition of this Oyntment, I might speak particularly, *viz.* pure Myrrh, Cinnamon, *Calamus Aromaticus*, *Cassia-lignea*, and Oyl-Olive: But it shall suffice to have mentioned it at present, because I have been too long, and shall have a more convenient place in the next Section: it being high time to invite the Temple-Officers to our Discourse.

SECT.

SECT. IV.

Of the Officers.

THe Principal Officers of the Temple were these, 1. The High-Priest. 2. The ordinary Priests. 3. The *Levites*, who were divided into four sorts, Singers, Porters, Judges, and Treasurers. 4. The *Nethinims*, or the hewers of Wood, and drawers of water for the Sanctuary.

Here I shall begin with the High-Priest, who was an undoubted Type of the Lord Jesus Christ: as may be clearly and expressly noted almost in every Chapter of the Epistle to the *Hebrews*. His *Unction*, and many of his rare endowments being there mentioned, *Cap.* 1. 9. 2. 17. 3. 1. 4. 14, 15. 5. 1, 2, 3, 5, 6, 10. 6. 20. 7. 1, 3, 17, 21, 26, 28. 8. 1, 3. 9. 7, 11, 24, 25. 10. 12, 21. 12. 24. 13. 11, 12.

We shall then consider our blessed Lord, as shadowed by the Type of the High-Priest in three things,

1 His Election: 2 His Rayments or Vestures: and 3dly, his Consecration.

1. As to the Election or choice of the High-Priest; and therein, we are to look upon the Tribe, out of which he was to be extracted: and 2dly, the Compleatness and comliness of his body, wherewith he was to be qualified.

1. As to the Tribe: Its known that the Jewish High-Priest was alwayes taken from the Tribe of *Levi*: of old, the eldest of the Family was the High-Priest. But *Reuben* had forfeited the right of primogeniture, by going up to his Fathers Couch; and therefore *Jacob* prophesied of him, that he should not (*a*) *excell*. *Simeon* and *Levi* had bin Brethren in iniquity in the matter of slaying the *Shechemites*, and lost their dignity; and therefore great was *Jacobs* (*b*) anger against them, and sad his (*c*) doom upon them. But *Levi* recovered in some measure his priviledge, when the people of that Tribe (*d*) slew 3000 of their Brethren upon the account of their worshipping the Golden Calf while *Moses* was in the Mount with God. For *he* (*e*) *said to his Father and Mother, I have not known thee; neither did he acknowledge his Brethren, &c.* Therefore they shall teach *Jacob* thy Judgements, and *Israel* thy Law: they shall put incense before thee, and whole burnt sacrifice upon thine Altar. God was pleased to set them (*f*) instead of the first-born of *Israel*, whom God had hallowed to himself, in the day when he smote all the firstborn in the Land of *Egypt*: Christ the first-born of every Creature was our High-Priest. Now out of the Tribe of *Levi*, God appointed *Aaron* and his sonnes in a direct line, to be High-Priests. But you'l say, Our Lord came (*h*) of *Judah*. I answer with the Apostle: This was to shew the change of the Priesthood; and that our Lord was a royal High-Priest, not after the Order of *Aaron*, but of *Melchizedeck*, the King of righteousness and Prince of Peace. As for the story produced by *Suidas*, concerning our Lord and Saviour, that he was descended of the Tribes both of *Judah* and *Levi*, they being sometimes mixed by Marriage into the High-Priests Family: and what he further recites of his being actually admitted into the number of the 22 Priests, in the room of one deceased at that time; I shall leave as a fabulous and idle story: seeing Scripture in the preceding Prophesies all along mention him, as coming of the royall

(*a*) *Gen.* 49. 4.
(*b*) *Gen.* 34. 30.
(*c*) *Gen.* 49. 7.
(*d*) *Exo.* 32. 26, 27, 28.
(*e*) *Deut.* 33. 9.
(*f*) *Numb.* 3. 12, 13. *Exod.* 12. 29. 13. 2.
(*h*) *Heb.* 7. 14. *See* Pareus *in* Mat. *and* Suidas, *In voce* Ἰησοῦς *edit. Aurel. Allobr.* p. 128. 1619.

royall House, he being *the* (k) *Lion of the Tribe of Judah, and springing out of the Root of David.*

(k) *Rev.* 5. 5.

2. To speak a little to the comlineſs and excellency of his body: as to which becauſe all the other Prieſts were to have the ſame compleat perfections, therefore I ſhall conjoyn them both together.

To this purpoſe the Lord gives inſtruction unto *Moſes*, in the 21 Chapter of *Levit.* beginning at the 16th Verſe, and ſo forward. Now becauſe all theſe things which hapned to them as Types or Examples, were (l) *written for our admonition*: Give leave to reſemble them to thoſe rare endowments and perfections wherewith Chriſt the Evangelical High-Prieſt is fully accompliſhed, and Goſpel-Miniſters ſhould be qualified in a ſpiritual manner, according to their degree and meaſure: whereſo e the ſpots and blemiſhes to be avoided in Prieſts are, by *Jerom* compared to ſpiritual infirmities, *Præcipitur Sacerdotibus, &c. ne truncis auribus, læſo oculo, ſimis naribus, claudo pede, cutis colore mutato, quæ omnia referuntur ad animæ vitia. Jerom. Fabiolæ de veſt. Sacerd. Tom.* 3. p. 58. It is injoyned concerning Prieſts, that they ſhould not be crop-eard, blemiſht in the eye, flat-nos'd, lame-footed, or the skin diſcoloured, all which are to be referred to the vices of the minde.

(l) 1 *Cor.* 10, 11.

The firſt blemiſh mentioned is (m) *blindneſs*; with which, if any perſon of the line of *Aaron* was afflicted, he was not admitted to per orm the Functions of a Prieſt. As to this, it is ſufficiently known that ignorance is ſet forth in Scripture by blindneſs. His Watchmen are (n) *blind*, (ſaith the Prophet *Iſay*) they are all ignorant. Our Lord calls the Scribes and Phariſees (o) *blind* Guides; and the Apoſtle *Paul* ſayes, that the God of this World hath (p) *blinded* the eyes of unbelievers, that the light of the truth ſhould not ſhine upon them. But of all, it is the greateſt ſhame for a Miniſter to be blind: ſuch a one God would have to be (q) rejected.

(m) *Lev.* 21. 18.

(n) *Iſa.* 56. 10.

(o) *Mat.* 23. 16.

(p) 2 *Cor.* 4, 4.

(q) *Hoſ.* 4 6.

A ſecond imperfection was *lameneſs*, a very unſeemly thing in a Prieſt, who was to be a Guid to others in the wayes of God. Miniſters muſt [ὀρθοποδεῖν] (r) walk uprightly according to the truth of the Goſpel. They muſt teach with their feet as well as their mouths, being (s) *examples* to the flock; and above all others, to * *walk* even as Chriſt the great High-Prieſt hath *walked* before them in the dayes of his fleſh. As the (t) *feet* in Scripture ſometime note the affections of the ſoul; and ſometimes the orde ing the converſation aright; in both theſe reſpects they ought to make (u) ſtraight paths for their feet, leſt that which is *lame*, be turned out of the way.

(r) *Gal.* 2. 14.

(s) 1 *Pet.* 5. 3.

(*) 1 *Joh.* 2. 6.

(t) *Eccleſ.* 5. 1.

(u) *Heb.* 12, 13.

Another blemiſh is a (w) *flat noſe*: whereof, as well as of the reſt, † a learned Authour hath lately treated, who, out of *Gregory*, interprets it of folly, imprudence and ſtupidity, or dulneſs of ſpirit, ſuch as are called * *naris obeſa*, one of a thick noſe, it being a note of hebetude and flatneſs of parts, as Phyſiognomiſts have obſerved.

(w) *Levit.* 21. 18.

† *Dr.* Gell. *on the* Pentateuch. p. 315.

* *Horat. Epod.* 12.

The God of nature hath placed this member over the mouth, to be a cenſor of what things are taken into the body, whether putrid or ſweet, and fit for aliment: It ſits between the eyes as a Judge of what is proper nouriſhment. The eye may deem that good, which when brought to this diſcerning faculty, may prove offenſive. So ſhould Miniſters ſtudy for acuteneſs of judgement, and to exerciſe their ſenſes, to judge betwixt good and evil, and to diſcern the ſpirits. An inſtructor of others out of the Law, ſhould have skill (x) [δοκιμάζειν τὰ διαφέροντα] to prove and make trial of, and give a ſound judgement upon things that (y) *differ*.

(x) *Heb.* 5. 14.

(y) 1 *Cor.* 12, 10. *Rom.* 2, 18. *Phil.* 1. 10.

Beſides, he muſt not be *broken-footed*, or *broken-handed*. The feet are for walking, the hands for working. Goſpel-Prieſts muſt not ceaſe and leave off walking in holy wayes, or performing of holy works. If others muſt *not be* (z) *weary of well doing*, how much leſſe they? No, nor walk or work by halfs, not having

(z) *Gal.* 6. 9. 2 *Theſ.* 3. 13.

having fit Organs or Instruments for service. Many and great are the inconveniences of the defect in these members, but far sadder, when those that are imployed in sacred functions tread awry, and halt between God and *Baal*, or put forth their hands to any iniquity.

He must not be (a) *Crook-backt*, or *a dwarf*, or that hath a *blemish in his eye*, or be *scurvy* or *scabbed*, or *unfit for Generation*; and one word in the Hebrew signifieth crooked and deceitful. The crookedness of the body is an usual Index of a perverse spirit. They are *a* (b) *perverse and a crooked generation*, as *Moses* complained of the Jews. Therefore *Paul* exhorts the people of God to be blameless and harmeless in the midst of a (c) *crooked* and perverse Nation. There is an old saying: *Take heed of them whom God hath marked*; which may be heeded in a sober and serious sense. It's observable that *Homer* brings in crooked (d) *Thersites*, as one full of uncomely Garrulity, and as a mover of Sedition in the Army, Θερσίτης δ' ἔτι μοῦνος ἀμετροεπὴς ἐκολῴα. And afterwards giving in his description of him, saies thus, —— Αἴσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθε· φολκὸς ἦν, χωλὸς θ' ἕτερον πόδα, τὼ δέ οἱ ὤμω κυρτὼ, ἐπὶ στῆθος συνοχωκότε, &c. He was the most deformed man that came to Troy, goggle-eyed, lame of one foot, crook-shouldered, his breast bending forward.

(a) *Rev.* 21. 20.
(b) *Deut.* 32. 5.
(c) *Phil.* 2. 15.
(d) *Iliad.* 2. v. 212. Thersites *yet alone did unmeasurably brawle.*

Besides this natural deformity which some bring along with them into the World, there is another cause of it, that's accidental; *viz.* a spirit of infirmity and weaknesse, through some diseases: as the poor woman in the Gospel that had bin (e) *bowed* together 18 years. Sometimes through constant bearing of weighty burdens. As (f) *Issachar* is represented couching down between two burthens, and bending down his shoulders to imposition. Hence is it that sorrow, and mourning, and oppression of spirit is resembled to (g) *bowing* or *bending* down to the Earth. In all which respects, such as serve at God's Altar should be persons of generous erect spirit, calme, (h) *gentle*, easie to be intreated: full of kindnesse, overcoming by meeknes, those that oppose themselves. Neither should yield their shoulders to the weight of worldly cares, which depresse the mind down to the Earth, and hinder the soul's contemplation of divine Mysteries.

(e) *Luk.* 13. 11.
(f) *Gen.* 49. 15.
(g) *Psal.* 44. 25, & 145. 14, &c.
(h) 2 *Tim.* 2. 24.

Neither must he be a (i) *Dwarf*: such as by way of contempt were called by the antients, *moduli bipedalis*, pigmies of two-foot high. Although it be a great sin for any to mock and jeer at natural imperfections, for such (a) *reproach* the Maker, more then those who contemn the poor: yet because that *Dwarfs* in stature more low then ordinary, are usually taunted at by wicked and profane spirits; The wisdome of God thought fit that no such should be exercised in Temple-services. Though God might sometimes order it in the course of nature that such deformed persons might proceed from the line of *Aaron*: yet they were not to be advanced to the dignity of service. Our Lord may invite little *Zacheus* to the Gospel-feast, yet we read not of his being sent into the work of the Ministery. The Children of *Aaron* though afflicted with any of these deformities, were yet admitted to enjoy, sustenance to (b) eat of the most holy things. But certainly the intention of his was to signifie of what spiritual growth the Ministers of the (c) Gospel are required to be; Men well grown in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

(i) *Horat. Serm. l.* 2. *Sat.* 3. *v.* 309.
(a) *Prov.* 17. 5.
(b) *Lev.* 21. 22.
(c) 2 *Pet.* 3. 18.

Further, he was to be void of any *blemish in his eye*. Many are the Blemishes, Distempers, Diseases of the eyes, reckoned up by the Learned (d) *Physitians*. The word in the Hebrew for blemish is usually translated *Suffusio*, from בָּלַל to confound, or mixe confusedly; and it signifies either that disease which is called ὑπόχυσις, Suffusion or a Cataract vulgarly, being a humour ingendred betwixt the two coats or membrans of the eye, the *Cornea* and the *Uvea*, so called by *Anatomists*; or that which is called (e) λεύκωμα, *Albugo*,

(d) *Riolani System. part.* 2. *p.* 119. *Edit. Basil.* 1629.
(e) *Id. Anat. p.* 281. *Judg. Bat.* 1649.

Albugo, a white spot or Cicatrice after the cure of an Ulcer, which is seen in the black of the eye, or in the *Iris*; that little fibrous circumference about the *Pupil*. We see what great care there is taken about the eyes of the Priests. As they must not be blind; so neither have any imperfections in their eyes. Seers ought to be qualified with acuteneſſe of eye-ſight, ſpiritual watchmen have need of clear and bright knowledge. Ordinary Chriſtians may perhaps make ſhift to get to heaven, though with confuſed knowledge: but Miniſters muſt beg for a diſtinct and choice viſive faculty; The eye that's blood-ſhot can't ſee clearly: The mind that's vexed with Cholerick ſuffuſions cannot diſcern in Judgment. If (a) *Paul* be ſent of the Goſpel-meſſages, behold *ſcales* do fall from his eyes. If any be Angels of Churches, let them pray to (b) Chriſt for a κολλύριον an oyntment for their eyes, that they may underſtand the truths of God fully and clearly.

(a) *Act.* 9. 18.
(b) *Rev.* 3. 18.
(c) *Lev.* 21. 21.

Again, the Prieſts of old were not to be tainted with (c) *ſcurvy or ſcab*. The Hebrew is גָּרָב and יַלֶּפֶת *Arias* turns them by *purulenta ſcabies*, and *ſcabies perpetua*. The Vulg. *jugis ſcabies & impetigo*, the 70 by Ψώρα ἀγέλη and λειχὼ: The firſt is tranſlated a (d) *ſore botch*. If the 70 have rightly expounded it by Ψώρα, then it is the *dry Itch*; as (e) *Riolanus* explaines it, and ſo *Buxtorf* out of *Rab. Solomon* calls it the Malignant-Scab, dry within and without. The other is the foul creeping Scab, which the laſt expounds to be the Scab that cannot be healed, of near kind to the Leproſie. But the matter is not great about terms: The meaning ſeems to be, that Prieſts ought not to be infected either with the ordinary Itch, or the incurable Scab, which is ſeldom healed. Now as *Itching-ears* are (f) tokens of men of corrupt luſts, and full of novel fancies; every day new itches and luſtings after ſtrange things, and new doctrines: So a Prieſt that is itchy, is much more abominable, who is defiled with this *pruritus novitatis*, an itching deſire of venting new high-flown follies. This diſeaſe proceeds (g) ἐκ δριμυτάτου χυμάτος, as one hath noted out of *Galen*, from a ſharp corroding humor, a thin ſerous matter not fit for nouriſhment? If mens blood were ſound, and their digeſtive faculty good, this Pſora or ſcabbed-diſeaſe would not ſo importunately afflict them. If the blood-royal of truth ran pure in ſuch a one's veines, he would not be ſo fouly corrupted with this itchy temper of error.

(d) *Deut.* 28. 35.
(e) *P.* 269. 6.
(f) 2 *Tim.* 4. 3.
(g) *Medicinal expoſit. ex Hippocr. Gal. &c. p.* 516. *Edit. H. Steph.* 1564.

The laſt thing mentioned is, *perfection as to generation*, the Vulg. tranſlate the text by *hermafroſus*, the 70 by μονόρχης. Goſpel-Miniſters are to be ſpiritually qualified for the bringing in Sons and Daughters to Chriſt: *Paul* had his Children of the (a) *Corinthians* & *Galathians*. *John* had his of the *Aſian* (b) Churches: That Chriſt may ſee of the (c) travel of his ſoul and be ſatisfied, Let us all pray that quickening and enlivening virtue may never depart from the Goſpel in *England*. That Miniſters may indeed be (d) *Fathers in God*, and beget thouſands to a lively hope of glory.

(a) *Cor.* 4. 15.
(b) *Gal.* 4. 19.
1 *Joh.* 2. 12.
(c) *Iſa.* 53.
(d) 1 *Pet.* 1. 3.

From all this preceeding diſcourſe, (although ſpiritually to be interpreted in the main; yet) we cannot but deem it a moſt lovely and decent thing for Goſpel-Miniſters to have even bodily perfections, eſpecially ſuch as may give a convenient capacity for the work of the Miniſtry, as in the caſe of eye-ſight: without which many Church-matters cannot be well tranſacted. Although its true, the perfections of the ſoul are the main and principal qualifications of a Miniſter: yet it were well it might not be ſaid by any ſcoffing *Iſmael*, as was once of Socrates, *Anima* [*praconis Evangelici*] *male habitat*. But certainly, greatly to blame are ſuch Parents, who will offer the (e) *blind*, and the *lame* of their Children to Gods Sanctuary.

(e) *Mal.* 1. 8.

The Perſon thus qualified with ſuch external bodily perfections, and deſcending from the loins of *Aaron*, might be admitted into this ſacred Colledge termed

termed a Prieſt, and put on the holy garments and officiate in the ſignificant ſervices of the Sanctuary, of all which in their due place and order. Firſt I ſhall ſpeak a word or two of the name, the common Hebrew term is כֹּהֵן *Cohen*, which ſome derive from כּוּן to fit and diſpoſe and order, *viz.* the rites and ceremonies of Sacrifice. But as to the Engliſh term, *Prieſt*, which is derived from the Saxon word *Prieſter*, and that from the Greek πρεσβύτερος, *Presbyter*, it ſignifies, as to the origination of the word, an Elder onely: and in this ſenſe Prieſt may be given as a denomination to a Goſpel-Miniſter, very honourably according to the new teſtament Style in many places, as in the Acts of the Apoſtles, where in one (*b*) verſe the Miniſters of the Church of *Epheſus* are called *Elders*, and in another (*c*) verſe *Overſeers*, in the Greek ἐπίσκοποι, *Biſhops*, there being it ſeems in the Primitive time ſeveral Biſhops or Elders in one City, and ſo at *Philippi*, where the Apoſtle in the inſcription of his Epiſtle, dedicates it to the Saints, (*d*) *Biſhops*, and Deacons, in that City: and therefore our famous Dr. *Whitaker* concludes with the generality of the Divines of the reformed Religion in theſe words. *Calvinus noſtriq́, omnes hanc Metropolitanorum & Primatum hierarchiam, non à Chriſto vel Apoſtolis inſtitutam, ſed Eccleſia authoritate introductam eſſe ſcribunt.* Calvin, *and all ours, do write that this hierarchy of Metropolitans and Primates, was not inſtituted by Chriſt or his Apoſtles, but introduced by the authority of the Church.* And again, out of *Novellus*, (*e*) *Archiepiſcopus authoritatem omnem, non Divino, ſed Eccleſiaſtico jure tenet.* *An Archbiſhop holds all his authority by Eccleſiaſtical, not by Divine right.* And (*f*) afterward, clearing this out of *Jerom* that *Biſhops* and *Presbyters* were the ſame in antient times; he produces a teſtimony of that learned Father, out of his (*g*) Comment upon *Titus*. *Noverint Epiſcopi, ſe magis conſuetudine, quàm Diſpoſitionis dominicæ veritate presbyteris eſſe majores.* *Let Biſhops know* (ſaith Jerom) *that they are greater then presbyters by cuſtome, rather then the true inſtitution of our Lord:* where he is ſhewing that the ſame perſon who is called an (*h*) *Elder* in the 5th verſe, is termed a *Biſhop* in the 7th. So that *Elder* or *Preſbyter* is the proper Scripture-name of a Goſpel-Miniſter, or elſe Biſhop, Overſeer, *&c.* but by no meanes to be called Prieſt in any other ſenſe then according to the origination of the word before ſpoken of. For as the term Prieſt is now detorted from its primitive notation, to ſignifie one that offers ſacrifice: So 'tis a word of indignity, ſcorn and contempt, which wicked and profane ſpirits do caſt upon the faithful Servants of Chriſt, who diſown any ſacrifice under the new Teſtament, ſave that *one onely*, which our High Prieſt after the Order of *Melchizedeck* did offer up (*a*) *once for all.* Wherefore in the whole Teſtament (for what ever yet I could obſerve) we ſhall not find the Goſpel-Miniſters directly called ἱερεῖς, that is, Sacrificing Prieſts, but by other termes. Although the Jews had one High Prieſt over all the reſt: yet it followes not that we muſt under the Goſpel have ſuch a one, unleſſe it be Chriſt himſelf, who ever lives to make interceſſion for us.

(b) *Act.* 20. 17.
(c) *V.* 28.
(d) *Phil.* 1. 1.
(e) Dr. Whitaker. *Tom.* 2. *operum p.* 525. *Col.* 2.
(f) *Ibid. p.* 526. *Col.* 2.
(g) *Ibid. p.* 540. *Col.* 1.
(h) *Tom.* 9. *Fol.* 153. *b. Edit.* 1530. *Lugd.*
Tit. 1. 5.
(a) *Heb.* 7. 27, *&* 9, 12, 25, 26, 28, *&* 10, 10. 1 *Pet.* 3. 18.

But to diſcharge this point, it is high time to proceed, and not to ſuffer the Prieſts to ſtand ſo long unclothed: and here I ſhall delay no longer by recital of various opinions, concerning the differences of the garments, wherewith the High Prieſt and his inferior attendants were adorned: but ſpeak to that in each particular Veſtment.

In the firſt place we read of *linnen Breeches*, which were common both to (*b*) *Aaron* the High-Prieſt, and to his Sonnes the ordinary Prieſts: They were made of (*c*) *fine twined linnen.* But why of linnen? I ſhall not ſay for the ſame reaſon, which (*d*) *Plutarch* mentions, wherefore the Prieſts of *Iſis* wore pure white linnen: διὰ τὸ χρῶ ἐν ᾗ τὸ λῖνον ἀνθεῖ ἀνίσιν, &c.] *For the colour ſake, which the flower of flax doth* (b) *Exod.* 28. 43. *Levit.* 6. 10. 16. 4.
(c) *Exod.* 39. 28.
(d) *De Iſide & Oſiride Tom.* 1. *Moral. gr. H. Steph.* 80. *par p.* 528.

put forth like the brightneſs of the Heaven compaſſing the world. The true cauſe of all theſe things is (ſaith he), *It is a wicked thing for that which is pure to be defiled by an impure, as* Plato *ſpeaketh. But the excrements and refuſe of the aliment are not chaſte and pure. But all wool and hair are bred and encreaſed by excrements: and therefore it was ridiculous for them that cut off their own haire as a token of chaſtity, to be covered with the woull of cattel.*

Beſides, flaxe grows out of the earth, which is immortal, &c. and yields matter for thin, and clean Veſtments, which preſs not with their weight, and is fit for all ſeaſons of the year, and doth leaſt of all breed ſmal vermine in the body, as they ſay.

Now I ſhall not apply this of the Garments (which the ſuperſtitious Prieſts of an Idol did wear) to the Holy Prieſts of the moſt High God: only thus far we may take notice, that as in hundreds of other things; ſo likewiſe in this of Veſtments, Satan did endeavour to ape out the ſolemnities of the Worſhip of the true and living God at the Temple. And therefore as Truth and true Worſhip is elder then Errour and falſe worſhip: ſo the grounds of ſome exterior circumſtances might be the ſame; As in this, Linnen being a moſt cleanly, light, and convenient wearing for the Prieſts: nay, God himſelf expreſly commands the uſe of Linnen in the Prieſts, and forbids Woollen by name, that ſo their garments might not cauſe Sweat.

But let's rather conſider the end of their garments, which was, ſaith the text to (*a*) *cover their nakedneſs*, and that they (*b*) *bear not iniquity* and dye. The former declaring what comely and decent addreſſes ſhould be made, when the Prieſts drew nigh to the ſervice of the Altar: the other, that they bear not, that is, that they commit not iniquity; For ſo did any of the Prieſts who preſumed to miniſter without them. And as to the Goſpel-Miniſtry, they might ſignifie that Reverence which ought to be upon their hearts who deal in the things of God: It ſignifies our nature, defilement, and impurity, and what need we have of a Covering when we draw nigh to God. The chaſtity and purity of the mind is required in the adminiſtration of ſacred affairs.

(a) *Exod.* 28.42.
(b) *Verſ.* 43.
(c) *Rivet. in Exod.* pag. 1551. a.

Secondly, The next garment was a (*d*) *Coat* כְּתֹנֶת χιτὼν, which, (*e*) *Jerome* ſayes, was *veſtigus talaris* down to the ancle or foot, and was fitted to the body with cloſe ſleeves, and had no plaits. This Coat was made of (*f*) fine linnen for all the inferiour Prieſts: but for *Aaron*, or the ſucceſſive High-Prieſt, it was embroidered, as we read in the 39th. verſe, where the Coat for *Aaron* is mentioned as diſtinct from the common one for the ordinary Prieſts, verſe 40. So that it differed not from the other as to form, or faſhion, and uſe; but as to the curioſity: being made of linnen and embroidered. And that we ſhould not miſtake it for the Robe of the *Ephod*; it is mentioned diſtinct from that in the 4th verſe: where *Moſes* was commanded to make Veſtments for *Aaron*, an *Ephod*, and a *Robe*, and a (*a*) *broidered Coat*.

(d) *Exod.* 28.40.
(e) *Jerome Tab. Tom.* 3. p. 60.
(f) *Exod.* 39.27.
(a) *Exod.* 28.4.

The learned *Ainſworth* on *Exod.* 28.4. would have the word שִׁבְּץ to note only the working of the linnen-coat, *opere ocellato* with eylet-holes, and not embroidered. Yet *Buxtorf*, & *Pagnine*, do turn it alſo by *teſſellatum* and *intertextum*, checquer'd or inter-woven-work: poſſibly the Gold or any other thred might be woven in the form of Eyes: but however, it ſeems it had a different work.

Now then, as the High Prieſt had a broidered or curious ſtraight Coat, when the inferiours had onely a bare linnen-coat: we may thence note the ſuper-excellency of Chriſt our High Prieſt in the curious Embroidery of his Graces above all his Miniſters and ſervants in the work of the Goſpel: As *Joſeph*, a great type of Chriſt, had a (*b*) parti-coloured Coat, above all his Brethren. We may take notice of Chriſt repreſented to St. *John* in a Viſion, cloathed with a garment (*c*) down to his feet: that is, his pure, ſpotleſſe Righteouſ-

(b) *Gen.* 37. 3.

neſſe:

neſſe; it was ποδήρης down to the feet, *i.e.* Perfect and compleat Righteouſneſſe. Of him the Angels of the Churches ſhould buy their (*d*) white Rayment, that they may be cloathed, that the ſhame of their nakedneſs do not appear. That theſe linnen garments, which were to cover the bodies of the Prieſts, did ſignifie the Righteouſneſſe of Christ to cover the ſoul, ſeems to be hinted by that alluſion of the *Pſalmiſt*, when he prayes, that the (*e*) Prieſts might be cloathed with Righteouſneſſe. So the people of God who are made (*f*) prieſts to the Father, ſhall walk with Chriſt in (*g*) *white rayment*: Yea, the wife of the Lamb is to be arrayed in fine linnen, clean and white. For the (*h*) *fine linnen* is the Righteouſneſſe of the Saints: : O bleſſed is that man, whoſe nakedneſſe (by reaſon of ſin) is covered with theſe pure Robes of Chriſt's imputed Righteouſneſſe; and Happy is he that watcheth and (*k*) *keepeth his garments*, leſt he walk naked and they ſee his ſhame, who having (*l*) *put on the Lord Jeſus Chriſt* (*m*) *in righteouſneſs and true holineſs*, do hate (*n*) *the garments ſpotted by the fleſh*.

(d) *Rev.* 3. 18.
(e) *Pſalm* 132. 9.
(f) *Rev.* 1. 6.
(g) *Rev.* 3. 4, 5.
(h) *Rev.* 19. 8.
(i) *Pſalm.* 32. 1.
(k) *Rev.* 16. 15.
(l) *Rom.* 13. 13.
(m) *Eph.* 4. 24. *Gal.* 3. 27.
(n) *Jud.* 23.

The third thing mentioned in the Array of the Prieſts, was a Girdle: and was common both to the High Prieſt and the inferiours: That the ordinary Prieſt had this (*b*) *girdle*, is frequently mentioned. That the High Prieſt had the like girdle to gird his forementioned-coat cloſe to him, is clearly recited, and that in contradiſtinction to another girdle, *viz.* that of the *Ephod*, which was peculiar to him alone: as may be obſerved, when he was orderly cloathed by *Moſes* with all the Holy Veſtments: Firſt ye have a coat put upon him, and that girded to him with a (*c*) *girdle*. In the next place, *Moſes* puts the *Ephod* upon him, and girded him with the curious girdle of the *Ephod*.

(a) *Jud.* 23.
(b) *Exod.* 28. 40. & 29. 39. *Lev.* 8. 13.
(c) *Lev.* 8. 7.

This Girdle which we are now ſpeaking of, was called אַבְנֵט *Abhnet*; by the 70. ζῶνη, which *Jerome* in the forecited place deſcribes thus: It was like the skin of a Snake, with which ſhe puts off her old age; it was woven in a round ſhape, that you would take it to be a long purſe (in thoſe kind of girdles the Ancients uſed to put their money.) The woofe of it was made of threds of Scarlet, purple and blew colours, and the warp with Byſſus; ſilk, as ſome, but rather a fine ſort of flaxe: or as we tranſlate it (*d*) *fine twined linnen*. For ſtrength and beauty: It was ſo elegantly diſtinguiſht with embroidered work, that you would think various Flowers and Gemms were added to it, and not weaved in it by the hand of an Artizan.

Hieronym. de veſt. Sacerdot. Tom. 3. pag. 60.
(d) *Exod.* 29. 39.

They were to bind the linnen Coat before-mentioned, with this Belt or Girdle, between the Navel and the Breaſt: It was of the breadth of four fingers: and hung down to the legs on one ſide: [When there was need of haſte for Sacrifices, they caſt it over their left ſhoulder]. I know there be that hold there were two ſorts of theſe Girdles; the one of white linnen only, mentioned in (*e*) *Leviticus*: when the High Prieſt was to lay down his own coſtly and beautiful Garments on the great Humiliation or Expiation-day, and to enter into the Holy place with the garments only of an ordinary Prieſt, to ſignifie his humility and lowlineſſe of ſpirit. The other, that girdle, which was even now deſcribed and uſed by the High Prieſt only. Indeed, where *Moſes* relates the making of the Veſtments, he mentions Coats, Bonnets, Breeches in the plural, being for *Aaron* and his ſons: but of the Mitre and Girdle in the ſingular only: as if there were but one of thoſe made, *viz.* for *Aaron*: where the Make of the Girdle is mentioned, as before deſcribed; But I ſhall leave this nicety to others determination, & only propoſe my conjecture as to that place of *Levit.* where it is to be obſerved, that the Text doth not ſay, the girdle was all of white linnen, but barely linnen & ſo it doth not diſtinguiſh: for the various-coloured girdle mentioned often before in *Exod.* was all made of linnen; only of threds of four various and different colours: For the fine-

(e) *Lev.* 16. 41.
(a) *Exod.* 39. 27, 28, 29.

twined linnen, I take to be white and untinctured with any colour.

But to proceed to a more material enquiry: and that is, What was signified by the Girdle; and herein we shall consider the various ends or uses of a Girdle.

(b) *Is.* 5. 27. & 22, 21, 1. A girdle is of use to (*b*) strengthen the body, and preserve it in hard labour and straining-services: and therefore when the Apostle exhorts Christians to stand to the truth manfully, he bids them to stand having their loyns (*c*) *girt about with truth.* As a girdle strengthens the body, so doth truth the mind: It signifies activity and promptnesse in business.

(d) *Eph.* 6. 14.

(e) *Acts* 12. 8. 2. A girdle is for ornament and beauty: in which sense we may apply what *Solomon* speaks concerning instruction: that it should be an Ornament of Grace, and as Chains (*viz.* of Gold) about the neck.

(e) *Prov.* 1. 9.

3. As the Girdle served of old for a purse to put the money in, Take no money in your girdles, in the Greek *Mat.* 3. 1, 9. (*f*) Rich are they, who are well fraught with Truth; I know thy poverty (said our Lord to the Angel of *Smyrna*, *Rev.* 2. 9.) *but thou art rich*, In truth, the chiefest Riches. We must (*g*) *buy the truth at any rate*, and never sell it: we must trade for the truth laid up in Scripture, dig for it as for hid Treasures; Gospel-ministers especially as they must be girt about with the girdle of truth; so they must alwayes walk with the precious pieces of truth about them.

(f) Dr. *Arrowsmith. Tact. Sacr. l.* 2. *c.* 1. §. 6. pag. 104.

(g) *Prov.* 23. 23.

4. A Girdle binds-on the Garments, and keeps them from loosnesse: from unhandsome and uncomely flying out, that the nakednesse be not discovered: Errour and Sin make men naked; When the Israelites had worshipt the golden Calf, they unlooſed the girdle of truth and sincere worship: When *Aaron* made them (*a*) *naked* to their shame. Those that are shaken from the truths of the Gospel, their garments flye loose (*b*) *Sinuantur flamine vestes*) by the winds of corrupt and pernicious (*c*) *Doctrines*: and when once this Golden girdle is let fall from about their heart, usually men turn oft to loose and extravagant courses; and once being ungirt from the girdle off Truth, at length prove unblest. It is an Emblem of chastity: as, *Solvere Zonam* was used of old for married persons.

(a) *Exod.* 32. 25.

(b) *Ovid. met.* 1.

(c) *Eph.* 4. 14.

5. A Girdle keeping the garments close to the body, is a means of warmth in cold seasons: Truth well setled to a mans heart, makes him zealous for God in stormy-times.

6. A Girdle helps a man to continue and persist in his labours, and may therefore hold forth perseverance and constancy. Gird up the loyns of your minds, be sober and hope to the (*d*) *end*, sayes holy *Peter*, *Let your loyns be girt about, and wait for the Lords coming*, Luke 12. 35.

(d) 1 *Pet.* 1. 13.

(e) *Ribera* pag. 188. But to conclude: The variety of colours mentioned in the Girdle, signifie, saith (*e*) *Ribera*, all the various Vertues, which tye the life of a good man together.

I shall not be so curious, as to think that the white noted Innocency, and the blew Heavenlinesse the Scarlet persecution, the purple, a holy majesty of Spirit; as that was an Emperial colour. But rather as the Girdle in general noted Truth; So the variety of colours, that Saints, especially Ministers, must be sound and Orthodox in all points of truth, they must hold fast (*f*) *the whole form*, or Synopsis, the *Encyclopædia*, the enriching Girdle of wholsome words, in faith and love in Christ Jesus.

(f) 2 *Tim.* 1. 3.

4. The fourth parcel of Array mentioned in order, *Leviticus* 8. was the Robe of the *Ephod*, and this was peculiar to the High-Priest only, which had hanging at the bottom of it, the Bells and Pomgranates: It was made all of (*a*) *blew* or sky-colour, to note, say some, the Heavenlinesse of Christ our High-priest. Some think this garment noted Christs (*a*) *personall* Righteousnesse. [The threds thereof were twelve-times double, as (*b*) *Ainsworth*

(a) *Exod.* 28, 31.

(b) *Rom.* 10. 17.

notes

notes out of *Maimondes*) the hole thereof (through which the head was put) was woven at the beginning of the weaving ; It had no ſleeves, but was divided into two skirts from the end of the neck unto beneath, after the manner of all Robes, and was not joyned together, but about the neck, only.] And ſo he obſerves the garment of Chriſt to be a Coat (*c*) *without ſeam*, woven from the top throughout, [which though not a Prieſtly garment, yet, ſays he, it was myſtical,] and is uſually applyed to unity. *Jerome* ſaies (*d*) *Significat rationem ſublimium patere non omnibus, ſed majoribus atque perfectis*]. It ſignifies that the reaſon of Heavenly and ſublime things, is not known to all, but to thoſe that are of the high form and perfect.

(c) *John* 19. 23.

(d) *Ubi ſuprà*, pag. 63.

At the bottom were the Pomgranates : The juyce of which fruit is (*e*) *cooling* and binding. So we read of but a touch of the hem of Chriſts garment, cooling and refreſhing the heart, when ſcorched with the burning wrath of God for ſin, and of a binding nature to ſtop the (*f*) *bloody iſſue* of the ſoul.

(e) *Dioſcorid. cum Mathiola.* l. 1. c. 137.

(f) *Mat.* 9. 20.

As it contains within its ſhell or rind, multitudes of grains or kernels : ſo doth the (*g*) *Church* contain many members who are drawn into a body by th: Prophetical Office of Chriſt or his ſaving Doctrine.

(g) *Cant.* 6. 7, 11.

And as there were many Pomgranates at the hemme of Chriſts garment: ſo there be many inſtituted Churches in the World: but all depend and hang upon the garment of Chriſt, and are taught by him. The fruit is ſweet and pleaſant : the ſmell is fragrant and delightful. The teachings of Chriſt have mixed, in them, *utile dulci* : not only beauty and ſweet ſcent, but as in flowers there is hony-likeneſſe. We muſt draw nigh to Chriſt, not only for the pleaſantneſſe, but the profitableneſſe, not only for the ſmell, but the food of Truth.

Betwixt each Pomgranate (which ſome ſay were 72 in number) but others that the Bells and Pomgranates both put together were 72. *Prideaux*, *pag.* 14.) did hang a golden Bell, which ſeems further to clear up the accommodation of this garment to Chriſts Prophetical Office. For the Bells were to ſound when *Aaron* went into the (*a*) *Sanctuary*. So when Chriſt comes into his Church in teaching-work, the ſound of the Goſpel Bells is moſt melodious, converting our brutiſh natures into mild and ingenuous tempers : For by our hearing of this Goſpel-ſound is (*b*) Faith ingendred in the heart to believe on the Son of God.

(a) *Exod.* 28. 31.

(b) *Rom.* 10. 17.

Exo. 30. 10.

(c) *Rev.* 16. 34.

The High Prieſt never went into the Holy of Holies with this and the other ſumptuous garments : For he went into that moſt ſacred place (*c*) *but once in the year*. And at that time he is expreſly charged to veſt himſelf with the (*d*) *common garments* of ordinary Prieſts : but when come out, to (*e*) *lay them down*, and to waſh himſelf, and put on his own proper pontifical Ornaments. In the like manner our Lord Jeſus when he went into Heaven, ſignified by the Oracle, He laid down his pontifical garments as to his Prophetical or Teaching Office in his own perſon to the outward man. For when he aſcended into Heaven, he gave (*f*) *gifts to men*, inſtituting Teachers for his Church to ſupply his bodily abſence : although he never ceaſes Teaching the heart, and helping them to (*g*) *profit* by the outward Miniſtry of the Word. The ſound of the golden Bells ringing the glad tidings of peace is gone forth to the end of the World. (*h*) *There is no Speech nor Language*, where their Voyce is not heard by the Miniſtry of his faithful Embaſſadors : who do (*i*) *pray us in Chriſts ſtead to be reconciled to God*.

Heb. 9. 7.

(d) *Lev.* 16. 4.

(e) *Ver.* 23.

(f) *Pſalms* 68. 18.

Eph. 4. 8.

(g) *Iſa.* 48. 17, & 57. 12.

(h) *Pſalm* 19. 3, 4.

(i) 2 *Cor.* 5. 20.

To conclude, as there were Pomgranates joyned with the Bells at the hem of Chriſts garments : ſo ought there to be joyned the ſavoury fruits of righteouſneſs in life and walking, with the melodious and pleaſant ſound of the Goſpel, in every Miniſters preaching of the truths of Chriſt to the Church.

It is obſervable that in the Book of *Leviticus*, there is one thing omitted, and that is the Breeches which were firſt put on, as hath been manifeſted in the firſt Paragraph of this Diſcourſe of Veſtments. The reaſon whereof, the Learned *Jerome* conjectures at, in theſe following words: (*b*) *Deſolis faminabus nihil dicitur, hâc (ut arbitror) cauſâ, quod ad genitalia noſtra & verenda Lex non mittit manum*, &c. Which with the reſt I ſhall render in Engliſh.)

(b) *Jerom ad Fabiolam de veſt. Sacerd. Tom. 3. pag. 64.*

Of the Breeches only there is nothing ſpoken, for this cauſe (as I conceive, ſaith *Jerom*) becauſe the Law doth not intermedle with the more ſecret parts: but we our ſelves ought to cover and vail our more hidden members, worthy of confuſion: and to reſerve the conſcience of the purity of the thighes to be judged of God. Of other Vertues, (as for example) Wiſdome, Fortitude, Juſtice, Temperance, Humility, Meekneſs, Liberality; even other men may give a judgement. The conſcience only knows our chaſtity, and humane eyes cannot be certain judges of theſe things, without which they are expoſed to luſt even as brute beaſts: Wherefore the Apoſtle ſaith, *Concerning Virgins I have no Precept from the Lord*; as if ſo be *Moſes* ſhould ſay, I cloathe you not with Breeches, neither impoſe I neceſſity on any, he that will be a Prieſt let him cloath himſelf]: Thus far *Jerom*. A little different from that is the fancy of (*c*) *Origen*, which be that pleaſes may conſult. I ſhall not meddle with any cenſure: but crave leave to interpoſe this as my thought in this matter, why it is left out in *Leviticus*, becauſe in that 7th. *verſe* he is diſcourſing of and putting upon *Aaron* all the High-Prieſts garments, diſtinct from the others: whereas the linnen-Breeches only were common to both: or rather, becauſe it was not ſo convenient for *Moſes* to put on theſe more ſecret Veſtments: but both *Aaron* and his ſons put them on apart, and privately by themſelves.

(c) *Origen, Homil. 7. in Levit. cap. 8. pag. 148. edit. Froben. 1545.*

(d) Dr. *Prideaux, Orat.*

Now having ſpoken a little by inſertion of that which was before omitted: I come to the *Ephod* it ſelf.

The 5th. part of Array, mentioned in that orderly Method in the Book of (*a*) *Leviticus*, where *Moſes* did cloathe *Aaron* the High Prieſt, according to Gods Inſtitution, was the *Ephod* it ſelf.

(a) *Lev. 8. 7.*

The Deſcription whereof, together with its various and curious Ornaments we have at large recited in the Book of (*a*) *Exodus*. The word אפוד *Ephod* comes from אפד *Aphad, cinxit, ſuperindùit, amicivit*: To cloathe, cover, and compaſſe with a garment; And thence the Greeks had their word ἀφὴ to fit and make compleat. The 70 do render this word (*b*) by συνάψεις to fit or cloſe together. The 70 turn it by ἐπωμὶς a garment for the ſhoulders: *Aquila* ἐπίρραμα *aſſumentum & veſtis ſutilis*, a garment ſowed together of two or more pieces, as (*c*) *Jerome* relates. Some tranſlate it by *Pallium*, a cloak or little veſt for the ſhoulders, and thence came both the name of *Pall*, and the ground of its donation by the Pope, at the conſecration of an Arch-Biſhop or High-Prieſt of a Province.

(b) *Exod. 29. 5.*

(c) *Ut ſupra, p. 63.*

The matter whereof this *Ephod* (for the Jewiſh High-Prieſt) was made, we read to have been of five things: Of Gold, Blew, Purple, Scarler, and fine twined Linnen. Of the Gold, *Jerome* in the forcited place, ſaies thus: *Aurilamina id eſt, bracteæ mirâ tenuitate tenduntur ex quibus ſecta fila torquentur.* Little lamens, plates or ſmall leaves of Gold, are ſtretched-out of a wonderful thinneſſe: out of which threds (being cut out) are wreathed into wire.

The blew is called תכלת the 70 turn it by ὑάκινθος, the colour which we ſee in the common blew field-Hyacinth. Some expound it of the Violet colour: but generally they agree that it was blew, although one taketh it to be yellow, but that ſeems not to be true, becauſe of the gold were of the ſame colour. Some think it was made of the bloud of a certain fiſh: but how the

Jews

Jews did dye or give the blew tincture to wool or thred, I have not read any certain relation. As for the manner of performing it among the *Romanes*, *Vitruvius* hath left upon it record in his Architecture, *l.7. c.11.*

The other is Purple in the Hebrew אַרְגָּמָן which some derive from רגם to wear, the 70 turn it by πορφύρα, and others generally consenting with the Vulgar Lat. render by *Purpura*, purple. The colour was anciently made by these means. In the *Tyrian* seas there is a kind of shell-fish, that hath a very white vein in the midst of its jawes, which being cut, there issues out a precious liquor, with which they did tincture wool and silk of old. This bloud mixt with a little water they put into leaden Vessels, and placed them in a Furnace moderately heated, and thence did arise that beautiful colour, like to a deep Clove-gilly-flower, mixt of red and black. The cause of the losse of this ancient curiosity, *Pancirollus* takes to be, because *Syria* and those neighbouring places have come into the hands of the *Turks* and other barbarous Nations: I shall not need to mention what *Salmuth* upon him, (a) *Pliny*, (b) *Vitruvius* and others have written copiously on this Subject. *Pancirol de perdi. Tit.1. page 61.* (a) *Pliny*, c. 36. (b) *Vitruv. l.7. c.14.*

The fourth colour mentioned, is in the Hebrew תּוֹלַעַת שָׁנִי *Tolagnath Haſhani*, which *Arias Montanus* turns, *Vermiculum cocci*, the worm of Scarlet: and from thence all deep red-colours, are call'd by the name of Vermilion. The 70 render it by τὸ κόκκινον The Scarlet colour. It was of a deep red, as is evident by the Prophet *Iſaiah*, speaking of sins יְאַדִּימוּ כַתּוֹלָע red as Crimson, as we render it: the word is the same with this here in *Exodus* translated Scarlet. Indeed the former word in *Eſay*, translated Scarlet, is, שָׁנִים and by the vulgar Lat. here in *Exodus* turn'd, *bis tinctum* twice dy'd: and by some δίβαφον. As for the story we have it in *Dioſcorides*. That there is a small shrub growing in *Galatia*, *Armenia*, and other places, to which there sticks little grains or seeds, which are of a red colour, and contain a reddish liquor or moisture in them, and abound with little red worms: and therefore *Mathiolus* notes out of (f) *Pliny*, that it is called *Scolecion* from the little worm, with which cloathes were coloured in ancient times: And he further notes out of *Serapio*, that it is the very same thing which the *Arabians* call *Chermes*, of which as the principal ingredient, that noble Confection of *Alkermes* is made, so famous among the learned Physitians for its cordial vertue. Some call them in their Dispensatorie, grains of Paradise, for their excellent use and benefit; and it is observable, that where mention is made of the like preparations of Materials as to the Temple, in the Book of *Chronicles*, that which we read Crimson, is in the Hebrew כַּרְמִיל *Carmeil*, and being mentioned in the *Canticles*, is in the Marginal notes translated Crimson. *Schindler* hinting a likeness in the word to the *Arab.* *Kermes* saies, it was a sort of colour, which he turns (e) *Carmeſinus*, and *Pagnine*, in the word sayes, it signifies that colour which is commonly call'd grains, or died in-grain. (c) *Exod. 25.5,6.* (d) *Iſa.1,18.* (e) *Dioſcor. l.4. c.43.* (f) *Li.24. cap.4.* 2 *Chron.2. 7, & 3,14.* (a) *Cant.7. 5.* (b) *Schindl. col. 912. Scaliger Contr. Cardan. exercit. 325. §13. p.997. Edit. Hanov. 1620.*

The last thing is call'd by our Translators, fine linnen, and fine twined-linnen: in the Hebr. שֵׁשׁ *Sheſh*, which the 70 turn by βύσσος *Byſſus*, fine flaxe, or as some, silk. In the Prophesie of *Ezekiel*, we find the Markets of *Tyre* did trade in this Commodity brought from *Egypt*, a place famous for flaxe, as is noted otherwhere in Scripture, and by our modern Travellers in those parts: Thence also we may note, that the blew and purple was brought into *Syria* from the Isles of *Eliſha*, that is, of the *Ægean* sea: and therefore *Amorgus*, one of the Sporades is very famous for these colours: as *Bochartus* at large, *part. 2. l.1.c.14. pag.449.* where *Argaman* the former word for purple, and *Amorgus* the name of the Isle, are by him deduced from the same Original before-mentioned. The *Chaldee* paraphrase on the 25 of *Exodus. v.5.6.* renders this word by בוּצָא *Buza*, and thence probably the word βύσσος was derived; and where, in the Hebrew, *David* is said to be cloathed בְּמַעֲיל בּוּץ (c) *Ezek. 27. 7.* (d) *Exod.9. 31.* 1 *Chron.15. 29.*

Bymegnil Buz, in a Pall or Robe of *Byſſus*. We turn it, a Robe of fine linnen. Now in that the Scripture mentions it as coming from *Egypt*, which was not famous for ſilk, but for linnen; therefore we conceive that linnen is the proper meaning of the word. Beſides, the word *Sheſh* is uſed for the pureſt ſort of white Marble, where *David* relates his preparation of (*f*) Marble-ſtones in abundance, the 70 turn it Πάριον τοῦλθ, Marble of the Iſle *Paros*, which was the pureſt and whiteſt in account of the whole world: and hence we may conceive that the word is truly turn'd by Linnen, for its pure whiteneſſe: whereas the ſilk of the *Seres* among the *Indians* (as we know by the wormes, brought thence by degrees, at length to *Naples*, and at laſt to us) is twined from webbs or round balls generally very yellow, and ſtone pure white at all:

(f) 1 *Chron.* 29.3.

Hitherto have we enquired of the ſeveral colours, and the materials of the woven work of this Veſtment before us.

Now it reſts to ſpeak in a word how the Gold-wires, the twined-linnen, and the blew purple and Scarlet-threds were woven together.

(a) *Exod.* 35. 35.

The cunning workman, (ſo call'd in *Exodus*,) (*a*) *took* one thred of pure gold, and joyned it with (*b*) *6 threds of blew*, and twiſted theſe ſeven threds into one.

(b) *Ainſworth* in *Exod.* 28. 6.

In like manner he did with one of gold and ſix of purple, and one with ſix of Scarlet, and one with ſix of fine white linnen. Thus were there employed 4 threds of gold, 24 of the reſt, and 28 in all: but were reduced into 4 great threds of a twiſted line, with which he wove the Breaſt-plate and the *Ephod*, as (*b*) *Ainſworth* hath obſerved out of *Maimonides*.

(c) *Pag.* 99. (d) *Rev.* 1. 5, 7. 14. *Rom.* 6. 3. (e) *Iſa.* 63. 1, 2. *Rev.* 19. 13. (f) Dr. *Taylor of Types*, p. 103.

The colours of theſe ſeveral threds repreſenting bloud of all ſorts, did ſignifie (ſaith the ſame (*c*) Author) that the Church and all her actions ſhould be waſhed and dyed in the Bloud of Chriſt, into whoſe death they are (*d*) Baptized. Nay, Chriſt himſelf warring againſt his enemies, appears in garments dy'd (*e*) *red* in bloud from *Bozrah*; (*f*) A Reverend man hath applyed this garment of the *Ephod* to that Holy fleſh of Chriſt, which veiled his Deity as a garment; and that it was taken not from Heaven, but from his Mother on earth: as the matter of that garment grew immediately out of the earth: which is therefore ſo ſpoken, becauſe he mentions it to have been made only of linnen, and ſo to ſignifie the purity and unſpotted innocency of his perſon. The Robe of the *Ephod* is termed *Meguil* in the Hebr. and the very ſame word is uſed of Chriſt, that he was clad with a *Meguil* or cloake of Zeal. Zeal properly & ſtrictly taken, is the Ardor and boiling fervency of all the affections, when alarm'd by the ſuperiour Faculties to perform ſome noble deſign: though indeed its uſually taken for a quick and warm mixture of love and anger, to revenge a friend upon an enemy. But as it is the Ebullition or incenſed keenneſs and ſprightlineſs of all the affections: ſo might the various colours in this Pall or cloake of the *Ephod*, ſignifie the great and ardent love that Chriſt bears to his Church in undertaking the great work of the Prieſtly Office on her behalf. Some thought there is, that it might hold out his Prophetical Office: for in all theſe garments there was ſome ſpecial note, and the ſame thing might be hinted by various Symbols to teach the dull ſpirits of the Jews: But why the Prophetical Office is hence gathered, becauſe King *David*, who was a Holy Prophet, wore a linnen (*a*) *Ephod*, and *Samuel*, who was no Prieſt by extract, but a *Levite*, and conſtituted a Prophet and Prieſt extraordinary upon the death of *Eli*, had, when a little one, a linnen *Ephod*; I ſhall leave to the Authors of that opinion.

(g) *Iſ.* 59. 17. 2 *Sam.* 6. 14. 2 *Sam.* 6. 14.

But generally it was the note of a Prieſt, as is obſerved from the ſtories of *Gideon*, *Micah*, *Samuel*, *Abiah*, *Doeg* and *Abiathar*; and therefore when we find Prieſts with Ephods, its thought it was a Badge and Cognizance of that part of their Office which lay in teaching and inſtructing of the people, when they put on an *Ephod* of linnen.

But

But to lay all these Conjectures aside about Common Priests, Levites, or Kings, their wearing of Ephods: when as we know by Gods appointment, there were but four garments which the Priests themselves might wear, the Breeches, Coats, Girdles, and Bonnets: this of the Ephod was peculiar to the High Priest alone; and therefore who ever used it without particular dispensation, did presume against God's Command: or else, which is the more soft solution of it, that the Jews had a small light and short garment, which they cast over their shoulders, and was common amongst them, being called an Ephod, a term for a garment that's very common, as was spoken to, at the beginning in its *Etymology*. Whereas the High-Priest's Ephod was thus curiously wrought as hath bin declared: none daring to have one of the like work; whereas of linnen or wollen, or any other matter possibly they might commonly weare garments of that name and shape in making. *Dr.* Prideaux *Orat.* 2. *p.* 14.

Besides, this *Ephod* was very different from all others in that curious and significant Ornament, of the two Onyx stones engraven with the names of the 12 Tribes of *Israel*, (*a*) six of their Names on one Stone, and the six other Names of the rest upon the other stone according to their birth. Each stone was set in gold, and placed on the shoulder pieces of the *Ephod*. The Onyx stone is called in the Hebrew שֹׁהַם *Shoham*. The 70 calls it σμάραγδος, the *Smaragd*. The Vulgar-*lapis Onychinus*, the *Chaldee*-paraphraste בֶּרֶל the *Beryl*. Others, Crystal. By (*b*) *Aquila*, *Symmachus*, and *Theodotion*, the *Onyx*. By *Josephus* and *Junius*, the *Sardonyx*; and further *Jerom* adds that the names of the six elder sons were engraven on the stone of the right shoulder, and of the six younger on the left. But *Ainsworth* observes out of the *Rabbins*, that they were graven in this order: the name of *Reuben* the eldest in the first place, on the right shoulder, and *Simeon* the second son in the first place on the left shoulder; *Levi*, the third son, in the second place on the right; and so on in this series, according to their birth. But to enquire a little into this stone: I reade that there was a famous Castle called *Du-Soham*, in former times in the land of *Chaulan* or *Havilah* in *Arabia*, mentioned by (*c*) *Bochartus* out of the *Arabian* Geographer: which had its name from the plenty of these stones in that place, or the stones from the name of the City, for they are found in that Land, as (*d*) *Moses* hath asserted in the description of Paradise, where the 70 translate it λίθος σμάραγδος; The stone called *Prasinus*, because its greenesse was like the leaves of Leeks, and is a kind of Smaragd. In the Book of (*e*) *Job* where the *Shoham* is turned by us the Onyx, and called precious, the 70 render it ὄνυχι τιμίῳ, it cannot be compared to the precious Onyx. In three (*f*) places of *Exodus* they turn it by the Smaragd. In (*a*) *Ezekiel* they translate it *Sapphire*, In other (*b*) places, by the *Beryl*, by the (*c*) *Sardius*. And lastly, in 1 *Chron.* 29. 2. they translate, and the stones *Soham*, expressing the very Hebrew word. So that the incertainty of their version being so great, we cannot fix upon any thing from them. But the general current of interpreters runs for the Onyx, so called from its likeneſſe in colour to the Nayle of a mans hand; although there want not varieties of colours in them: But as to the *Arabian* kind, (*d*) *Pliny* writes that it is black with white circles. And (*e*) *Solinus* of the *Sardonyx*, found near a bay of the *Arabian* Sea, speaks largely. So that the plenty of these stones in *Arabia*, not onely mentioned there to be found by *Moses*, but by *Pliny* and *Solinus*.

1. *Reuben.*	2. *Simeon.*
3. *Levi.*	4. *Judah.*
9. *Issachar.*	10. *Zebulon.*
6. *Naphthali.*	5. *Dan.*
7. *Gad.*	8. *Asher.*
11. *Joseph.*	12. *Benjamin.*

(a) *Exod.* 28. 10.
Casaub. ad Annal. Baron. p. 169.
(b) *Jerom ubi supra, p.* 61.
(c) *Bochart. Phaleg. l.* 2. *c.* 28.
(d) *Gen.* 2. 12.
(e) *Job* 28. 16.
(f) *Exod.* 28. 9, & 35. 25, & 39. 5.
(a) *Ezek.* 28. 13.
(b) *Exod.* 28. 20, & 39. 11.
(c) *Exod.* 35. 9.
(d) *Pliny. lib.* 37. *Cap.* 6.
(e) *Solinus. Cap.* 36. *ad finem.*

and *Solinus* do somewhat fortifie our Translation. Besides, it was requisite that those stones should be somewhat large as the Onyx is, to engrave the six names orderly in them; and accordingly it is related concerning them, that beyond many other sorts they are of the largest size. For at (*a*) *Rome* there be six small Pillars made of this Onyx stone in the Church of St. *Peter*. And at *Collen* in *Germany*, in the Cathedral Church, in the Chappel of the three Kings of the East, there is one exceeding a palme or a hand-breath. *Mithridates* King of *Pontus* had two thousand Cups made of this stone, in his Treasury. (*b*) *Pompey* brought thence a paire of Tables three foot broad, and four foot long, made of this stone. Wherefore being induced by these three probable grounds, the place of its Original, the quantity, and the common consent of many learned Authors; It will do well to rest in the version of our Reverend Translators, as to this gemme of the Onyx. (*c*) *Placaus* would derive it from שׁי חסון the gift of the multitude, for its worth and price; or, from שׁוה to make equal, even, or to polish. Of all precious stones this was chosen by God to be placed upon the shoulders of the High-Priest: In which all the Children of *Israel* were represented and equalized among themselves in the same stone, and therefore was most convenient to represent that precious stone, in which both (*d*) Jews and Gentiles, Greeks and Barbarians, bond and free, male and female (*e*) are all one, even in Christ Jesus. As *Aaron* was the Type of Christ, so the Children of *Israel* the Types of all Believers; the New Testament Saints being called the *Israel* of God. As (*f*) *Aaron* carried their names into the Sanctuary before God: so doth Christ bear his people before the Father in his intercession for them. As the stones were of equal bigness, and each of the Tribes had the same portion of place in the signature or graving: So, whoever believe on his name have the same privideoge to become the Sons of God, and all have a share in the like precious (*g*) faith, and a Joynt-stock in the same (*h*) common salvation: Wherefore it is observed by (*i*) Mr. *Ainsworth* that this *Shoham* or Onyx, (which he, following the Chaldee, calls the *Beryl*) being the last save one in the twelve stones, and second of the fourth row in the breast-plate, on which the name of *Joseph* (the youngest Son of *Jacob* but one) was engraven, was therefore taken for the stone of the Ephod; for that *Joseph* in supporting the Church of God, the *Patriarchs* in *Egypt*, was a principal Type of Christ, on whose shoulders the (*k*) Government is laid, who presents his People pure and holy unto God in his glorious Meditation and intercession for a perpetual (*l*) memorial through all generation: Accordingly, every Gospel-Minister is to bear in mind the requests and petitions of the people, and present them to God, always making (*m*) mention of them in their prayers. They ought likewise to bear them on their (*n*) shoulders, as the good Shepheard doth his sheep; to nurse them, as a Nurse that carries her (*o*) Children in her arms: (*p*) bearing their burthens, and so fulfill the Law of Christ.

I shall now proceed to the 6th part or parcel of the Priestly Ornaments, which is called the Girdle of the Ephod. Here some stumble to admit of two girdles: but *Origen* of old was for it, as may be seen in his *Homilies* upon (*q*) *Leviticus*, and (*r*) *Ainsworth* and (*s*) *Ribera* of our modern Commentators. But what need Testimonies: seeing both the name and the materials are something distinct? The name is in the Hebrew חשׁב *Chesheb*, and it is called the (*t*) curious girdle of the Ephod. The materials of this were (*u*) Gold, Blew, Purple, Scarlet, and fine twined linnen: even as the Ephod it self was, whereas the other underneath-girdle wanted the gold-wire. Besides, if we will believe the *Rabbies*, as cited by the fore-expressed Author, the very make and fashion of this was very different from the former. For the

Ephod

(a) *Boëtius de gemmis lib. 2. c. 92. p. 243. Ed. Lugd. Bat.*
(b) *Pancirollus de Myrrhinis. Tit. 7. p. 23.*
(c) *Placaus de Typis p. 96.*
(d) *Rom. 10. 12.*
(e) *Gal. 3. 28. Col. 3. 11.*
(f) *Rom. 9. 6. Gal. 6: 16. John 1. 12.*
(g) *2 Pet. 1. 1.*
(h) *Jude 3.*
(i) *Exod. 28. v. 13.*
(k) *Isa. 9. 6.*
(l) *Exod. 28. 12. John 17. 20.*
(m) *1 Thes. 1. 2.*
(n) *Luk. 15. 5.*
(o) *1 Thes. 2. 7.*
(p) *Gal. 6. 2, 6.*
(q) *Origen. Hom. 6. in Levit. p. 146.*
(r) *Ainsworth. in Exod. 28. v. 8. p. 112.*
(s) *Ribera p. 220.*
(t) *Exod. 28. 27. Lev. 8. 7.*
(u) *Exod. 28, 8.*

Ephod (as they say) was woven with two hands, slips or pieces going out from it, one on this side, and another on that, with which they girded the Ephod together close to the High-Priest's body: which seems to be hinted in the words of the Text,

וְחֵשֶׁב אֲפֻדָּתוֹ אֲשֶׁר עָלָיו כְּמַעֲשֵׂהוּ מִמֶּנּוּ יִהְיֶה נִפְתָּ֫ל בָּרָק בָּרָקֵת

which *Arias Montanus* hath turned thus: *Et artificium superhumeralis ejus, quod super illud, sicut opus ipsius ex ipso erit.* And the workman-ship of the Ephod, which is upon it, like the work of it, shall be out of it, and the 70 to the same purpose, implying some pieces wrought in the same manner of work, and coming out of it like slips or ribands to tye it together. So that though it might receive the name of a girdle, because of its girding or tying the vestment together: yet I suppose it was not like to the other, nor a distinct piece, to be loosed from the Ephod at pleasure, but was of the same piece and constantly annexed to it. But for that it perform'd the office of a girdle, therefore is it generally so styled and called the golden girdle in distinction from the former. Accordingly we have Jesus Christ our glorious High-Priest girt about the paps with a (*a*) Golden girdle, and in a vision represented to the Prophet *Daniel*, with his loyns girded with fine (*b*) Gold of *Uphaz*.

(a) *Rev.* 1. 13.
(b) *Dan.* 10. 5.

The Prophet *Isaiah* hath expounded the Mystery of Christs girdle to us, when treating of his glorious Kingdom, he saies, that (*c*) righteousnesse shall be the girdle of his loines, and faithfulness, the girdle of his reines: which a (*d*) German Divine interpreters of righteous and faithful persons who should *stare in Corona*, Encircle and surround him in the dayes of the Gospel. But surely it is rather to be construed of his personal justice and equity, in judging the cause of his people. And as persons that do prepare and make themselves ready for some service, do gird up their garments close to their bodies, and fit them for service, as (*e*) *Peter* was bid by the Angel to gird up himself and follow him: and as our Lord in two Gospel (*f*) parables sets forth persons girt, and so fitted for their work and service: Even so our blessed High-Priest is alwayes *in procinctu*, girt about with his golden girdle in a readinesse to help and assist his people that cry unto him. Lastly, as we read that the girdle did compasse his breast, it was about his loines and reines. To shew his Chastity, purity, holinesse, and unspotted integrity; his constant care, diligence toward, and love unto, his Church.

(c) *Isa.* 11. 5.
(d) *Cramer. Schol. Prophet. Class.* 4. *p.* 13. *Ed.* 8°.
(e) *Acts* 12. 8.
(f) *Luk.* 12. 37, 17. & 8.

7. I now come to the 7th piece of the High-Priests glorious attire, and the most eminent of all the rest, called (*g*) the Breast-plate of Judgment. As to which, I shall omit any discourse upon the smaller attendants of this Sacred piece, (*h*) the Chaines, (*i*) Rings, (*k*) the Ouches, *Apertura*, the Holes in which the ends of the Chaines were fastned, its (*l*) blew lace: its being (*m*) four square & double, of the extent of a span on each 4 sides of the square, or of the 12 several (*n*) seats, or hollow places, or Ouches (call'd so, *v.* 11.) made of Gold, wherein each of the 12 Stones were placed and fastned. I shall rather spend the succeeding lines, first upon the stones themselves, and then speak to the Mysterious meaning of the *Urim* and *Thummim*, and so go off to the Mitre, the last thing to be treated on in the Pontifical habit.

(g) *Exod.* 28. 15.
(h) *Ver.* 22.
(i) *Ver.* 23.
(k) *Ver.* 25.
(l) *Ver.* 28.
(m) *Ver.* 16.
(n) *Ver.* 17.

As to the stones; first I shall speak to their names, and then apply them to the 12 Tribes.

The first Stone mentioned to have bin in this Breast-plate according to our translation is the (*a*) *Sardius*, though in the margin we read instead of it *The Ruby*. It's called in the Hebrew אֹדֶם *Odem*, from אָדַם *Rubere*, to be red, and thence is the reason why many have bin deceived in the explication of this Stone, and applyed to this name, many others that are of vari-

1. *Sardius.*
(a) *Exod.* 28. 17.

ous mixtures of redneſs. It was firſt found at *Sardis* in leſſer *Aſia*, as many Authors write out of *Pliny*; But (*b*) *Boetius*, whom I ſhall name principally in this buſineſſe of the 12 ſtones, one who hath written accurately on this Subject, affirms that the ſtone which the Lapidaries call the *Carneolus* or the *Cornelian* from his colour like bloody fleſh, is the true *Sardius* of this place; the moſt excellent of which kind (he ſaies) are brought from the Iland *Sardinia*. Many medicinall vertues are by him and other Authors aſcribed to it, one (*c*) ſaies that *Reuben*'s name was ingraven therein, to note humility: Another, (*d*) that it foreſhewed the warlike State of that Tribe, which lay upon the enemies frontiers, they went armed before their (*e*) Brethren into *Canaan*, and in the dayes of *Saul* (*f*) conquered the *Hagarites*, and dwelt in their Tents.

Thoſe that are pleaſed with ſuch curioſities, may trace the life of *Reuben*, and the Story of his Poſterity: and, having examined the vertues aſcribed to this ſtone, by the moſt Eminent and Judicious Writers, accordingly try what ſucceſſe may be had in the application. I dare not ſay peremptorily, there is no myſtery in theſe things, and yet I much fear, unleſſe we have ſome ſpecial guidance of the holy Spirit, that mens nice and over curious-fancies may ſhoot a hundred times before they hit the mark. Wherefore I ſhall ſpeak but briefly, and rather recite the opinions of others in theſe matters, than vent any private Conjectures.

This *Odhem* here in this preſent Text of *Exodus* before us, as it is here turned Σαρδιον by the Septuagint, ſo alſo by the ſame Tranſlators in two other (*a*) places of Scripture. I know *Joſephus* calls the firſt a *Sardonyx*, the ſame which he had before placed on the High-Prieſt's ſhoulder. But the Hebrew word, doth by its ſignification of redneſſe, the Septuagint and *Jerom* in the forecite placed, concerning the veſtments of Prieſts, and other good Authors, confirme it to be the ſame which we have pitcht upon, *viz.* the *Cornelian*. The ſame is mentioned under the name of Σαρδιον, in one (*b*) of the Revelation-Viſions, and in another the (*c*) 6th ſtone of the 12 foundations of the wall is called by this name, and diſtinguiſht from the *Sardonyx*, which is the 15th and is no other then an *Onyx*, and therefore ſo called, as *Jerom* notes; (*d*) *ut vel colorem, vel patriam demonſtraret*, either to ſhew the colour, (from ὄνυξ, being like a mans naile) or its Country (from *Sardis* a City of *Aſia* the leſſe).

The 2d Stone is in the Hebrew, is פטדה *Pitdah*; by the 70, τοπάζιον. It's mentioned in theſe following Scriptures; *Exod.* 39. 10. In *Job* its native place is recited to have bin in *Cuſh* or *Æthiopia*, *Job* 28. 19. The King of *Tyre* we read to have bin adorned with it, in *Ezek.* 28. 13. Some think that the Greeks derive their (*e*) *Topaz* or *Topad* from the inverſion of the Letters of the Hebrew name *Pitdah*. (*f*) *Pliny* relates that the *Arabian Troglodytes*, being preſt with hunger and tempeſts, in digging up of herbs and roots met with this ſtone, this he relates out of *Archelaus*: and further, that *Juba* writes of an Iland in the Red-Sea about 300 furlongs from the Continent, which being much troubled with miſts and fogs, and therefore ſeldome hit upon by Sea-men, is called *Topazion*, which in the Language of thoſe wild *Arabs* he ſaies ſignifies to ſeek and ſearch out, and hence is the name of this precious gem, being much ſought after for its refreſhing colour and beauty. Wherein the Author doth agree with *Job*. For the *Æthiopians* or *Cuſhites* in Scripture, are thoſe which dwelt in *Arabia* of antient times, and afterward propagated into *Africa*: whereof I have ſpoken before.

As to our preſent ſtone the *Topaz*. It is of a green colour and *Diaphanous*, which if mixed with golden rayes is called by the name of a *Chryſolite*, and its difference from the Smaragd lies, in that it is of a more dilute and wa-

teriſh

(b) *Anſelm. Boetius de gemm. & lapid. l. 2. c. 80. 83. p. 230. & 233. Edit. Lugd. Bat. 1647.*

(c) *Prideaux ut ſupra. p. 18.*

(d) *Ainſworth.*

(e) *Joſh. 4. 12.*

(f) *1 Chron. 5. 10.*

(a) *Exod. 39. 8. Septuagint. Edit. Francof. 1597. Ezek. 28. 13.*

(b) *Rev. 4. 3.*

(c) *Rev. 21. 20.*

(d) *Jerom de veſt. ſacerd. p. 61.*

(e) *Ainſworth in Exod. 28. 27. Rivet in eund. loc.*

(f) *Pliny l. 37. c. 8. p. 738. b. Edit. Genev. 1631.*

teriſh greenneſſe) and tends a little to (a) yellowiſh green. It cures, ſayauthors, Lunacy and (b) Phrenzy, and ſignifies Clemency: and on it was graven the name of *Simeon*, whoſe Tribe performed no great Atchievements that we read of; the greateſt was that in the dayes of *Hezekiah*, when he took *Geda*, ſmote the *Amalekites*, and poſſeſſed their habitations.

(a) *Boet.* c. 92. l. 2. p. 207.

(c) *Pridaux* pag. 18.

The third ſtone in the Breaſt-plate was the בָּרֶקֶת *Bareketh* from עָקַד to lighten or ſhine bright. The 70 here and in the 29 of *Exodus* σμαράγδος. and ſo *Jerome* & *Joſephus* here notes that *Symmachus* tranſlates it by καρβούγκος, the Thunder-ſtone: Others turn it by the Carbuncle, as our Tranſlators, but the general current of Expoſitors hold it to be the Smaragd. In *Ezekiel* that which is here in the Hebrew *Bareketh*, and is the laſt of the ſtones in the Ornaments of the King of *Tyre*; the Septuagint (as our Coppyis) not being conſtant to themſelves have there turn'd it by ὀνύχιον the Onyx, and we the Carbuncle, as in this place: tranſlating *Nophec*, the firſt of the ſecond row by *Emerald* or *Smaragd*. But with the 70, *Joſephus* and *Jerome* agree; of our modern Authors, *Ainſworth*, *Prideaux*, *Rivet*, *&c.* that it is the *Smaragd*, and the name doth not very much diſſent: although the Greek derive it ἀπὸ τῆς μάρου to ſhine, and thence μάραγδος & σμάραγδος. Among all the precious Stones, none ſo lovely as this for the admirable refreſhing greenneſſe that is in it, called by *Jerome Virens Smaragdi Gemma*, from its graſs-green colour, in his Epiſtle to *Pammachius*, *Tom.* 1. It doth comfort the eye-ſight beyond all the Herbs and green Fields, by its pleaſantneſſe. It is a Pellucid or clear Stone, there is neither blewneſſe in it as in the *Turcois*, nor yellowneſſe as in the *Topaz*, of the Ancients. Its counted good for an *Amulet*, to hang about little children for the *Epilepſie*, and was the ſtone on which *Levi*'s name was graven: So the Covenant of Grace which is opened by the Goſpel-Miniſters is compared to an Emerald-*Rainbow* round about the Throne in the Book of the (c) *Revelations*.

3. *Emerald.*

(c) *Rev.* 4. 3.

The fourth Stone in number, and the firſt of the ſecond Row in the Hebr. is called נֹפֶךְ *Nophec*, which we tranſlate by the Emerald: but we ſhall ſee the generality of Writers hold it to have been the Carbuncle, and that one ſort of them being the *Chalcedony*, is mentioned in the *Revelations* in ſtead of this, in the third place, where *Judah* is ſet in the room of *Levi*, becauſe of the everlaſting Prieſthood of Chriſt; The Emerald of *Levi*, being ſet in there in the fourth place.

4. *Carbuncle.*

Rev. 21. 19.

Now the *Chalcedony* or *Carchedony* is but a dark or blacker ſort of Carbuncle, as (a) *Boetius* hath obſerved. The word in the Hebr. ſome hold to have affinity with פּוּךְ *fucus*, a paint or dye of red for the face, and therefore ſometimes taken for the Carbuncle it ſelf, being of a fiery red colour: to that what the Hebrew ſtyles (b) אַבְנֵי-פוּךְ and were gliſtering ſtones, ſome tranſlate Carbuncles: In another place its rendred by (c) *ſtones of fair colours*. *Arias Montanus* by the Carbuncle: the 70 in this place of *Exodus* do call it ἄνθραξ the common name of a Carbuncle: becauſe 'tis like a Coal red-hot with fire, and ſuch is its colour, ſhining like fire and is the true and proper ſtone of *Judah*, the Progenitor of the royal Race: Of which Tribe came *Caleb*, *Othniel*, *David*, *Solomon*, and all the Kingly poſterity of that Noble Houſe, and above all, the Lord Jeſus Chriſt, who appeared in a Viſion in a humane ſhape; in the likeneſſe of (d) *fire*; his eyes like a (e) *flame of fire*, his feet like fine Braſſe burning in a Furnace. This ſtone, the Carbuncle or true Rubine reſiſteth poyſon and hath many excellent qualities: it ſhines in the dark moſt radiantly, and is a moſt proper reſemblance of the war-like Tribe of *Judah*.

(a) *Boet.* l. 2. c. 9. p. 141. & c. 87. p. 238.

(b) 1 *Chron.* 29. 2.

(c) *Iſa.* 54. 11.

(d) *Ezek.* 1. 27.

(e) *Prov.* 1. 14, 15. & 2. 18. & 19. 12.

The fifth ſtone is called (f) סַפִּיר by *Arias Montanus*, the 70, the vulgar Lat. *Joſephus* (though miſ-placed) and by *Jerome*, nay by general conſent is termed the Sapphire, following the Hebrew in expreſs words; ſome hold the

(f) *Exod.* 20. 18.

word to have affinity with שִׁפְרָה to be fair and beautiful; It comes from סָפַר to number, and because of the excellent and rare blew tincture wherewith it is adorned, resembling the colour of the Firmament; therefore *Rivet* says, it hath its denomination from the multitude of Stars which shine in the Heavens: and because of its Heavenly colour, is usually brought to resemble the Throne of God who sits in the Heavens. It is, saith (*i*) *Bontius* of an azure or bright blew colour, clear and transparent, and much resembles the delicate colour'd Flower of the little plant called *Mouse-ear-Scorpion-grass*: There is no redneſſe at all in them, as is found in the *Amethyst*. But some are of a little paler blew and are call'd the females: Others of a more illustrious and deep tincture, & are called Masculine Sapphires. Some, following the *Rabins*, put the name of *Issachar* upon this stone, but Dr. *Prideaux* the name of *Dan* the fifth son of *Jacob* according to the order of his birth, I suppose upon this apprehension that the same order was observed in these stones, which was commanded expresly to be in the two shoulder-stones of the *Ephod*. This indeed seems more probable than that of the *Rabbies*, who place all the six children of *Leah* first, and then those of the two hand-maids before the children of *Rachel*, the free woman; I am sure *Josephus*, being himself a Priest, and one surely well acquainted with these matters, sayes, they were engraven (*a*) [κατὰ τάξιν τῶν ἐκγόνων αὐτῶν γενέσεως συμβάσης.] *according to the order, in which it happened every one of them to be born.* And so *Jerom*, who lived in the Holy Land, [*In singulis lapidibus secundum ætates duodecim tribuum sculpta sunt nomina.*] *The names of the 12 Tribes were graven in each of the stones, according to their ages.*

(g) *Rivet*, in *Exod.* 24. p. 1103: 6 *Edit. Tol.*
(*b*) *Exod.* 24.10. *Ezek.* 1.26. & 10. 11.
(*i*) pag. 133. *Ainsworth. Rivet.*
(a) *Ioseph. Antiq.* l. 3. c. 8. p. 85.
(b) *Ierome*, pag. 61. *Tom.* 3.

Accordingly, I shall crave leave to place the name of *Dan* upon this excellent stone of the Sapphire. For that his posterity were Sea-faring men, & had their coasts upon the *Mediterranean*-sea, where *Ekron* & *Japha* or *Joppa* the chief port of *Judea* with others were their Cities, and therefore that Exposition may take place of *Dan's* not coming up to help the Lord against the mighty: but remaining in Ships, when the Battel went against *Sisera*. * *Dan* and *Javan*, i. e. the *Grecians*, did go to and fro for precious Commodities; The Sapphire is reckoned by *Dioscorides*, l. 5. c. 114. an Antidote against the stings of Scorpions, and Adders: and seeing *Dan* is compared to a Serpent, this stone for *Dan* might hint at *Sampson's* stinging of the *Philistins*, & being the cure of *Israel*, according to the *Talisman* Signatures of the Oriental Nations.

(c) *Iosh.* 19. 43, 46. *Judg.* 5. *Ezek.* 27. 19. † *Gen.* 49. 17.

Against those of *Dan* the Prophet *Zephany* denouncing judgements, among other Cities mentions *Ashdod* and *Ekron* two Cities of *Dan*: He cries out *woe* to the Inhabitants (*d*) of the Sea-coast, which the *Targum* of *Jonathan* reads בְּנֵי בִּסְפּוּר יַמָּא *Bissephur Jamma*. In the Sapphar or port of the Sea; Lending possibly a reflection upon this Sapphire of *Dan*, which might be a blew colour inclining to a Sea-green. They that toss in Ships upon the Ocean, can see nothing, when out of sight of Land, but Sea and Ayre, whose colours are much resembled by this stone. Besides, as the Sapphire stone is mentioned for the pavement of the Throne of God in Prophetical Visions, wherein he sits as *Judge* of the earth: So was *Dan* declared (*e*) *Judge* of his people by the good old Patriarch, his Father *Jacob*: which was verified in *Sampson*, who was born at (*f*) *Zorah* in this Tribe, and much more in Christ the Anti-type of *Sampson*, into whose hands all judgement is committed by the Father.

Zeph. 2, 5.
(c) *Gen.* 49. 16.
(f) *Judg.* 13. 2.
(g) *John* 5. 22.

The sixth Stone in this glorious Brest-plate of judgement, is in the Hebrew (*h*) יָהֲלֹם *Arias* turns it by *Adamas*, the Adamant or Diamond and so do we in our translation. The 70 by *Ἰάσπις* and in the same Track treads the vulgar Lat. *Josephus*, and *Jerome*, I suppose, eying their Translation: But *Pagnine* had learned from a great Hebrew Doctor of *Spain*, that it is the same which we call the Diamond, & hath its name from הָלַם to break in pieces: it

(*a*) *Exod.* 28.18.

it being the ſtrongeſt of all precious ſtones, & is uſed in the cutting of others. and boring of Pearls: His powder alſo is uſeful in the poliſhing of other ſtones: *Ainſworth* renders it by the *Sardonyx*, and yet ſayes, that it is like the Adamant. But *Junius*, *Buxtorfe*, *Arias*, *Pagnine*, *Schindler*, *Avenarius*, do all count it to be the Diamond from the notation of its Name, which if truly derived, doth very properly fit its nature. This ſtone is known to all, and being cut by a skilful Lapidary is exceeding radiant: ſome rare virtues are aſcribed to it by *Boetius* and others: but the principal thing hinted by it, is the Emblem of (*b*) Fortitude, Conſtancy, Innocency, and hath been uſed to that end in Devices by *Coſmus de Medices* the great Duke of *Tuſcany*, *Borſus* Duke of *Modena*, *Fredrick* Duke of *Mantua*, and other of the petty *Italian* Princes. On this Stone was graven the name of *Naphtali* the ſixth ſon of *Jacob* according to the order of birth. (*c*) *Fortitudinem exantlantem difficultates invenias*, In him you may find Fortitude over-coming difficulties. *Naphtali* was a forward Tribe under *Barak* (*d*) (one of the ſame generation) in the (*e*) jeoparding his life unto death in the High-places of the field. Of this Tribe came 35000 with (*f*) *ſhield and ſpear*, commanded by 1000 Captains for the ſervice of King *David* at *Hebron*, that great and glorious (*g*) Type of Chriſt.

(b) *Boet.* l. 2. c. 6. p. 138.
(c) *Pride-aux*, p. 18.
(d) *Judg.* 4. 6.
(e) *Judg.* 5. 18.
(f) 1 *Chro.* 12. 34.
(g) *Hoſ.* 3. 5.

The ſeventh in the general number, and firſt of the third row, is called in the Hebrew לשם *Leſhem*, by *Arias Lyncurius*, the Vulg. *Ligurius*. The 70 λιγύριον, by *Joſephus* and *Jerom*, *Lyncurius*: *Junius Cyanus*, a blew ſtone, and by *Ainſworth*, the *Jacinth* or *Hyacinth*, induced by the conſideration of the Jacinct in the *Revelations*: But the generality of the Hebrew *Lexicographers*, and moſt of the Ancients: whom we find reckoned up in a very learned Diſcourſe upon this ſtone in (*a*) *Martinius*. The general Harmony induces me to believe it to be that ſtone which is called *Ligure*, from its native place *Liguria* a Country in *Italy* neer the *Alpes*, and not from the urine of the *Lynx*, a ſtory not incredible. It is of the colour of *Amber*, which the ancient *Germanes* called *Gleſſe*, and doth not abhor from the Hebrew word *Leſhem*, as *Rivet* obſerves. *Boetius* hath noted that the *Ligure* is a Species of the *Jacinth*; and ſo like *Amber*, that it cannot well be diſcerned from it by the colour, but (a) either by its hardneſſe, or not drawing of ſtrawes to it, as that will. Thoſe yellow Jacinths he takes to be the *Ligures* of the Ancients: Stones that are not very clear and perſpicuous. Some think the name of *Dan* was graven thereon, and fortifie the conjecture by (*d*) *Leſhem*, a City which *Dan* conquered: But when the whole ſtory is mentioned at large of that War which the 600 *Danites* made upon the ſecure City of the *Zidonians*, it is there conſtantly called (*e*) *Laiſh*, and ſignifies an old (*f*) *Lion*, as is well known: and thence poſſibly may be the name of this ſtone *Leſhem*, the colour thereof being ſomewhat like to that of a Lions-hair. But I ſhall rather follow the former order according to the birth, and apply it to *Gad*, of whom (*g*) *Moſes* ſpeaks thus: *Bleſſed be he that enlargeth* Gad, *he dwelleth as a Lion*, and teareth the arm with the Crown of the Head. Though a Troop ſhould worſt him at firſt, when he ſet down in his Lot, yet was he to overcome at laſt. The people moreover of this Tribe, that came to *David* at *Ziglag*, men of Might and men of War fit for the Battel, that could handle Shield and Buckler, their Faces were like Faces of *Lions*.

(a) *Martinius Lexicon in voce Lyncurius.*
(b) *Boetius*, l. 2. c. 158. pag. 321.
(c) *Id.* l. 2. c. 30.
(d) *Joſh.* 19. 46.
(e) *Judg.* 18.
(g) *Deut.* 33. 20.
(h) *Gen.* 49. 18.
(i) 1 *Chron.* 12. 8.

The eighth Stone is in Hebr. שבו *Schebho*, and is by general conſent tranſlated *Agate*, from *Achates*, a River in *Sicily*, neer which plenty of them are related to have been firſt found; Some take it to be called from *Sheba*, & the *Sabai* in *Arabia*, from *Shabah* to lead captive. For among the *Sabæans* the Kingly dignity it ſelf was but a kind of (*a*) captivity: for when once he was inaugurated into his Office, it was by an old Oracle, forbidden him to come

(a) *Bochart. Phaleg.* l. 2. c. 16. p. 150.

come out of his Pallace into publike view, under the pain of ſtoning. The *Sabæans* themſelves, what were they generally but a ſtock and generation of Robbers? who lay in wait to take men captive, and to diſpoyle them of their goods: This Stone poſſibly might have its Hebrew name from this Countrey whence they received it. For the Merchants of (*b*) *Shebah* brought to the Market of *Tyre* all precious Stones and Gold. The Greek name is deduced from Heb. (*c*) *Varium maculoſum*, various or ſpotted: there being no ſtone of ſuch multitude of various ſpotted colours as this, giving an admirable reſemblance of things in nature. In ſome ye may behold with great delight, the Images of (*d*) Rivers, Woods, Cattel, Chariots harneſſe, and Ornaments of Horſes: (*e*) Sometimes Trees, living Creatures, Fruits, Flowers, Herbs, Clouds and Cities, and almoſt whatever may be thought upon: (*f*) King *Pyrrhus* had a Ring made of this Stone, in which ſat the nine *Muſes*, with their diſtinct ſymbols or devices: and *Apollo* holding a Harp. (*g*) *Camillus Leonardus* reports, that he ſaw one pleaſantly reſembling ſeven trees ſtanding together in a Plain. *Boetius* relates that he himſelf had one, that in the midſt of a circle had the ſhape of a Biſhop adorned with a Mitre, which being turned upſide down repreſented two ſhapes; one of a man, another of a woman. Many of the like nature are ſeen every where, and particularly in the famous Library, as I remember, at Sr. *Johns* Colledge in *Cambridge*. Some are mixt with (*h*) green liſts, and (*i*) ſpotted with Gold, and theſe are termed therefore by the name of *Chryſopraſus*, one of the ſtones anſwering to this in the *Revelations*. The *Agate* (*k*) differs from the *Jaſper* in hardneſſe and ſmoothneſſe. For although the *Jaſper* have all the colours which the *Agate* hath, yet is it ſofter and more dark, and conſiſts of more terrene matter, and cannot therefore be ſo exactly poliſhed. Sometimes the *Agate* is ſemi-pellucid or half-tranſparent, which is very rare. The chief excellency of this ſtone is, that it is uſeful againſt the wounds of Vipers and Scorpions, as ſome affirm. As it is the 8th. in order of nomination: ſo it did ſignifie, and had engraven upon it the name of *Aſher*, the 8th. ſon of *Jacob* according to his birth. (*a*) Dr. *Prideaux* applyes *Tolerantia* or patience to *Aſhers's Agate*. But the variety of colours and reſemblances in the *Agate*, ſeem to reflect upon *Aſher*, whoſe name is happy, and he bleſſed with all the varieties that Sea and Earth could afford. *Jacob* propheſied of him, that his (*b*) *bread ſhould be fat, and he ſhould yield royal dainties*. *Moſes* in his Swan-like ſong foretold of *Aſher*, that he ſhould (*c*) *be bleſſed with children, acceptable to his brethren, and dip his feet in oyl: his ſhooes ſhould be iron and braſſe, and as his dayes, ſo ſhould his ſtrength be*. His habitation was by (*d*) *the Sea-ſhore, and his abiding place by the breaches thereof*.

(b) *Ezek.* 27.22. Ἀχάτης

(c) *Bochart. Canaan.* l.1. cap.29. pag.606.

(d) *Pliny*, l.37.c.10. pag.741.

(e) *Boet.* l.3. c.95.p.246.

(f) *Solinus.* c.20.p.228. *Edit. Lug. Bat.* 1646.

(g) *Boet. ibid.*

(h) *Ainſworth* in *Exod.*28. 19.

(i) *Solin. ibid.*

(k) *Boet. ibid.*

(a) *Prideaux.* p.18.

(b) *Gen.*49. 20.

(c) *Deut.*33. 24. &c.

(d) *Judg.*5. 17.

The ninth Stone, and laſt of the third Row, is called אַחְלָמָה *Achlamah* coming from חָלַם *Chalam*, to dream: it being reported by ſome, that thoſe who carry this ſtone about them, ſhall be happy in Prophetick Dreames and Viſions of things to come. *Arias*, The vulgar Lat. The 70. *Joſephus* (though he miſplace it, and ſet it before the *Agate*) *Jerome*, *Buxtorf*, *Junius*, *Rivet*, *Ainſworth*, our tranſlation, and generally all, conſent in the tranſlating this by the Amethyſt: which name it obtained of the Greeks, from another property which they relate concerning it, that it hinders drunkenneſſe, or the aſcending of intoxicating fumes of wine into the Brain from the Stomack, and ſay that there is a tacite indication of this quality in the colour, which it retaineth like to wine: others (*e*) add that it hinders evil thoughts, renders a man of a happy wit, makes him watchful and induſtrious, and gracious with Princes, which ſomewhat accords with the Fancies of the Hebrews, that it purifies the Brain, & makes it fit for Viſions. But 'tis derided by *Pliny* as a Magick vanity, *l.37. cap. 9.* It is of a Violet-colour, which proceeds from a rare mixture of red and

(e) *Boetius* l.2. cap.34. pag.166. & *Rneus*, l.1. c.11.p.125.

and blew, and yet there are ſeveral varieties: for the *Indian* kinds have a tincture of yellow, upon which account they are reckoned among the ſorts of Carbuncles, and are near-a-kind to the *Jacinths*: and therefore the *Hyacinth* or (a) *Jacinth* of *Pliny*, is in theſe days counted among the Amethyſts. Even as the Amethyſts of the Antients are at this day called *Granates* from the colour of the pulp of a Pomegranate, and are properly referred as a ſpecies (b) to the Carbuncle. This gemme is tranſparent, only ſomewhat dark, conſidering the colour of it. According to the Heb. Notation, as it is the ninth in number; ſo it may be referred to the ninth ſon of *Jacob*, according to the order of birth, and the fifth by his wife *Leah*, called *Iſſachar*. This Stone, as ſome hold did occaſion Viſions in dreams: ſo the men of (c) *Iſſachar* are related to be ſuch who had *underſtanding of the times, to know what Iſrael ought to do.*

Beſides, the Amethyſt is by *Theophraſtus* in theſe words [Τὸ δὲ Ἀμέθυστον, ὁμοιοῦται τῇ χρόᾳ] related to be of the colour of Wine, which I conceive to be of the dark red Wine of *Paleſtine* and *Greece*: but the red Grape, when ripe, is of a purpliſh colour between red and blew, as *Tertullian* (*de Pallio*) calls the neck of a Peacock, Purple-colour'd: So Vines are by *Ovid*, *Et de purpureis collecta vitibus uva.* (e) *Martianus Capella* calls the Amethyſt *Fluctícolor*, *Wave-colour'd* imitating *Homer*, who of old calls the Sea by the former Epithet which *Theophraſtus* gave to this Stone (e) οἶνοψ ὄινοπα πόντον The Wine-coloured-ſea, and (f) ὄινοπι πόντῳ otherwhere; the ſame, which one of his Scholiaſts turns οἶνοψ μέλανι the black or dark, and he himſelf in other places πορφύρεον κῦμα the Purple-colour'd wave. Accordingly *Iſſachar* who was planted by the ſea-ſhores may be ſet forth by this Stone: and is propheſied of by *Moſes* that he ſhould (i) *ſuck of the abundance of the ſeas, and of Treaſures hid in the ſands.*

The tenth Stone, and (k) firſt of the 4th. or laſt Row in the Breaſtplate, is called תַּרְשִׁישׁ *Tarſhiſh* which *Arias*, the Vulg. and the 70. *Ainſworth* turn by the Chryſolite, and ſo do many others: *Buxtorf*, *Junius*, *Rivet*, by the Beryll, and ſo do our Tranſlators in this place, and *Exod.* 39.13. *Ezek.* 1.16. & 10.9. & 28.13.

Some deduce the Etymologie of the word from רָשַׁשׁ which is a Synomous term with רוּשׁ to make poor, κατ' ἀντίφρασιν by way of contraries (a uſual figure, as *bellum*, *q. minimè bellum*, & *lucus q. minimè lucens.*) Becauſe *Tarſus* was a rich Countrey, and this precious ſtone is of great value. Others from תּוּר the exploration or trial of Marble. Upon what grounds either are founded I leave to the Grammarian. But ſeeing in Scripture this word is ſometimes put for the Sea, *Pſalm* 48.7. and *Iſa.* 2.16. therefore learned Authors do conceive that the precious ſtone of the ſame name is ſo called from its ſea-green colour, ſuch as the Beryll is, reſembling a colour mixt of blew and green. If it have any golden Rayes in it, it is called a *Chryſo-beryll*, which ſome do refer to the Chryſopraſe. But this is a general Note, that different ſtones of ſeveral colours, if they have any ſtreakes or ſpots reſembling Gold, are by ſome Authors preſently call'd Chryſolites. But of that ſtone which bears the name of the Chryſolite, I made mention before in the Diſcourſe about the Topaz. Hereby we may ſee the reaſon why ſo many have read the Hebr. *Tarſhiſh* in this place by the Chryſolite: and that the Chryſolite properly ſo called is not the Beryl, is evident, in that theſe two are diſtinctly reckoned in the *Revelations*, *Rev.* 21.20. All Beryls are tranſparent, but of a dilute or wateriſh colour; but if they be deep tinctured, they are taken for other gemmes. As for the origination of the word Beryl, *Iſidore* of *Sevil* hath noted it to be from the *Indian*-tongue and our word *pearl* is thought to be thence deduced, of which thoſe that are skilful may give an account; whileſt we conſidering its colour and name in relation to the ſea,

(f) *Id.* c.32. pag.162.
(a) *Boet.* l.2. c.65. p.210.
(b) *id.* l.2. c.23. p.152.
(c) 1 *Chron.* 12.32.
(d) *Theophraſt. de Lapid.* p.23. *edit. Lug. Bat.* 1647. *cum Joh. de Laet. de Lapid.*
(e) *Alexandri. Tab. Heliac.* pag. 69.
(e) *Iliad. a ver.* 350. & 613.
(f) *Iliad.* ψ. 77 l. & 88. χ. 316. &c.
(g) *Iliad. a ver.* 482. & 326. &c.
(i) *Deut.* 33.19.
(k) *Exod.* 28.20.
(a) *Gregor. Lex. Sanct.* p.270.
(c) *Iſidorus*, l.16. c.27.

may very aptly referre it to the 10th Son of *Jacob*, whose name *Zebulun* was engraven thereon. Which agrees with the Marine habitation of this Tribe according to the Prophecy of *Jacob*. (d) *Zebulun shall dwell at the haven of the Sea, and he shall be for an haven of ships, and his border shall be unto* Zidon. To which purpose *Moses* tunes his dying song when joyning him with *Issachar* in the Book of *Deuteronomy*. Accordingly in the partition of the Land of *Canaan*, we have recited the Towns of his Province, bordering upon the Mediterranean and the Galilean Seas; the former on the West, and the other on the East. This Tribe and tract was famous for the birth of *Jonah* the Prophet, who was born at (a) *Gathhepher*, or (b) *Gittah-Hepher*, in the Land of *Zebulun*, He that fled from the Tarshish of *Canaan*, the presence of God, to the Tarshish of the Gentiles. But behold (c) a greater then *Jonah* is here, who was conceived here, often crossed this Sea of *Galilee*, and taught in these parts. The Beryll of his doctrine shone most gloriously in the (d) *the borders of* Zebulun *and* Napthali, *by the way of the Sea. The people that sate in darknesse saw great light, and to them which sate in the Region and shadow of Death light is sprung up.* To conclude: As *Zebulun* was a great Traveller and Merchant by Sea; so had he often occasions of sending orders and accounts in writing, and therefore he is recited to be good at the Pen. (e) *Those that handle the pen of the writer* came out of *Zebulun* to the War against *Sisera*.

(d) *Gen.* 49. 13.

(a) 2 *King.* 14.25.

(b) *Josh.* 19. 13.

Mat. 12.41.

(d) *Esay* 9. 1, 2. *Math.* 4.13, 15.

(e) *Judg.* 5. 14.

11. The 11th Stone in order is שֹׁהַם the Onyx, whereof before. On this was graven the name of *Joseph*. Which expresst, (as (*f*) one speaks) his humanity. Sure we are, he was the kindest Brother that ever we reade of; and therefore the two Stones of the shoulder had all the names of the Children of *Israel* in them, to shew as was noted before, that kindness, love and compassion, which *Joseph* manifested to his Brethren, in providing a habitation, and nourishing them in the Land of *Egypt*. This is a stone of great variety, and moderately transparent. Oh how (*g*) manifold are the blessings of *Joseph*: He had (*h*) two portions in the Land of *Canaan*, which was the right of the first-born. For good *Jacob* adopted (*i*) his two sons for his own, and made them to bear equal share in all the priviledges of his immediate sons, and that *Joseph* might not lose the blessing of the (*k*) Stone of *Israel*; we have *Joseph* himself in one Stone among the 12 tribes on the Breast-plate, and two Onyxes on the two shoulders of the High-Priest for *Ephraim* and *Manasseh*, whom the Holy Patriarch brought into a relation of immediate filiation to him.

(f) *Dr.* Prideaux.

(g) *Gen.* 49. 22. *Deut.* 33. 13.

(h) *Deut.* 21. 17.

(i) *Gen.* 48. 5.

(k) *Gen.* 49. 24.

The twelfth and last is called in the Hebrew יָשְׁפֵה *Jashpheh*. Wherein all consent for the Jasper: A stone well known, whereof some are of various colours, spots, rings, and streaks: some are very dark and opacous, those are the worst; some are clearer, but none fully transparent. Its difference from the Agate I mentioned before. The word some do derive from שָׁפָה to be eminent, and according to the Chaldee signification, *to break in pieces*: how appositely, let others judge. We read in the *Revelations*, that he who sate upon a visionary Throne, was to look upon, like Jasper: signifying the admirable, stupendious, and various excellencies of the divine attributes: and as this stone is not transparent, so neither is it possible for any mortal eye to dive into the bottome of those unspeakable Mysteries. The Learned *Paraus* conceivs, that the person sitting on the throne was † Jesus Christ, God blessed for ever, into whose hands the Father hath committed all judgment. Then doth it properly fit *Benjamin* whose name was engraven on the Jasper in *Exodus*. The Lord Jesus being the true *Benjamin* of the Father, the Son of his right hand, who sitteth * on the right hand of God. In the 21 of the Revelations, the Jasper of *Benjamin* is named first, well suiting with our spirituall

Buxtorf.

Rev. 4. 3.

† Paræus *in Rev.* 4. 3. p. 662. *b. edit. Francof.* 1647.

Col. 3. 1.

Benjamin,

Benjamin, who is the head of the body, the Church; who is the beginning, the *first-born* from the dead, that in all things he might have the prehemi- *Col.* 1. 18.
nence. Accordingly, in the portion of the Tribe of *Benjamin* stood the glorious Temple at *Jerusalem*, the Type and Figure of Christ, according to the Prophecy of *Moses*: *The beloved of the Lord shall dwell in safety by him, and* *Deut.* 33. 12.
the Lord shall cover him all the day long, and he shall dwell between his shoulders. His ravening like a Wolf, noted (say some) the Altar's devouring & consuming multitudes of Sacrifices: *Paul*, the chief and first of the Apostles, was of *Benjamin*, the Jasper first mentioned in the New-Testament.

So much for the several stones, with the engravings of the names of the Children of *Israel* according to their birth, on the breast-plate of Judgment, I shall now represent them in this following Scheme.

אֹדֶם *Sardius* Reuben	פִּטְדָה *Topaz* Simeon	בָּרֶקֶת *Emerald* Levi	The first Row.
נֹפֶךְ *Carbuncle* Judah	סַפִּיר *Sapphire* Dan	יַהֲלֹם *Diamond* Napthali	The second Row.
לֶשֶׁם *Ligure* Gad	שְׁבוֹ *Agate* Asher	אַחְלָמָה *Amethyst* Issachar	The third Row.
יָשְׁפֵה *Beryl* Zebulun	שֹׁהַם *Onyx* Joseph	תַּרְשִׁישׁ *Jasper* Benjamin	The fourth Row.

Now it will not be amisse, to see how variously the names of the Tribes are disposed in the reckonings of them up in several places of Scripture, which I shall exhibit by the 12 first figures or Ziphres.

The first place after the narration of their births is that, wherein we have recited their descent into (*a*) *Egypt*, and then they are reckoned thus. 1. 2, 3, 4, 9, 10, 7, 8, 11, 12, 5, 6. (*a*) *Gen.* 46. 8.

When in *Egypt* they are (*b*) thus varied. 1, 2, 3, 4, 9, 10, 12, 5, 6, 7, 8, 11. (*b*) *Exod.* 1.

In the blessing of their Father *Jacob*, we find them (*c*) thus disposed, 1, 2, 3, 4, 10. 9, 5, 7, 8, 6, 11, 12. (*c*) *Gen.* 49. 2, 3, &c.

After their *Exodus* or coming out of *Egypt*, when God commanded the numbring of the Congregation of *Israel*; we reade the heads of the tribes to be (*d*) thus placed, *Levi* being left out, and the two sons of *Joseph* adopted in the room of their Father, both which shall be noted with the figure 11, 1, 2, 4, 9, 10, 11, 11, 12, 3, 8, 7, 6. (*d*) *Num.* 1. 5. &c.

(e) *Num.* 1. 20. &c. But the tribes themſelves to be (e) thus ſet down with ſome variation. 1. 2,7,4,9,10,11,11,12,5,8,6.

(a) *Num.* 2. 3. &c. When the orders of the Tribes in their Tents, and encampings in the wilderneſſe are mentioned, then are they placed in this (a) Method, 4.9,10,1, 2,7,11,11,12,4,8,6.

(b) *Num.* 7. 12. &c. When the Princes of the tribes preſented their offerings at the dedication of the Tabernacle, the ſeries of their names (b) is managed in this order, 4.9, 10,1,2,7,11,11,12,5,8,6. according to the former.

(c) *Num.* 13. 4. &c. When *Moſes* ſent perſons of every tribe to ſearch the Land of *Canaan*, they are (c) recited in this manner, 1.2,7,4,9,10,11,11,12,5,8,6.

(d) *Num.* 26. 5. At another time when near their entrance into the Land of *Canaan*, the ſum of the Congregation being taken, they are ſet in (d) this poſture, 1.2, 7,4,9,10,11,11,12,5,8,6.

(e) *Num.* 32. 33. When mention is made of their inheritance, then ſome of them who dwelt on the Eaſt of *Jordan* were thus (e) placed, 7. 1. and half *Manaſſeh* the 11th, and when the recital is made of them according to the diviſion of the Land, (f) thus 4.2,12,5,9,11,11,10,9,8,6. when they were to ſtand on mount *Gerizim* and *Ebal*, to bleſſe and curſe, they were thus ranked, 2.3,4,9, 11,12,1,7,8,10,5,6.

(f) *Num.* 34. 19.

(g) *Deut.* 33. 6. &c. When *Moſes* the ſervant of the Lord who was King in *Jeſhurun*, drew nigh to his diſſolution, he bleſſed the 12 Tribes of *Iſrael* in this (g) order, 1.4,3,12,11,10,9,7,5,6,8. and leaves out *Simeon* wholly.

Deut. 27. 31. When *Joſhuah* the Captain of the Lords Hoſts, ſettles the Tribes in their habitations, they are computed after this order in ſeveral Chapters, beginning at the (h) 13th, and ending with the 19th of that Book, 1.7,11,4,11, 12,2,10,9,8,6,5.

(h) *Joſh.* 13. &c.

In the Book of *Chronicles*, ſuppoſed by ſome to be written by *Ezra* the Scribe after the Captivity of *Babylon*; when there was a Catalogue made of the Genealogies of the *Iſraelites*, we find them firſt in general thus, 1 *Chron.* 2. 1,1,2,3,4,9,10,5,11,12,6,7,8. and then placed thus, (k) 4.2,1,7,11,3, 9,12,6,11,11,8. and there *Dan* is omitted.

(k) 1 *Chron.* 4. 1. &c.

In the dayes of *David* when the Rulers or Princes of the Tribes are mentioned, they ſtand (l) thus, 1, 2, 3, 4, 9, 10, 6, 11, 11, 12, 5. and there *Gad* is omitted.

(l) 1 *Chron.* 27. 16.

(a) *Ezek.* 48. 1. The portions of the 12 Tribes in the viſionary Land of the Prophet *Ezekiel*, are recited (a) in this method, 5.8,6,11,11,1,4,3,12,2,9,10,7.

(b) *Ezek.* 48. 31. Further, in the ſame (b) Chapter when the Gates of the City *Jeruſalem* (preſented in that glorious viſion to the ſame Prophet) are recited according to the names of the Tribes of *Iſrael*, they are thus ordered, 1.4,3,11,12,5, 2,10,7,8,6.

(c) *Rev.* 7. 5. When the ſealed ones of all the Tribes of *Iſrael* are computed, behold the (c) method, 4.1.7,8,6,11.2,3,9,10,11,12. Where 'tis obſervable, that there is no mention of *Dan*.

(d) *Rev.* 21. 19. The laſt place where they are marſhalled, is in the 21. of the *Revelations*, without the annexion of names according to the 12 Stones in the Breaſt-plate, but varying in order according to the good pleaſure of the Spirit of God.

(e) *Mat.* 19. 30. 1. The (d) *Jaſper Ἴασπις*, which plainly preſents *Benjamin* in the firſt place, who was the laſt in the ſtory of the Breaſt-plate. To ſuch dignity and honour doth God raiſe the loweſt and meaneſt of his people ſome times,

(f) *Pſal.* 68. 18. (e) *Many that are laſt here below ſhall be firſt* in the Kingdom of Heaven, & in the new *Jeruſalem*. When Chriſt (f) aſcended up on high, then we find *little*

(g) *Ver.* 27. (g) *Benjamin*, with his Ruler mentioned in the firſt place before all others.

(h) 1 *Cor.* 15. 10. Some think becauſe *Paul* the (h) chief Apoſtle was of this Tribe, therefore

is

is it first mentioned. For as the names of the 12 Tribes were graven of old on the Breast-plate; so now the names of the 12 Apostles of the Lamb, are graven on the 12 Foundations of the new *Jerusalem*.

2. *Sapphire*, for *Dan* the 5th.

3. *Calcedony* a sort of Carbuncle, for *Judah* the 4th.

4. *Smaragd* or *Emerald*, for *Levi* the 3d.

5. *Sardonyx*, being one kind of the Onyx, for *Joseph* the 11th.

6. *Sardius* for *Reuben* the first.

7. *Chrysolite*, which indeed is the name of any Stone that hath the mixture of a golden colour. And forasmuch as some Adamants or Diamonds are somewhat tinctured with this colour; and for that the adulteration of the Adamant is sometimes performed by the *Chrysolite* as *Boetius* (a) notes, it being a Stone of admirable hardness; and seeing that all the other Stones in this Chapter seem aptly fitted to the several Tribes, I shall, till clearer light arise, referre the *Chrysolite* to a kind of Adamant, and set the name of *Naphtali* upon it, which was ingraven of old on the 6th Stone of the Breast-plate.

(a) *Boet. l. 2, cap. 1. p. 118. lin. 1.*

8. The *Beryl*, for *Zebulun* the 10th.

9. The *Topaz* for *Simeon* the 2d.

10. The *Chrysoprase* or *Agate*, for *Asher* the 8th son: whereof before in the 8th precious stone of the Breast-plate.

11. The *Jacinth* or Ligure, for *Gad* the 7th; according to *Jerom*, as before recited.

12. The *Amethyst*, for *Issachar* the 9th. So that the order in this last place stands thus at one view, 12. 5, 4, 3, 11, 1, 6, 10, 2, 8, 7, 9. All these do concern and relate to 12 Gates, 12 Angels, 12 Tribes, 12 Foundations, and 12 Apostles mentioned in the 12 and 14 verses of the same Chapter of holy *John's Revelations*.

But upon all this discourse of the various Situation of the names of the Tribes of *Israel* in several places of Scripture, which we have collected together, What may be observed? seeing in above 20 places of holy page recited in the Margin, there are but two that agree with one another in the orderly recitation. Shall we think that these things have nothing of the contrivance of the Spirit of God in them? and that nothing worth noting can be thence educed according to the various times, wherein the alterations are made? which might possibly respect either some eminent sins of those Tribes, for which they were afterward in their enumeration set behind others in dignity; or that some more eminent services for God and his worship, and some notable opposition against the enemies of his truth might occasion the Spirit of God in the next dictates of Holy Writ, to leave a memorial of such services upon such Tribes, by stating their præcedencies accordingly. But this Province I shall at present freely resigne to such as have more ability, and are at better leisure to digest their observations upon this enquiry, and content my self at present with this, that we hence take notice that God is no προσωποληπτης; no respecter of persons, but as in every Nation, so in every Tribe, (a) *He that feareth him and worketh righteousnesse, is accepted of him.*

(a) *Act. 10. 35.*

From what hath bin spoken about these stones, I would crave leave to adde a word or two for explanation of a dark place in the Prophet *Ezekiel*, Where judgments are denounced against *Tyre* that *Lady of the Nations*. When God there comes to reckon with her, He recounts her mercies, that her King had bin (b) *in* Eden *the* Garden of God, and that every precious stone was his covering, and then names many of them in order,

(b) *Ezek. 28. 13.*

אדם פטדה יהלם תרשיש
שהם ישפה ספיר נפך ברקת

The *Sardius*, *Topaz*, *Diamond*, *Beryl*; The *Onyx*, *Iasper*, *Sapphire*, *Carbuncle* and the *Emerald*; which are all of them such as are mentioned to have had the names of the Tribes engraven in them, and according to our explanation stood for ——*Reuben*, *Simeon*, *Naphtali*, *Zebulun*, *Ioseph*, *Benjamin*, *Dan*, *Iudah*, and *Levi*. Here we have seven Principal Tribes mentioned under the names of those stones, and of *Naphtali* and *Zebulun* the borderers of *Tyre*. *Thou art the annointed Cherub that covereth* (saith the Prophet) &c. v. 14. *Thou wast upon the holy mountain of God, thou hast walkt up and down in the midst of the stones of fire.* That is, thy habitation and dwelling hath been among the Tribes of *Israel*, so often represented by precious stones, which by reason of their radiant and refulgent beams, are called *Stones of fire*. It was his happinesse to have been so nigh in habitation to Gods presence among his people in his worship and Ordinances: but his misery was, that he did not improve those glorious opportunities and advantages. *Hiram* the King of *Tyre*, assisted *David* and *Solomon* with *Cedar* and *Firre* from *Lebanon*, and was upon the Mountain of God (as may seeme probable from this place) to view that stately structure which was prepared at *Jerusalem* for the sacred solemnities.

To speak a few words about the radiancy of Stones, and the various colours which they represent, taking our hint from the expression of *Ezekiel*, terming them stones of fire; Let us observe that common notion, that colour is nothing but the various reflection of Light upon Bodies: as *Alhazen* a great Matter in Opticks hath fully noted (a) [*Color variatur pro lucis qualitate*] *Colour is varied according to the quality of Light.*

(a) *Alhazen Optic.* l. 1 c. 3.

To this purpose speaks (b) *Bartholinus* in his second Chapter, concerning the light of Living Creatures, spending a whole Section upon this point in hand. Besides it is very manifest from the various cuttings of precious stones: Of Crystal and *Venice*-glasse, and the like, which reflect the Light from one side to another, and cause those pleasant varieties of Rain-bow-colours in them: as *Solinus* of old hath observed, speaking of Sex-angular Crystal [*qua* (b) *radiis sibi a Sole, rutilo aeris repercussu, caelestis arcus ex se jacit speciem.*] *Which being illustrated with the Sun-beams, yields the species, or representation of the Rain-bow, by the shining repercussions of Light.* (b) In like manner of the cutting of Beryls by the *Indians* in a sexangular-form: *ut hebetem coloris lenitatem angulorum repercussu excitent ad vigorem*, cap. 55.

(b) *Bartholinus de luce. Animal.* c. 2. p. 5. *Edit. Lug. Bat.* 1647.

(c) *Solinus* cap. 36. p. 397. *Edit. praefat.*

To conclude, 'tis mentioned also by *Boetius* concerning the Beryl in these words: [*Sculpuntur Beryllipluribus angulis, ut illorum repercussu vivaciores flavi magisque fulgeant.*] *Beryls are oftentimes cut in many angles: that by their repercussion* (of light) *they may prove more lively, and shine more orient.*

(d) *Boetius*, l. 2. c. 69.

The story of these stones in the Breast plate of the Jewish High-priest did dart such glorious and glittering Rayes throughout the world, that the Priests of false gods did at length endeavour to imitate these excellent and radiant Ornaments. For so doth (a) *Alexander* in his *Heliack Table*, declare out of *Albricus*, that they pictured *Apollo* of old, with a Crown of 12 pretious stones: and out of *Martianus Capella* applyes it to the Sun, affixing 3 to each quarter of the year. *Diodorus Siculus* relates that the chief Judge, (b) ὁ περὶ τὰ τεκμήρια ἐν χρυσοῦ ἀλύσεσι ἐρτυμένον ζῶδιον ἐκ πολυτελῶν λίθων, ὁ περιτράχηλον λαβόντα] *did carry about his neck an Image* (or Zodiack) *of precious stones hanging on a golden Chain, which was called Truth.*] As this of the High-Priest, was called the *Urim* and *Thummim*, Light and Perfection: whereof more anon. The same story is amplified by (d) *Ælian*, who telling

(a) *Alexander, Tab. Heliac.* p. 13.

(b) *Id.* p. 67.

(d) *Diodor. Sic.* l. 1. c. 75. p. 48. *Edit. H. Steph.*

that

that the Judges among the *Egyptians* were the ſame with their Prieſts, ſayes thus: ἔχει δὲ καὶ ἄγαλμα περὶ τὸν αὐχένα ἐκ σαπφείρου λίθου καὶ ἐπικεῖται ἄγαλμα ἀλήθεια. *The chief Prieſt wore an Image about his neck of the ſapphire-ſtone, which was called* Truth. Thus was the *Urim* and *Thummim* called by the Septuagint and *Philo Judæus*, δήλωσις καὶ ἀλήθεια, Manifeſtation and Truth. *Ælian. var. Hiſt. l. 14. c. 34. p. 288. Edit. Argentorat. 1647.*

But to leave theſe ſtories of the Heathens apiſh imitation, and deſcend to the ſignification of theſe Stones in the general: Wherein we may obſerve, that as the High-prieſt carried the 12 Tribes on two ſtones upon his ſhoulder: ſo it might denote the Government and imperial Rule of Chriſt over his Church, on whoſe ſhoulders *the Government is laid*. And whereas the ſame Names are engraven on ſtones which were placed on his Breaſt: ſo might they denote how near the Church is to the heart of Chriſt; He being a moſt compaſſionate High-prieſt, a Shepheard that (*f*) carries his Lambs in his Boſom. His love is ſo ſtrong and ardent that the Church his Spouſe is ſet *as a* (*g*) *ſeal upon his heart*: Even as the gravings of the Names of the children of *Iſrael* on the precious ſtones is related in the Scripture, to have been after the manner of a Seal (*h*) or Signet. With theſe ſtones he entred into the Sanctuary, and bore them upon his heart before God in prayer. So that as Chriſt was the Exemplar and pattern of every Goſpel-Miniſter to follow: In like manner muſt they alwayes mind the ſpiritual ſtate of their flock before God in their ſupplications. Beſides, as theſe ſtones were not only precious for value and worth, but radiant and ſhining alſo: So muſt the vertues and graces of a Miniſter be manifeſtative and reſplendent before others: wherefore the ſtones of the *new Jeruſalem*, (which as we have obſerved, do hold an alluſion to, and a paralleliſm with thoſe of the Breaſtplate) were graven with the names of the 12 Apoſtles of the Lamb, & are by a learned *German* Divine interpreted, to hold forth ſo many rare and excellent gracious endowments of his ſoul: whereof I cannot ſtand to recite the particulars.

(e) *Iſa. 9. 6.*
(f) *Iſa. 40. 11.*
(g) *Can. 8. 6.*
(h) *Exod. 28. 21.*
(a) *Gerhard loc. Communn. Tom. 9. p. 546. Edit. Genev. 1639.*

But now I ſhall deſcend to the difficulteſt point of my whole Task; and that is to endeavour the opening of the meaning of the *Urim* and *Thummim*, which *Moſes* was commanded to put into the Breaſtplate. The words are theſe וְנָתַתָּ אֶל־חֹשֶׁן הַמִּשְׁפָּט אֵת הָאוּרִים וְאֵת הַתֻּמִּים *Arias Montanus* turnes it, *Et dabis in pectorali judicii, Urim & Thummim*. And thou ſhalt give on the Breaſtplate of Judgement the *Urim* and *Thummim*. The 70 καὶ ἐπιθήσεις and thou ſhalt adde or put to, or place upon, &c. Now if we take the Hebrew word נָתַן ſtrictly in his firſt and primitive ſignification, it is, to *give*: though it muſt be acknowledged, that it often ſignifies to ſet, fix, place, or apply to any thing. To this end I ſpeak it, becauſe it is the judgement of many learned Authors, that there was no material added, but a conſecrated bleſſing given to it by *Moſes* from God, that when the High Prieſt did with Reverence, holy and humble ſubmiſſion appear before God, to crave the manifeſtation of his Will, in a dubious point enquired after, that God would then declare his bleſſed mind to the people by the High Prieſt ſtanding before him with this Breaſt-plate of *Urim* and *Thummim*. The anſwers being for clearneſſe and perſpicuity like *Urim*, lights: and for truth and integrity like *Thummim*, moſt perfect and unerring.

(b) *Exod. 28. 30.*

Here I might cite my kind and ingenuous Reader as well as my ſelf, if I ſhould take the pains to tranſcribe the multitudes of various opinions upon this point: which I have collected together in my obſervations. But I ſhall not be ſo bold with his patience, not conceiving that it would redound to much profit in concluſion, when all the opinions are marſhalled in their parti-coloured garments before them, which would but confound the weaker judgements: and give occaſion to the Learned, either to ſcorn or pitty ſo needleſſe a labour. Therefore I ſhall only mention ſome of the Authors,

where those that please may consult the varieties, and take what likes him best. *Philo Judæus*, *Josephus*, *Origen*, *Jerome*, do all go in one Tract in the several places before cited. Dr. *Rivet* on *Exodus*, p. 1146. Mr. *Shecingham* on *Jima* p. 181. *Amama* in his *Antibarbar* Biblic, p. 566. *Edit. prior.* Dr. *Prideaux*, of the *Aaronical* Vestments. Mr. *Ainsworth* on the place. Dr. *Gell* on the *Pentateuch*, p. 259. *Ribera* of the Temple, p. 210. &c. Dr. *Molin* in his *Varet*, l. 1. c. 22. Mr. *Mede*, Vol. 1. p. 372. &c. Dr. *Taylor* of *Types*, p. 106. Besides many others, who have either *ex professo* by the way in other Tracts, or else as Commentators have written directly on the place. I am not willing to insist any longer on the very nomination of them.

Cunæus de Rep. Hebr. p. 130. Sckickard Jur. Reg. Hebr. p. 11. 12. &c. Harphius in Myst. Theolog. Gregor. Thaos Nicol. Fuller. &c.

Herein I shall not presume to infringe upon the limits of modesty, so far as to determine: I am sure it is most safe and sober, ἐπέχειν, to hæsitate in this point. But if I may without offence, and that with all humble submission declare onely that which likes me best, and favours to me most probable; It is the Judgment of *Molin* and *Rivet* much to the same purpose, with that whereof I spake before the recitation of the Authors, *viz.* That there were no stones, names, words, or any new materials added to the Breast-plate by this *Urim* and *Thummim*: But that, for as much as in the former part of that 28th Chapter of *Exodus* we have related to us, the forme and fashion of the Breast-plate, its materials, woven work, Golden Ouche, and precious stones; so here in the addition of these two termes, the Lord was pleased to signifie the end for which it was assigned and appointed, that when *Aaron* or the successive High-Priest (a) *should go in before the Lord he should bear upon his heart the Judgment of the Children of* Israel *continually*. The meaning whereof may possibly be this, that when the Priest did enquire of God concerning Warre or Peace, and all matters of great concernment, he should stand before his Majesty in the Sanctuary, with this glorious Breast-plate upon him; that the Lord either *vivâ voce*, by a lively voice, or by immediate suggestions upon his Spirit, would give a clear distinct answer, illuminating his mind with the *Urim*, or the light of the knowledge of the divine will in such particulars, and satisfying his dubious & perplexed thoughts with the *Thummim* of a perfect and compleate determination of the difficult matter in question before the Throne of God. If it were for the revealing of some unknown truth, or the predicting and foretelling of some future event or issue, it was a most infallible and unerring Oracle which God gave forth by the Priest unto his people, whereof they might rest so perfectly assured, as if it were fulfilled already.

(a) *Exod.* 28. 30.

I am somewhat the more confirmed in this conception, because after the præcept of making all the curious vestments of *Aaron*, when *Moses* is commanded to put them on in the next (b) Chapter, There is no mention made of this *Urim* and *Thummim*. Again, when the ingenious Artificers *Bezaleel* and *Aholiab* are mentioned to be at (a) work upon these choise vestments of the High-Priest, we have no recital at all of the making of any such thing as *Urim* and *Thummim*. True it is, (which I must not omit) that in *Levit cut* when *Moses* brings his brother *Aaron*, and clothes him with all his Gorgeous attire, that there is mention made of his (b) putting on the Breast-plate, the *Urim* and *Thummim*. But yet we must remember that the word there in the Hebrew, is no other radically then what was spoken to before, in the first place of *Exodus*, and it is נתן *& dedit, and he gave*, or affixed to it this excellent qualification by the Commandement of God, that it should be for the manifestation of the decisive and determinate mind and will of God in all controversies, and enquiries which they might lawfully bring before his Majesty. Besides in that place there is no mention at all of the 12 Stones, but in room thereof, the *Urim* and *Thummim*, whereas the Breast-plate it self

(b) *Exod.* 29. 5. &c.
(a) *Exod.* 39. 21. &c.
(b) *Lev.* 8. 8.

was

was particularly described, *Exod.* 29. 15. distinct from the stones that were set in it.

To conclude then: this signified Typically the Revelation of the mind of God unto his Church, by Jesus Christ the great High-Priest of our intercession, unto whom all the Prophets and Apostles do give witnesse. For the stones did cease to shine, and give forth any radiant lustre in the dayes of *Josephus*, when Christ the true High-Priest was manifest in the flesh, as he himself doth testifie, *l.* 3. *Antiq.*

So much may then suffice to have spoken to this excellent and mysterious Piece. I shall now come to the last Ornament of the Priests, and the High-Priest, which was to be about their heads, and is the 8th in number.

8th, The 8th and last parcel of Priestly-array respecting the Sons of *Aaron*, and the inferiour Priests is called a (c) *Bonnet* for Glory and for Beauty: The matter of it was (d) fine linnen. The form or fashion of it seems to be hinted in the Hebrew word מִגְבָּעוֹת which is derived from גבע *Scyphus*, a great cup or goblet that's round with a copped Cover, (e) as Mr. *Ainsworth* observes out of the Hebrew records, that the *Bonnets* were of linnen Cloth wrapped about the head in a round and high crown'd fashion, according to the manner of the East. The High-Priest's covering is called by a different name (though of the same matter, (a) fine linnen) מִצְנֶפֶת *Cidaris* from צָנַף *Circumvolvere*, to rowle about; the difference being onely this, as the former Author hath recited out of Jewish writers, that, whereas the former for the common and ordinary Priests was round and copped, this was more flat and close to the head. Much to the same purpose doth (b) *Hottinger* speak out of the Hebrew records, that the former was like a Head-piece; this last for the High-Priest was like the headgeare of a woman, somewhat long behind, and closer on the crown of the head. Besides, he had a holy (c) Crown upon the Mitre, and *in the* (d) *plate of the crown* (for so it is called) was graven *Holinesse to the Lord.* The word is צִיץ *a flowre*, that is, a flowred plate of gold bound to the mitre with a blew lace, and reached but from ear to ear, on the fore part of the head, in the fashion of the Crowns of some of the Roman Emperors in their coines, being indented Diadems of Gold. Here I might shew how the Papists have received the attire of their Bishops and Priests from the Jews, and particularly their Mitres, which they have appointed to be made with two hornes, as (e) *Polydor Virgil*, one of their own Authors hath attested. [*Adduntur duo Cornua, quoniam Moses acceptis tabulis, quibus mandata Dei inscripta erant, visus est suis cornutus.*] *Two horns are added, because* Moses *appeared horned to the people when he received the Tables, in which the Commandements of God were written.*] Whenalas, the Hebrew Text is miserably wrested which tells us that the skin of (f) *Moses* his face shined in these words קָרַן עוֹר פָּנָיו *The skin of his face shined* the word being indeed deduced from a horn, that is, it was clear like a horn. But to leave this discourse: let us see what these Ornaments of the Head did signifie, and herein we have no great task to undertake, seeing the covering of the head among most Nations, is a token of Liberty and Dignity, and when adorned with a Crown, usually denotes Kingly and Princely Authority. In which respect we may apply it to the Regal and Kingly Office of Christ: and therefore it is, that in one of St. *Johns* Visions, we find one like unto the Son of Man sitting upon a Cloud, (a) having *a Golden Crown upon his head.*

(c) *Exod.* 28 40.
(d) *Exod.* 39. 28.
(e) *Ainsworth. p.* 117.
(a) *Exod.* 29. 28.
(b) *Hottinger is Hebraene.*
(c) *Exod.* 29. 6.
(d) *Ver.* 39. 30.
(c) *Polydor. Virg. de inventoribus rerum l.* 4. *c.* 7. *p.* 285. *Edit. Lug. Bat.* 1644.
(f) *Exod.* 34. 30.
(a) *Rev.* 14. 14.

But now wherefore the High-Priest appeared before God with this Golden Crown inscribed with *Holinesse to the Lord*, the reasons are given at large which we shall, in 3 particulars, briefly apply to the Lord Jesus.

1. The (b) Text saies, that this excellent Ornament was commanded for the High-Priest to use for this end, *that he should bear the iniquity of the holy things* of the Children of *Israel*. It is not said, the iniquity of their grosse and more scandalous sins, (such were to be expiated by Sacrifice, whereof there is no doubt that they cannot be pardoned without Christ's appearance before God on the behalf of his People. For (c) *without blood there is no remission*, and Christ in his mediation doth impetrate and obtain the pardon of all their sins for which his blood did satisfie:) But to shew that the Saints contract impurities even in their most holy services. There are no sins so small as to be, in their own nature, venial. No! all sins are mortal, if God should vindicate his Justice upon us according to the guilt of them, and our merit of wrath. But to mind the people of God, even of the least sins, wandring thoughts in duty, want of zeal, warmth and fervency in their holy approaches. We want a High-Priest even to deprecate God's wrath in behalf of such; For as his death did work out mercy and pardon, for all the sins of the Elect; so likewise doth he continually interpell, and intermediate at the Throne of Grace, for the constant issuing out of pardons for our daylie weaknesses and infirmities.

(b) *Exod.* 28. 38.

(c) *Heb.* 9. 22.

2dly, Another end of the Priest's appearing with his gorgeous Ornament before God, was, saith the forecited Text, *To take away the sin of their holy gifts*, which they hallowed and consecrated unto God: To shew that in our most free will-offerings of Praise and Gratitude, there is a mixture of the old leaven of sin, which must be purged out by Christ's intercession. When the soul of a Saint is upon the wing of heavenly influence mounting up to God in its choisest ravishments of spirit, there is a tincture of the flesh that must be expiated by Christ's appearance before God.

3dly, This Ornament was to be alwayes upon his forefront, especially on the expiation-day (unlesse when he went into the Holy of Holyes) that the Lord's people may be alwayes accepted of his Majesty. Thereby noting as the continuance of our sins and imperfections, while we remain in this Earthly Tabernacle, so likewise the constancy of his Mediation.

Now forasmuch as our Lord the eternal Priest of the most High God, hath a Crown of Gold upon his head when he mediates, it shewes that (a) *like a Prince* he hath power with God. He doth it not in a low and precarious way, but with Majesty and Authority, (b) *counting it no robbery to be equal with God*. And therefore (although upon the Earth) in the State of his exinanition and poverty, we see He prayes like a Prince. (c) *Father* I WILL, *that they also whom thou hast given me, be with me where I am, that they may behold my Glory which thou hast given me*, &c. Oh then, how triemphantly and victoriously doth he now intercede, when sitting at the right hand of his Father: having subdued Principalities and Powers, and led them Captive at his Chariot Wheels. For if the Father (d) *heard him alwayes* when in the dayes of his flesh, nay, he was answered in the things (e) *that he feared*, having divine support, a hand from Heaven to carry him through his agonies? How then may our souls rejoyce in hope, nay, in the full assurance of Faith, that whatever we ask in his name, Christ hath promised, that (f) *he will do it*.

(a) *Gen.* 32. 28. *Hos.* 12. 3.

(b) *Phil.* 2. 6.

(c) *John* 17. 24.

(d) *Joh.* 11. 22. & 42.

(e) *Heb.* 5. 7.

(f) *John.* 14. 13, 14.

In the conclusion of this discourse, I might speak a word to that common error, that the High-Priest did go into the Oracle or Holy of Holyes, with these his stately Garments before God on the expiation-day. For the Text in (g) *Leviticus* expresly mentions but four Vestments, and all of linnen, wherewith he was to be arraied on that day. But the manner of his service on that solemnity, is to be handled in next Section. Here likewise, if time would admit, we might discusse that question, Whether Gospel-Ministers are

(g) *Lev.* 16. 4. *Ribera p.* 223.

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to use distinct Garments or not? I confesse the Enquiry is of no great moment and weight; but for that the Pontificians, and others too much addicted to external Pomp in worship, have raised such a dust in the Christian World about these and other niceties, imposing insupportable yokes upon their weak Brethren, *for* (a) *whom Christ dyed.*

(a) *Rom.* 14. 15.

The small difficulty of this point lies upon the right stating of this Quæry, Whether Church-Rulers have power to take away the indifferency of things (which are such in their own nature) by a positive Ecclesiastical Ordinance? and then it comes to be discussed under the notion of a Cæremony: But I shall forbear, and at present onely recite some passages out of Dr. *Rivet*, that Learned and Judicious divine, treating upon this very businesse. (b) [*In spiritu & veritate Deus vult à nobis coli; nec hoc tempore requirit, quæ rudi & carnali populo conveniebant, aut pueris sub tutelâ detentis*, &c. Which with the rest following I shall give in the following translate. God will be worshipped by us in Spirit and in Truth; neither doth he at this day require those things which please the rude and carnal People, or Children detained under pupillage. Wherefore we must argue otherwise, if the outward Ornament of Priests under the old Law were so great, how much greater were the internal and spiritual accomplishments of Christ Jesus our High-Priest. If the Spouse of *Solomon* under the old Law was so gloriously adorned with Gold and Jewels; how much more should the Spouse of Christ, ((c) who *is all glorious within*) be beautified with all manner of virtues. If the Priests under the old Law were clothed with known Garments: how much more should the Ministers of God under the Gospel, be adorned with a holy conversation (becoming Godliness) and with the knowledge of divine things. Let the Jesuites hearken to their Pope *Celestine* in his 2d Epistle to the Bishops of *France*, Chapter the first: *We are to be distinguished from the people or others by Doctrine, not Garments; by conversation, not habit; by the purity of the mind, not clothing. For if we once begin to study Novelty we shall trample under foot our order delivered to us from our Fathers, that we may make room for superstitions:* This is how done in the Popish Dominions. But certainly this manner of arguing from the Vestments of the Aaronical Priest-hood either the Apostles were ignorant of, or they provided very ill for the Church; when as they themselves did not Minister holy things, being clothed in Garments dedicated to that use onely: neither have they instituted or commended it to be so done by others, *&c.* But we (saith *Rivet*) do commend an honest and convenient habit for Pastours; and, where the Church may meet freely, do think it comely that the Ministers of God do use that kind of Garment with modesty, which becomes Learned Men. Neither do we approve of their scrupulosity or rusticity that cannot bear it, that a Minister should ascend the Pulpit with a long Cloak, or Gowne. No doubt but Garments that are grave and sober, are most proper for persons engaged in so serious an employment as is the Gospel-Ministery. But when as *Gideon's* linnen Ephod (as he speaks) shall be imposed with musses and censures in case of neglect, though the conscience be never so weak and sincerely-tender of sinning against God: certainly such Impositions will become a (a) snare to all their house, that dare to bring in the reliques of *Judaisme*; or for conceited and affixed Mysteries to such kind of Vestments beyond others, will take away that Christian Liberty, which Christ hath purchased. Happy is the people that agree in the fundamental Principles of Doctrine; and happy is that Church where the civil Magistrate shall put to his Sanction, like *Asa*, (b) *Commanding* Judah *to seek the Lord God of their Fathers, and to do the Law and the Commandment.* When they shall, like (c) *Jehoshaphat* charge the Officers of Church and State, to act *in the fear of the Lord faithfully*;

(b) *Rivet in Exod.* p. 11, 38. *Edit. Fol.*

(c) *Psal.* 45.

(a) *Judg.* 8. 27.

(b) 2 *Chron.* 14. 4.

(c) 2 *Chron.* 19. 9.

ly, *and with a perfect heart*: or, like godly *Hezekiah*, Command the People to give a portion to the Priests and Levites, that they may be (d) *encouraged in the Law of the Lord*. Or lastly, like tender *Josiah*, (e) *make all that are in their* Israel *to serve, even to serve the Lord their God*. That Magistrates may be like fenced (f) Walls round about the *Vineyard* of the Church. That Church shall never want errors, and those dangerous, that wants the fence of Discipline, and the wall of a godly, faithful, and zealous Magistracy: and that Church shall never want Rents and Schisms, breaches and disorders where Circumstantials are rigidly pressed, and where external niceties (wherein Saints that (g) hold the head may safely differ without breach of communion) are, with too warme and self-conceited a spirit, imperiously urged upon the consciences of meek Brethren, who desire to walk in all the wayes of Holinesse, (b) Soberly, Righteously and Godlily, and to rest quiet in the Land: Yet doubtless union in externals is very beautiful, if it may be had.

(d) 2 *Chron.* 31. 4.
(e) 2 *Chron.* 34. 33.
(f) *Isa.* 5. 5.
(g) *Col.* 2. 19.
(b) *Psal.* 35. 20.

But that I may draw to a period of this discourse concerning the Priestly Vestments, on which I have so long insisted: It is sure somewhat worth our notice that there is no mention made of any shoos or sandals, or any such kind of covering for the feet of the Priests, who, in the cold of Winter, and heat of Summer, performed all their services barefoot. Indeed the Winter's cold was seldom vehement in that Climate: but the Summer's heat might be somewhat more offensive by reason of the stone-pavements, which might be very hot by the reflection of the Sun-beams. However it were, they were to officiate in this manner. The feet when covered are subject to contract filth by sweat: but possibly that of *Moses* his being unshod because (c) *the place was holy*, may suit this our observation concerning the Temple: As the feet are sometimes in Scripture put (d) for the affections: sometimes for holy walking in the life and conversation: So ought the Gospel-Ministery to walk unblameably, (e) to have a conversation naked and open before the World, in all simplicity and godly sincerity; and then (f) *Oh! how beautiful are the feet of them that Preach the Gospel of Peace, and bring glad tydings of good things.*

(c) *Exod.* 3. 5.
(d) *Eccles.* 5. 1.
(e) *Psal.* 119. 59.
(f) *Rom.* 10. 15.

Having treated thus largely of the Vestures of the High-Priest, and the Inferiors under him: It is high time to remove to the 3d and last thing hinted in the beginning of this Section, concerning the Consecration of this prime Officer of the Temple, together with the rest, his attendants, which consisted principally in these 3 Ceremonial performances; *Washing*, *Anointing*, and *Sacrificing*; all distinctly laid down in the 8th Chapter of *Leviticus*: and thereof I shall treat very briefly in their order.

First, We reade that the (a) Priest was to be washed with water. So was Christ baptized with water, (b) and the Holy Spirit descended upon him, when he was initiated into this great work of his Ministry. So ought the sons of *Aaron* likewise, the Children of Christ (as he is sometimes pleased to call his Apostles and Disciples) they must be washed with the water of Regeneration, if ever they expect to do great services for Christ. A Ministry baptized with the spirit of fire in their hearts, may through God be inabled to cast down the strong holds of Satan.

(a) *Lev.* 8. 6.
(b) *Mat.* 3. 16.

2dly, We read of the Priests Unction, first of the chief Priest, (c) verse the 12th, and after of the inferiors, verse 30.

(c) *Lev.* 8. 12.

Now here before I proceed, I would beg leave to speak a little to the materials, and the composition of the holy anointing Oyl, because formerly omitted in the History of the Temple.

The ingredients and their quantities we read to be these: (d) Of pure *myrrhe*, 500 shekels, sweet *Cinnamon* 250, *sweet Calamus* 250, *Cassia* 500, and of *Oyl-Olive*,

(d) *Exod.* 30. 23.

Olive an Hin. Concerning the measures we have spoken before at large. As for these materials, there is no great difference among Expositors, worth the noting. All of them are designed to set forth the graces of the Spirit. But first a word of the several Species, or, as we translate them, Spices, in their order.

1. מֹר דְּרוֹר mor derir, *The myrrhe of liberty or freedom*, that is, the Gumm which sweats *freely* out of the Tree of the same name: whereof *Pliny* treating in his 12th Book and 15th Chapter, tels us that the Gumm which comes naturally out of that Tree without incision, is called *Stacte*: whereof formerly.

2. The second is קִנָּמֹן *Kinnemon*, the name whereof is retained at this day, and commonly known. Concerning which the cited Authour speaks at large in the 19th Chapter of the same book, which I shall not transcribe at present.

3. The third is קְנֵה־בֹשֶׂם *Kene-Boshem*, *Calamus Aromaticus*; The *Seventy*, κάλαμος ὀδοδης the sweet-scented Cane. I cannot say, 'tis the same which I called in shops, at this day, *Acorus*, the root whereof is used in aromatical mixtures. Of this, speaketh *Matthiolus* upon *Dioscorides lib. 1. cap.* 17. out of *Pliny*, *Theophrastus*, and others, manifesting its principal native place to be in *Arabia*, and that it is a sort of Reed of a very fragrant scent. The Prophet *Jeremy* speaking of *Incense* brought from *Sheba* adds, And *the sweet Cane* from a far Country; which seems to be meant of the same place, being but an additional expression to *Sheba*. For so that Queen, who is related to have governed *Sheba*, is by the Evangelists reported to have come from a farr Country indeed, even † *the uttermost parts of the Earth*. *Jer. 6. 20.* 1 *K. 10. 1.* † *Mat. 12. 42.* *Luk. 11. 31.*

4. The fourth Ingredient is called קִדָּה *Kiddah*: The *Seventy* translate it by *Iris*, the *Iris* or sweet scented *Flower de lice* of *Florence*, whereof the *Orice* powder is made. But the general harmony of Interpreters carries it for the *Cassia*, a wood now in use, and easily wrested from *Kiddah*, seeing the Chaldee version turns the ד into ע in that word which they use for this *Aroma*, קְצִיעוֹת it being counted but a Chaldæan declination of the same word: although now found from another root by Lexicographers.

The Plant groweth in the same Countries where Cinnamon, saith *Pliny* in the forecited place, and is but three Cubit high, usually: It is called with us *Cassia-lignea*, being brought into our Country by our *Asian* Merchants, and and is indeed, when burned, of a most Aromaticall and fragrant Savour.

5. The last is Oyl-Olive, known to every one.

But here it may seem somewhat strange, that Balsame, (the peculiar rarity of *Judea*, no other Country affording it besides, as many Authors write), the Prince of Oyles or Unguents (as the name imports) should be left out in this choise composition. Wherefore some have apprehended it to be concluded in the first words: for that which we translate, Principal Spices, the Hebrew terms בְּשָׂמִים רֹאשׁ *Beshamim Rosh*, *Aromata capitis*, the spices of the head, that is the chief and most eminent. But because these words seem to be onely general terms, comprehensive of the particulars presently enumerated, therefore others have thought that the Balsame is couched under the name of free and pure Mirrhe. However it be this is evident, that the choisest ingredients for such a composition are commanded by God, wherewith the Priest were to be anointed.

But as to the spiritual signification of this Unction, we have the guidance of the Holy Spirit himself to direct us: who in the New Testament doth frequently intimate, that the participation of his Gifts and Graces, is thereby

shadowed forth to us. The High-Priest upon the account of this legal Unction is called הַמָּשִׁיחַ *the Messiah*: and by the Seventy in the 3d verse ὁ κεχρισμένος, and in the 5th ὁ χριστὸς, *Christus*, the anointed: clearly hinting to us our Gospel-High-Priest, the Lord Jesus Christ, the true Messiah or Anointed of the Father, with the (*a*) *Oyl of gladness above his fellowes*; which place is *primus*, distinctly and expresly applied unto our Lord and Saviour, in the (*b*) Epistle to the Hebrews. The glorious Antitype of *David*, being (*c*) anointed King as well as Priest of his Church: The same person, the Apostle *Peter* asserts to have been (*d*) *anointed with the Holy Ghost and with power*. Nay, all the people of God, who are (*e*) *Priests and Kings* unto God, are (*f*) *anointed* with the same Spirit. The ancient Unction was external (*g*) upon the *head* of *Aaron*, and ran down upon the beard, and went down to the skirts of his Garments. The Gospel-Unction is internal, which we (*h*) have *received* from the holy One, and *abideth* in us; the same *anointing teacheth* us all things, and is truth.

Lev. 8.3,5. (a) *Ps.* 45.7. (b) *Heb.* 1.9. (c) *Psal.* 89.20. (d) *Act.* 10.38. (e) *Rev.* 1.6. (f) 2 *Cor.* 1.21. (g) *Ps.* 133.2. (h) 1 *Joh.* 2.20,27.

Precious and excellent were the mixtures of that ancient Oyl: What particular Gifts or Graces each might signify, I leave to others; being certain of this, that (*i*) the *Spirit* of the Lord did rest upon Christ, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge, and of the fear of the Lord: and it is of this *His* (*k*) *fulnesse* that we have received, even Grace for Grace.

(i) *Isa.* 11.2. (k) *Joh.* 1.16.

This Unction was administred by measure to *Aaron* in a certain weight of sweets and a Hin of Oyl Olive: but *God gave not the Spirit by measure unto Christ*. But unto every one of us is given Grace, according to the measure of the gift of Christ, *Eph.* 4.7. And when all the Graces of the Spirit do hold communion together in a Saint's duty, as the several Ingredients of this Unction in one composition, then are duties most fragrant.

Exod. 30.24. *Joh.* 3.34.

With this Unction were all the Vessels of the Sanctuary to be anointed, to signify to us, that all religious exercises and Ordinances under the Gospel, are no further useful and beneficial then as they are perfumed with the secret and most precious operation of the Holy Spirit, through whom we are made partakers of Christ's holinesse, and have (*l*) *accesse* with holy boldnesse to the Throne of Grace.

(l) *Eph.* 2.18.

The last thing in the consecration of Priests was *Sacrificing*, whereof may be read at large in the 8th Chapter of *Leviticus*. The blood of the Sacrifice being sprinkled upon them; To note, that the Office, Calling, and Execution of the service of Gospel-Ministers are all sanctified by the blood of Christ. The Lord Jesus died to purchase a Gospel-Ministry; his precious blood consecrates and sets them apart to that excellent function. Oh how dreadful a sin is it, for vile wretches to trample upon and scorn that Office which was dedicated by the blood of Christ? who, when ascended up on high, * received *Gifts* for men. He gave not onely † Apostles, Prophets, and Evangelists; but Pastors and Teachers also, *for the perfecting of Saints, for the work of the Ministry, for the edifying of the body of Christ*. For how long time? *Till we all come* in the unity of the Faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulnesse of Christ. The Gospel-Ministry, anointed by God, and consecrated by the blood of Christ, and receiving gifts by the benefit of Christ's ascension, is (we hence learn) to continue till all the Members of Christ's mystical body are gathered into one, which work will not be compleatly finished till the end of the world. For some Saints shall remain alive at the second coming of our Lord, when he himself shall descend from heaven with a shout, with the voice of the Archangel, and with the Trump of God, *&c.* Then those which are alive and remain, shall be caught up together, *&c.* in the Clouds

* *Ps.* 68.18. † *Eph.* 4.8,12. 1 *Thes.* 4.15. *&c.*

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to meet the Lord in the aire, and so shall they ever be with the Lord, who had promised at his ascension to be with his Ministers *always*, even unto the end of the World. *Mat.* 28. 20

The High-Priest among the Jews was consecrated with blood, he needed Sacrifice for his sins: but our High-Priest is *holy, harmlesse*, undefiled, separate from sinners, and made higher then the heavens; he continueth for ever, and hath an unchangeable Priest-hood. He was without sin, and therefore the Sacrifice of himself, whereby he was consecrated to all his glorious Offices, was to make entrance for others in o the holiest, by his blood, *in a new and living way, which he hath consecrated for us.* *Heb.* 7. 26. *Ver.* 24. *Heb.* 10. 20.

For their sakes he did [ἁγιάζω] dedicate and sanctify himself, that they might be sanctified through the Truth: For *by one Offering* hath he perfected for ever them that are sanctified. *Joh.* 17. 19. *Heb.* 10. 14.

On this excellent subject I might enlarge amply: but considering there are yet several things behind in the two last Sections of this Chapter, which refer somewhat to this point: I shall speak but a word or two of the other Temple-Officers, and come to the close of this 4th Section.

Having spoken thus much concerning the Priests, Let me in brief hint at the rest, and I shall conclude.

They were the Levites and Nethinims, whereof at large in the former story of the Temple.

The Levites according to four distinct charges were divided into Singers, Porters, Judges, and Treasurers,

Here some might expect possibly, that I should assigne to each of these some distinct Church-Offices under the Gospel. But I shall not lose time, and offend the sober with such niceties. I know that several of the Ancients, as *Jerom*, * *Prudentius*, and others, do assign the Deacons Office, under the Gospel, to the Levites of old. I confesse, the work of the Gospel-Deacon, mentioned by *Luke*, in the first designation of their Office, is to † serve Tables, and to look after the daily ministration to the poor: as there were among the Levites anciently Treasurers, that managed the disbursements of the Temple. But of these and other inferiour Officers, as Hewers, and Drawers, though some may conceit a parallel betwixt them and inferiour servants of the Church: yet I rather referr them to the Grandeur and Pomp of the ancient Temple, which needed many servitors and attendants, in respect to the great and arduous imployments of Sacrifices, and all the θρησκεία and services of that ancient Worship.

* Prudent. *ad sin. hymn.* 3. *p. edit. Hanov.* 1613. Rein. *adv.* Hart. 84. *p.* 463. † *Act.* 6. 1, 2.

If any shall bring more light into the world concerning these things, conformable to Scripture, and the dictates of the holy Spirit, I shall rejoyce to light my dimm Lamp at their more splendid and radiant Luminaries: being desirous in the mean while to be a Door-keeper of the House of God, rather then to dwell in the Tents of wickednesse.

SECT. V.

The Services of the Temple spiritualized.

THis Section I shall divide into two Paragraphs, according to the preceding History, and speak very briefly to each: because this would require a large Volume of it self, if compleatly and fully handled: and therefore I shall but succinctly touch at things in this following method and order.

1. Of the several Services and Solemnities according to stated times.
2. Of the various Sacrifices, with several attendant Rites and Ceremonies.

As to the first particular, the Services may be distinguished into such as were constant without intermission, or such as fell out in their several appointed stations and periods.

The constant Service was that of the Porters in watching at the Temple-gates night and day. Blessed is the man (saith Wisdom) (a) that heareth me, *watching daily* at my gates, waiting at the posts of my doors. Happy are they that, like holy *Anna*, depart not from the Temple (b) *but serve God* with fasting and prayer, *night and day*. Such as *wait* for the consolation of *Israel* and look for Redemption in *Jerusalem*, shall have their expectations satisfied with the marrow and fatness of his House.

(a) *Prov.* 8. 34.
(b) *Luke* 2. 37.

The daily Service of the Temple was the *Juge Sacrificium*, the daily Sacrifice of a Lamb, morning and evening. Which hinted at the constant and daily approaches of the People of God to the Throne of Grace, night and day. The *Lamb* signified Christ, (c) taking away the sins of the World, who is represented in the Revelation-Visions as a (d) *slain Lamb*, slain from (e) the foundation of the World, in all the Sacrifices of the ancient Patriarchs and of the Jewish Pædagogy. To note, that all our prayers and addresses to God must be put up in the name of this holy Lamb of God, if ever we expect to find acceptation at the door of heaven. *Tertullian* mentions the ingraving on the Cups of the Primitive Christians, the figure of a Shepherd carrying a Lamb on his shoulders; He that was the Lamb of God was slain, that he might rise from the dead [ἀναστησόμενον] a Chief-Shepherd to carry his poor Lambs, some in his bosome, some on his shoulders, to heaven. We in our daily Sacrifices must look up to this Lamb, as onely able to carry away all the defilement of our prayers, and render us as unspotted before the Father through his mediation.

(c) *Joh.* 1. 29.
(d) *Rev.* 5. 6, 12.
(e) *Rev.* 13. 8.
Tertull. de pudicitia p. 475. *Edit. Par. Tom.* 2. 1566.
Heb. 13. 20.

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The weekly ſervice was on the Sabbath or ſeventh day; and therein the Sacrifices were doubled, to ſet forth a more extraordinary ſervice unto God in the publick Ordinances on that day under the Chriſtian diſpenſation. As for the change of the day from the ſeventh to the firſt day of the week, it is not my work to handle that controverſy here: But whoſo pleaſeth to be ſetled and confirmed in the truth about this matter, may conſult that Learned and Judicious Treatiſe of Mr. *Herbert Palmer*, and Mr. *Daniel Cawdry*, who have given a *Superſedeas* to other mens labours in that particular, where they may receive abundant ſatisfaction, who are capable of rational arguments and clear proofs from Scripture, and the practiſe of all the primitive Churches.

Beſides, this Sabbath, we are now upon, might ſhadow the eternal Sabbatiſm of reſt, which our ſpiritual *Joſhua* or Jeſus will bring his people to, at the great day. *Heb.* 4. 9.

The Monthly ſervice was performed on every New-Moon; which might ſignify the Churches renovation and reformation.

The Church hath her ſpots and viciſſitudes, Eclipſes, and various Aſpects, while here below. Yet, when at the full of her Glory, all is but by a borrowed light from Chriſt the Goſpel-Sun, ſhe being fair as the Moon, and perfect through his comlineſſe, *Ezek.* 16. 14. Under the Goſpel ſhe is clothed (*f*) with the Sun, and hath the Moon (all the Jewiſh feſtivals) under her feet. *Cant.* 6. 10. (*f*) *Rev.* 12. 1.

The Annual Feſtivities follow, and none muſt come to them empty handed, but bring *Vitulum petulantiæ*, *Bovem ſuperbiæ*, *Arietem luxuriæ*, Tho. A-kemp. *par.* 1. *pag.* 119. The Calfe of Petulancy, the Oxe of Pride, the Ram of Luxury.

Firſt, The Paſſeover, which ſignified God's paſſing us over for the ſake of Chriſt, and bringing us out of ſpiritual *Egypt*. *Chriſt* (g) *our Paſſeover* being ſacrificed for us. For as it was in the Paſchal Lamb, ſo in Chriſt was it verified, (h) *a bone of his was not broken*. As the Paſchal Lamb was ſlain in the Evening; ſo Chriſt died in the Evening, (i) *about the ninth hour of the day*. If we divide the day of (*k*) twelve hours (according to the computation of thoſe times, they being unequal houres according to the various length of dayes throughout the year) into four parts, then our Lord's death falling out about the ninth hour of the day, his paſſion was finiſhed about the end of three fourths, or in the Evening, anſwering about Eaſter, (in that year when as the Sun was in æternal ſigne, paſt the Equinoxe) to our Afternoon between three and four of the clock, as we terme it. Furthermore, according to the Rabbinical account of the World's duration, for the ſpace of 6000 years (whereof I have given a hint before): Our Lord dying in the 4000th year of the World, by the computation of Biſhop *Uſher*, and other exact Compurators; as he finiſhed his life by dying for ſinners in the end of the Jewiſh Pædagogy, ſo came it to paſſe alſo in the approaching Evening of the World. Nay, in the times preſently ſucceeding, *James* told them that (*l*) *the Judge was then at the door*, and generally throughout the Epiſtles, Goſpel-dayes are called the (*m*) *laſt dayes*: The (*n*) *ends of the World* being come upon us. (g) *1 Cor.* 5. 7. Cloppenb. *p.* 142. & 144. (h) *Joh.* 19. 36. (i) *Mat.* 27. 46. (*k*) *Joh.* 11. 9. (*l*) *Jam.* 5. 9. (*m*) *Heb.* 1. 2. (*n*) *1 Cor.* 10. 11.

Some there be who conceived that the Paſſeover did typify and præfigure the Sacrament of our Lord's Supper, wherein the ſoul of a Believer feeds upon Chriſt, the Lamb of God. But doubtleſſe, in the main the Scripture doth therein point at Chriſt, Dr. Whitaker *de Sacramentis pag.* 209 *Edit. Francof.* 1654.

The Sacraments of both Testaments do hold forth the Lord Jesus: the former look forward upon him, as being not yet come, the latter look backward upon him, as being already come: For hereby we (o) *shew forth the Lord's death till he come*, that is, in his last and most glorious Advent, to deliver his people and to judge the World of the ungodly.

(o) 1 Cor. 11.26.

The next Annual festivity was the Feast of first-fruits, or Feast of weeks, being celebrated fifty daies after the *Israelites* coming out of *Egypt*, and therefore is called in the New-Testament, (p) *Pentecost*. At the first Pentecost in the wilderness, was the Law given by *Moses*. In the last Jewish Pentecost was the (q) Holy Ghost given to the Apostles at *Jerusalem*: and then the first-fruits of the Gospel were offered up to God through Jesus Christ by that miraculous conversion of (g) 3000 *souls* by the Sermon of *Peter*. Which was the earnest of the great Harvest to follow in the whole world.

(p) Act. 20. 16.
(q) Act. 2. 1.
(g) Act. 2. 41.

The Feasts of the seventh moneth were these:

(h) Lev. 23. 24.

1. The blowing of (h) Trumpets on the first day of the seventh moneth, and might hint at the preaching of the Gospel most clearly in the latter end of the world, as some apprehend.

The Fast of Expiation on the tenth day of the seventh moneth, was a most clear presignification of our blessed Lord's (b) expiating for sin. Some apprehend that this and other Fasts among the Jews, might denote the solemn fastings for sin under the Gospel, the denial of our selves, taking up the Cross of Christ, and the constant study of the mortification of (c) *the flesh* and all the lusts thereof.

(a) Ribera, p. 339.
(b) Cramer.
(c) Gal. 5. 24.

(a) Lev. 23. 42.
(d) 1 Chron. 29. 15.
(e) Jerom. Tom. 6. in Zach. p. 347. cum solice. Psalm 39. 1.
(f) Heb. 11. 14, 15, 16.

The Feast of Tabernacles, as it reflected backward on the Jews (a) dwelling in Booths in the Wilderness; so it looked forward likewise on the state and condition of Christians, while travelling thorough the wilderness of this World, that we are but *strangers in this Earth*, (d) *as all our Fathers were*. Our dayes flie away like a shadow, we have here no abiding City. The Lord himself alone is (e) the dwelling place of Saints in all generations, as holy *Moses* speaks of himself and the children of *Israel*, while wandring in the howling Desart of *Sinai*. Wherefore *Abraham* and all the Blessed Patriarchs dwelt in Tents, (f) plainly declaring, that they sought a Country which is Heavenly. To which God of his infinite mercy bring us through the propitiatory blood of the (g) *Great Shepheard* of the sheep, the Lord Jesus whom he raised from the dead.

(g) Heb. 13. 20.

On the seventh day of this great Feast of Tabernacles, there was offered the smallest number of Sacrifices: to note the declining of that antient legal and Ceremonial Worship, and that a more perfect sacrifice was ready to be introduced in their room.

(h) Sheringham in Codicem Jomæ. p. 39.

Besides the presignification of some Gospel-Excellencies by these Feasts; It is noted by a learned Man, that there was a reason for their celebration among the Jews, referring to the impetration of some particular blessings upon the Earth, according to the several seasons of the Year wherein they were solemnized.

There was an offering of the quantity of a Homer given up at the Passover to beg a blessing on the Harvest. The first-fruits they offered up at Pentecost to obtain a blessing on the fruits of their trees: at the Feast of Tabernacles they (a) *powred out water* to beg the blessing of Rain upon the Earth, it being then the seed-time in the land of *Judea*. These Waters were drawn out of the Fountain of *Shiloah*. Whence it is that the Evangelical Prophet complaing

(a) 1 Sam. 7. 6.

complains of the Jews that they refused the (*b*) *waters of Shiloah*, that go softly, not trusting in Gods gracious promise that he made to King *Ahaz* of the true *Shiloah*, He that was to be sent to them, *the Messiah*: which was given as a firm word for him to rest upon against the Kings of *Israel* and *Syria*. For it was plain, that the Race of *David* should continue till the coming of that *Immanuel*, who was to be born of a Virgin; and therefore the enemies should not prevail to extinguish the Royal Race of *Judah*. Hence is it, that our blessed Lord alluding to this Libation or powring out of Waters at the Feast of the Tabernacles, cryes out, *in the last and great day of the Feast*, that they should come to him as the true Fountain of *Shiloah* that gives forth *living waters*; which thing he spake concerning *the Spirit*. *For he that believeth on him*, as the Scripture saith, (that is, he whose Faith is grounded on Scripture-promises: for we are not to understand that Text of any citation, there being no such place extant), *out of his belly shall flow Rivers of living waters*. *i.e.* There shall be within him a Heavenly spring of Grace, that shall flow into the Ocean of Glory.

(*b*) *Isa.* 8. 6.

Isa. 7. 14.

John 7. 37.

The Heathen had an apish imitation of this great Festivity, as *Plutarch* remembers in the life of *Theseus*, that the *Athenians* had their ἐκτηρία in memory of the deliverance of their City by *Theseus* and to implore a blessing on the fruits of the earth, and moreover concerning the *Romans* at set times dwelling under Fig-trees, as the same Author hath recorded in the life of *Romulus*, and in the fourth of his Symposiacks, mentioning this Feast, foolishly compares it with the Heathenish Feast of *Bacchus*, qu. 5.

Plut. Thes. gr. p. 19. *Edit.* 1. *Steph.* 80. *Plut. Romul.* p. 66. gr. *Edit. H. Steph.*

Here, before I conclude, give me leave to treat a while upon the Conjecture of some persons, who conceive the 3 solemn Festivals celebrated among the Christians to have been pre-exemplified in those 3 Eminent Feasts of the Jews.

The birth of our Saviour, answering to the Feast of Tabernacles. For so a very Learned man of our Nation, and others, *viz.* *Beroaldus*, *Scaliger* and *Calvisius* conceive, and seem to prove it by good arguments, that our Saviour was born in *September*, the time answering to the Feast of Tabernacles. Our blessed Lord when brought forth into the light of this world according to his humane Nature did then, σκηνώσαι ἐν ἡμῖν, make his Tabernacle with men.

Mede Vol. I. p. 618.

And so for the other, that *Easter* and *Whitsuntide* did resemble the Passover and Pentecost. But I shall not lay stress upon these things. That which is somewhat more material for such as do sacredly observe these Festivals, to consider, is this: That at this present day we have utterly lost the true time of the celebration of them; and truly a great part of the devotion is thereby extinguisht.

For as to the usual and common solemnization of the Nativity of Christ: though we should grant (contrary to the sense of Mr. *Mede* and several learned Authors) that our Lord was born on the 25 of *December*, between 1600, and 1700 years ago: yet it may be evident to all that will seriously weigh the Truth, that we are now several dayes distant, from the supposed time and point of his birth.

For if so be the motion of the Sun from one fixed point, suppose the first degree of *Aries* through the Zodiack to the same point again, be comprehended within this space of time, *viz.* of 365 dayes, 5 hours, 49 minutes, and 4 seconds: and other odd scruples not worth naming in this Computation, According to *Bullialdus*, or, as *Longomontanus*, 365 d. 5 h. 48 min. 55 seconds, *Long.* l. 1. *Theor.* c. 5. p. 2227, and other eminent Astronomers; Then there will fall out 11 min. (letting passe the 2 seconds) to be reserved every year for a Calculation of certain hours, yea and dayes at last, wherein the *Ju-*

lian year will transcend the true ſtate of the Sun's menſuration. For they reſerve every year 6 compleat hours to make a day for the Biſſextile-year being every fourth in order, which doth not preciſely agree with the Sun. For it exceeds by 4 times 11 minutes, which every fourth year ariſes to 44'. Or to ſpeak more preciſely: The Tropical year according to exact Computation is determined to conſiſt of 365 dayes, 5 hours 49'. 4''. 21'''. 3''''. which falls ſhort of 6 houres by 10'. 55''. 38'''. 57''''. in every year. Now if we compute to the preſent vulgar year of our Lords Incarnation 1659: Theſe ſcruples will ariſe to 11 dayes, 13 hours, 58 min. 40'. 41''. 3'''. Wherein the celebration of this Feſtivity ought to anticipate the 25 of *December* in our common *Julian* year, and ought to be celebrated almoſt 12 dayes before our ordinary time. As to which who is ſo ignorant as not to know that therefore the Pontificians do according to the *Gregorian* Emendation precede us by 10 dayes, in their account which is called the New Style? But they went no higher than the time of the *Nicene* Council in the correction of the year, and ſo fell ſhort in this point of the true time. The reaſon why they went no higher, I leave for them to give.

(a) *Bullald. Aſtronom. Philolaic. ed Par.* 1645. l. 2. c. 3. p. 68.

As for the celebration of *Eaſter*, it is not unknown to ſuch as are but moderately verſed in Eccleſiaſtical Hiſtory, what ſtirs there have been in the Church in the 5th. 6th. and 7th. Centuries &c. between the Greeks and the Latines: nay, in our *Britain*, between the *Scots* and the *Saxons*; as appears (b) by the Writings of venerable *Bede*. The Chriſtians ſtudying to conform the time of its celebration to the ſeaſon of the Jewiſh Paſſover. What laborious Tables, Calendars and Canons were framed by *Victorius*, *Hippolytus*, *Anatolius*, *Dionyſius*, *Exiguus*, and many others. Whereby it comes to paſſe, that this Feſtival does ſo vary every year according to that Sabbath which follows the full Moon next after the vernal-Equinoxe. Whereas ſeeing the deſign of the Chriſtians was therein to commemorate the time of our Lords Reſurrection: If they would have kept the exact time, they ſhould have conſidered what day of the year he aroſe, and what time of the morning of that day as near as may be to Scripture, and by the beſt Rules have found out the Sun's place exactly in the Zodiack, and when the Sun did Return unto that point in every year, to celebrate it accordingly. (a) *Langius*, a learned and laborious Calculator of Scripture-times hath ſtated the Reſurrection of our Lord in the 4746th. year of the *Julian* period. In the 4th. year of the 202d. *Olympiad*, the Cycl. ☉ 14, of the ☽ 15. the Indiction 6. and on the 5th. of *April* according to the *Julian* Calendar, in the 33d. year from his birth according to our common Computation. The Æquinoxe in thoſe dayes fell out about the 22 of *March*, and ſo the Sun will be found in the 14 of *Aries* upon the 5th. of *April* at noon in the Meridian of *Jeruſalem*: or, to come nearer the point, having examined it by Calculation out of the late corrected Tables, I find the ☉ to have been in ♈. 13°. 27'. 23''. in the noon of the Reſurrection-day, agreeing commonly with the 23 of our *March*. By which in any good Ephemeris, every one may judge how far the preſent Celebration of this annual Feſtivity, errs from the Truth, and conſequently that of Pentecoſt, which depends upon this.

(b) *Bede Eccleſ. Hiſt.* l. 2. c. 2. & l. 4. c. 5. & l. 2. c. 22.

(a) *Lang. de Annis Chriſti.* p. 415. l. 2. c. 8.

But I have inſiſted too long on theſe things. I ſhall conclude (b) *That he who regardeth the day*, ſaith holy *Paul*, *regardeth it unto the Lord, and he that regardeth not the day, to the Lord he doth not regard it.* As for theſe things, as *Paul* (c) ſaid in another caſe, *we have no commandment of the Lord.* But of ſuch as endeavour to conform themſelves to Jewiſh Feaſts, the Apoſtle may ſay as of the *Galatians*: *Ye obſerve dayes, and times, and months, and years: I am afraid of you, leſt I have beſtowed upon you labour in vain.* But in this point how far Eccleſiaſtical Sanctions have power and Authority over Chriſtian

(b) *Rom.* 14. 6.

(c) 1 *Cor.* 7. 25.

(d) *Gal.* 4. 10.

ſtian liberty in matters of indifferency, I leave to the deciſion of able, grave, learned and holy men. But yet however, whoſo do incline to keep theſe times, certainly they cannot but think their devotion and zeal to be much cooled by the falſe aſſignation of the time of their celebration.

Having thus briefly hinted at the principal Jewiſh Feſtivals: I ſhall come to the ſecond thing propoſed in the beginning of this Section touching the various ſacrifices with their Appendancies. Which, that they did portend and preſignifie the great and only ſatisfactory ſacrifice of the Lord Jeſus, is granted by all ſober perſons, any thing verſed in the compariſon of the two Teſtaments: For ſo the Spirit of God teſtifies expreſly concerning him, when he is brought in by an Elegant *Proſopopœia*, ſpeaking to the Father on this wiſe: (a) *Burnt offering and ſacrifice for ſin haſt thou not required, but a Body haſt thou prepared me.* Implying, that all the legal Offerings were in themſelves of no validity, only ſo far as the Offerer did look through them with an eye of Faith upon the Lord our Saviour, who bore our ſins in his own Body upon the Tree. (a) *Pſalm* 40.6. *Heb.* 10.5, *&c.* 1 *Pet.* 2.24.

The chief and principal ſcope of all thoſe antient Services, was to bring near to the view of their Faith, the apprehenſion of Chriſts meritorious ſufferings for penitent ſinners. Now as there were various creatures offered: ſo each of them held forth ſome excellent quality in our Lord.

The Heifer a laborious creature might ſignifie his labour and conſtancy in the great work which he undertook for mankind: and, becauſe uſed for the tillage of the ground with (e) inceſſant and induſtrious pains, it was conſecrated by the Heathens to *Oſiris* the Inventor of Fruits and Corn. He was moſt exceeding laborious and painful in the ſowing the ſeed of the Goſpel of the Kingdom. (e) *Diod. Sic. Ed. H. Steph.* p. 73.

The Lamb noted his meekneſſe, (f) *There being no guile found in his mouth, who when reviled, reviled not again, but committed himſelf to him who judgeth righteouſly. As a Lamb he opened not his mouth, but was dumb before the ſhearer.* He was the Lamb ſlain, (b) *from the foundation of the world*, not only in reſpect of the Eternal decree of God, and the vertue of his death, reaching even to the beginning of the world, but in reſpect alſo of thoſe Typical Shadows, wherein among the reſt there were Lambs offered up to God. For ſo we read of *Abel*, that in the beginning of the world, he offered of the (c) *firſtlings of the flock*, and of the fat thereof. (f) 1 *Pet.* 2. 23. (a) *Iſa.* 53. 7. (b) *Rev.* 13. 8. (c) *Gen.* 4.4.

The Goat or Kid, a lively and vivacious creature, might hold out to us the alacrity and cheerfulneſſe of his Spirit in that great and admirable kindneſſe of his to dye for ſinners.

The Dove his Chaſtity, Innocency, Purity. Wherefore our Lord bids his Diſciples to be innocent or (d) *harmleſſe as Doves.* Nay, the eyes of Chriſt are compared to the (e) *eyes of Doves.* (d) *Mat.* 10.16. (e) *Cant.* 5. 12.

The Turtle; a mourning, lonely, meditating creature, to ſhew him (f) *a man of ſorrows, and acquainted with griefs*, who (g) *wept over the Daughters of Jeruſalem*, and was *grieved* for their hardneſſe of *heart*. (f) *Iſa.* 53.3. (g) *Luke* 19. 41.

Theſe Creatures, though ſo often and in ſuch multitudes offered up to God, were not of themſelves in the leaſt meaſure available to the expiation of (h) *Mar.* 3. 5.

ſin, what commenſuration can there be ſtated betwixt the demerit of the ſins of rational beings, and the offering up of poor brute Creatures? wherefore ſome of the wiſer Heathens whether they received it by tradition from ſome of the Families of the faithful, who as *Eſau*, *Moab* and *Ammon*, *Iſhmael*, &c. ſwerved from the true Worſhip: or whether ſome of them, as *Socrates*, *Plato*, &c. in their travels into *Judaa* and *Egypt*, had it by converſe with the true Prieſts of the moſt high God, or gathering it from the remaining glimmerings of natural light by ſpeculation and contemplation, I ſhall not diſcuſſe; have declared to the World, that no ſacrifice could expiate for the ſin of man, but man himſelf. For ſo *Caſar* treating of the ancient *Gauls*, affirms, that they uſed the ſervice of the *Druides*, to offer up men in ſacrifice, (*i*) *Quod pro vitâ hominis niſi vita hominis reddatur, non poſſe aliter Deorum immortalium numen placari arbitrantur.* Suppoſing, unleſs the life of man were ſacrificed for his life, that the Deity of the immortal Gods could not otherwiſe be appeaſed. But as touching thoſe horrid heatheniſh rites in the ſacrificing of men, I ſhall ſpeak no more, referring that diſcourſe to *Diodorus Sicul.* in his 5th Book, and 32 Section, to *Strabo*, *lib.* 4. p. 198. To *Pliny*, *lib.* 30. cap. 1. *Porphyr. de Abſtinent.* p. 224. And *Homer*, who (*a*) mentions *Achilles* his ſlaughtering of twelve *Trojan* youths at the Funeral of *Patroclus* and others, (*b*) who make mention of ſeveral fearful and prodigious actions of the Heathens in theſe matters. Alas poor Creatures, ſo miſerably tyrannized over by the Devil, through his Serpentine perſwaſions (when he appeared to them, and ſpake through the mouths of their Idols) they were put upon the perpetration of ſuch direful murthers, nay even ſometimes of their own Children: which Gods Majeſty did ſo highly abominate and deteſt, as the way of the Heathen, whom the Land of *Canaan* had ſpewed out.

(i) *Caſar Comment de bell. Gall. l. 6.*

(a) *Homer Il.* 4 v. 175.

(b) *Zepper de leg. moſ.* p. 265.

There is but one ſacrifice of a man, which can be acceptable and pleaſing to God, even the Man Chriſt Jeſus, who being delivered by the determinate Counſel and foreknowledge of God, the Jews did take, and by wicked hands have crucified and ſlain. That *juſt one*, of whom they were the betrayers and murderers: whom it behoved to come (according as it was written of him in the Volume of the Fathers Book) to do the will of God, being obedient thereunto, even to the death of the Croſſe. Of which glorious Sacrifice, the Heathens in thoſe their tremendous rites forementioned might ſeem to have had ſome dark and obſcure conception, though moſt horribly corrupted by the ſubtle and moſt helliſh inſinuations of Satan. To which purpoſe very memorable is that diſcourſe of *Aeinous* with his *Phaeacians* (in *Homer*) aſſuring them, that the Gods did meditate ſome ſuch admirable thing, as the ſending down one of their Company from Heaven, and gives this in as a reaſon of his apprehenſion.

Act. 2. 23. *Act.* 7. 52. *Pſal.* 40. 7. *Phil.* 2, 8.

Odyſ. 11. v. 201, &c.

Αιὲι γὰ τὰ πάρος γε θεοὶ φαίνονται ἐναργεῖς
Ἡμῖν· οὐδ' ἔρδομεν ἀγακλειτὰς ἑκατόμβας
Δαινύνται τε παὰ ἄμμι καθήμενοι, ἔνδαπες ἡμεῖς.

For the Gods (ſaith he) do alwayes before hand manifeſtly appear to us, when we ſacrifice ſplendid Hecatombes: moreover, they do feaſt with us, ſitting by us. *Plutarch* alſo in a Book concerning *Homer*, aſcribed by ſome to him, ſayes, that the Gods do not onely confer together about men, but deſcend alſo upon the Earth, and converſe with them: which aſſertion he manifeſts to have bin the opinion of *Homer*, (whom he there greatly magnifies for his knowledge in all divine and humane ſpeculations) by producing ſome paſſages out of his Poems to confirm it.

But

But to return to the work in hand, I shall conclude this Discourse with that saying of the great Bishop of *Hippo*: [*Hoc interest inter Sacrificia Paganorum & Hebræorum, quantum inter imitationem errantem & præfigurationem prænunciantem.*] *There is as great a difference between the Sacrifices of the Pagans and the Hebrews, as there is betwixt an erroneous imitation and a typifying prefiguration.* But blessed be the God and Father of our Lord Jesus, that we are now guided by the infallible dictates of the Spirit of Grace, who hath acquainted us, that the antient Sacrifices did foreshew the grand and unspeakably glorious Offering of Christ. For they all ceased at the Ascension of Christ, which is the Argument of their being but Shadows, that were to cease at the appearance of the Substance. So doth the blessed Apostle Argue clearly in his Epistle to the *Hebrews*, and out of him [b] *Origen*, and generally all both Antient and Modern, that I have as yet had the Happinesse to peruse upon this Subject, unlesse such as have drunk deep of the poysonous dregs of Socinianism.

Austin. Contr. Faust. Manicc. l. 20. cap. 21. Col. 376. Edit. Bas. 1569. Tom. 6.

[b] *Orig. p. 125. Homil. 3. in Levitic.*

All those *carnal Ordinances* (for so the Apostle termes them) were to continue only [c] μέχρι καιρὸς διορθώσεως, till the season of Reformation, when their obscure conceptions should be cleared, their crooked apprehensions rectified, in the taking away of all those worldly and beggerly Elements, in comparison with the Sacrifice of Christ, who was the beginning of the new Heavens, and the new Earth, by the Substitution of a Gospel frame of spiritual Worship in the room of all those antient Ceremonies. So that what was spoken by the Prophet *Esay* in the Name of God respecting the hypocrisie of the Jews in their worship, may be now spoken positively of the very Worship it self, since the Offering up of Christ to the Father. [a] *Bring no more vain Oblations*, Incense is an abomination to him; the new Moons and Sabboths (that is, of the seventh day, seventh year, *&c.*) the calling of Assemblies he cannot away with, it is iniquity; even the solemn meeting. Their New Moons and appointed Feasts his soul hateth; they are a trouble to him: he is weary to bear them. This is the time, even after the apparition of Christ in the flesh, wherein God will cause *to* [b] *cease* all the Feast-dayes of Judæa, her New Moons, her Sabboths, and all her Solemn Feasts. When the [c] Messiah shall be cut off, not for himself, the City shall be destroyed, and the Sanctuary: and he shall confirm the Covenant with many, and shall [d] *cause Sacrifice and Oblation to cease*. After the dissolution of the ancient Sanctuary, when [e] Messiah the Prince shall build the walls of the New, spiritual Jerusalem, Then from the rising of the Sun, even to the going down of the same, the Name of God shall be great even among the Gentiles, and in [f] every place Incense shall be offered unto his Name, and a pure Offering, *&c.* Then shall the people of God in the seven Asian Churches be made Kings and Priests by Christ unto God and his Father. [g] To whom be glory and dominion for ever and ever. Now, prayer is not the more acceptable, because within the Precincts and limits of a holy Temple: But 'tis the will of God, that men pray [h] every where, lifting up holy hands without wrath and doubting. God hath promised to gather [i] all Nations and Tongues to come and see his glory, and they shall bring the Jews as an [k] Offering to the Lord, even to to his holy mountain at Jerusalem. [l] An Altar shall be erected to the Name of the Lord in the Land of Ægypt, and the Lord of Hosts shall blesse, saying, [m] Blessed be Ægypt my people, and Assyria the work of my hands, and Israel mine Inheritance. The Burnt-Offerings of [a] strangers shall be then accepted upon Gods Altar. For his House shall be called a House of Prayer for all people. The Gentiles shall come into the light of the Church, and Kings to the brightnesse of her rising. [b] The Dromedaries of Midian and Ephah, all they from Sheba shall come, and bringing Gold and Incense, shall shew forth the praises of the Lord. All the Flocks of Kedar, and the Rams of Nebajoh shall

Heb. 9. 10.

a Isa. 1. 13.

b Hos. 2. 11.

c Dan. 9. 26.

d Vers. 27.

e Vers. 25.

f Mal. 1. 11.

g Rev. 1. 6. & 5. 10.

a 1 Tim. 2. 8.

i Isa. 66. 18.

k Vers. 20.

l Isa. 19. 19.

m Vers. 25.

a Isa. 56. 7.

b Isa. 60. 3, 6, 7.

come up with acceptance on Gods Altar. [c] His Suppliants ſhall draw nigh to him from beyond the Rivers of Ethiopia (which place [d] *Fulgentius* particularly expounds of ſpiritual Sacrifices.) [e] All Nations, and all the Families of the earth muſt go up from year to year to worſhip the King, the Lord of Hoſts, and to keep the Feaſt of Tabernacles. Every pot ſhall be holy, and all that come to Sacrifice ſhall ſeeth therein. Then ſhall the [f] Offerings of Judah and Jeruſalem be pleaſant unto the Lord, as in the daies of old; after the Meſſenger of the Covenant ſhould be come into the Temple of his body, when the Aaronical Prieſthood [g] ſhould be diſſolved, and a change made of the Law. Jeruſalem the holy City, ſhall never be more a ſingular place to [h] worſhip in: Nor Jewiſh Feaſts, the Seaſons, for they ſhall [i] be diſannul'd. Neither ſhall Sacrifice, properly and ſtrictly ſo called, be ever any [k] more offered to God as gratefull and acceptable. For we [e] have now an Altar to eat off, which they have no right to, who ſerve the Tabernacle. The Prieſts of old offered up the ſouls of irrational creatures: But now the caſe is altered (ſaies [m] *Mirandula*) For *Michael* our Prince and Prieſt doth offer our rational ſouls to God. His Majeſty will not be ſo ſerved now, as in former times, he expects we ſhould now ſerve and worſhip him [n] *in Spirit and Truth*. [a] *In Spirit* without Ceremonies and external typifying Ordinances: *In Truth*, without Shadows. The Jews preſented God carnal Sacrifices, with ſpiritual ſignifications annexed to them, and couched under them. We muſt give unto God ſpiritual ſervices, apart from the [b] unſupportable yoke of numerous Ceremonies. [c] They are not to be endured in Gods worſhip: They ſavour of a Jewiſh, carnal, childiſh ſpirit. It's commonly obſervable, that thoſe of a Popiſh ſtrain and temper, that are highly rigid, and ſeverely tenacious of multitudes of Ceremonies in Gods ſervice, either deduced from ſome among the Jews, or others among the Heathens, and blended together with ſome new inventions, of their own innovation, are uſually remiſs in holy and cloſe walking with God, and are the greateſt perſecutors of the Saints, as we ſee at this day in the Popedome. *Paul* [d] when moſt zealous of the traditions of his Fathers, then perſecuted he the Church out of meaſure, and waſted it. It's a manifeſt ſign of mans departure from uprightneſs, [e] when he ſeeks out many inventions.

[c] *Zeph.* 3. 10.
[d] *Fulgent.* 2. *lib. ad monimum.* p. 85. *Baſ.* 80. 1587.
[e] *Zech.* 14. 16, 17, 21.
[f] *Mal.* 3. 4, 1.
[g] *Hebr.* 7. 12.
[h] *Joh.* 4. 12.
[i] *Gal.* 4. 9, 10. &c.
[k] *Heb.* 10. 2
[e] *Heb.* 13. 10.
[m] *Pic. Miran. Tom.* 1. p. 54.
[n] *Joh* 4. 23.
[a] *Col.* 2. 17.
[b] *Act.* 15. 10.
[c] *Rain. againſt Hart.* p. 491, 493.
[d] *Gal.* 1. 13, 14.
[e] *Eccl.* 7. 29.

This being then evident, that after the coming of Chriſt, and his meritorious Paſſion, all ceremonial worſhip annexed to Sacrifices, and other Injunctions of God to the Jews, were abſolutely to determine. Let us ſee then what thoſe Sacrifices did principally hold forth. Now here I ſhall deſire firſt to ſpeak ſomewhat in general, and then deſcend to ſome particular Sacrifices with their appendices, and ſo conclude this Section

Several Names are given to Sacrifice in Scripture: as firſt, מִנְחָה *Mincha*, *Gen.* 4. 4. not only to that of [f] *Cains* offering of the fruit of the ground, but to that of *Abels*, which was of the firſtlings of his flock. The word is derived from נָחָה to bring, and ſignifies therefore an *Offering or Oblation* of what kind ſoever it be; but moſt generally it is taken for the meat-Offering. This the 70 in the 4 verſ. turn by δῶρον, a gift: and ſo 'tis frequently rendred in the New Teſtament, and ſometimes [g] diſtinct from θυσία, a Sacrifice. Sometimes the 70 themſelves turn it by θυσία, as *Gen.* 4. 3. *Exo.* 29. 41. &c. by προσφορὰ, *Pſ.* 40. 6. & 8. 3, 4. & 9. 9. Another term among the *Hebrews* for Sacrifice, is זֶבַח, *Zebach*, from a verb of the ſame radicalls, ſignifying to ſlay, (whence *Avenarius* would deduce the Greek word σφάζειν.) The 70 commonly tranſlate it by θυσία and σφάγιον much to the ſame purpoſe. Another word for Offerings is קָרְבָּן, *Korban*, and comes from קָרַב to draw nigh and is uſed in the Levitical Law for [a] Sacrifices of the Herd and Flock, and is in the New Teſtament uſed in very termes [b] retaining the word, and adding the ſignification. Some Sacrifices are ἱλαστικὰ, propitiatory, others εὐχαριστικὰ, gratulatory. Propitiatory Sacrifices were to obtain pardon and atonement for ſin, and they were alwaies to be with blood, [c] for without

[f] *Mat.* 5. 23. & 23. 18, 19.
[g] *Heb.* 5. 1. & 8. 3, 4. & 9. 9.
[a] *Lev.* 1. 2.
[b] *Mar.* 7. 11.
[c] *Heb.* 9. 22.

blood

blood was no remiſſion; and therefore *Cains* Sacrifice was not ſo acceptable, (although the naughtineſs of his heart was mainly lookt at) becauſe he offered the fruits of the earth, which were only to be Offered in Peace Offerings and Thanks-givings. But *Abel* Offered a bloody Sacrifice, looking at Chriſt by [d] Faith, and ſo was accepted of God. The blood of thoſe Beaſts could not make the Conſcience clean: but as the Offerer was received into reconciliation with God by virtue of that Sacrifice of Chriſt, who Offered up himſelf [e] ἐφάπαξ, once for all ſins, and inſtead of all the Ancient Sacrifices. In the blood of theſe Beaſts there was [f] ἀνάμνησις ἁμαρτιῶν, a conſtant remembrance of ſins, and therefore reiterated, becauſe they could not blot out ſin; but God hath now [g] *blotted out* the hand writing of Ordinances that was againſt us: The Blood of Chriſt hath expunged and extinguiſht all the terrible curſes of the Law againſt us for our ſinnes. The Blood of Beaſts could never do it, but for the time preſent, during that Oeconomy or diſpenſation, God was pleaſed to accept of the remembrance of Chriſts Death in the Typicall ſlaying of the Beaſts, to all that looked unto him through the Covenant. But now, That all the faithfull among the *Jews* who were [a] ſealed and received to Heaven on the account of Chriſt, had an actuall and clear view of the *Meſſiah*, and could pierce through thoſe vailes and ſhadows, and behold the Saviour to dye for ſin, afarre off, I will not aſſert. But that many of the Ancient Patriarchs did look at Chriſt in their Sacrifices, ſeems moderately clear and evident. *Abraham* [b] *ſaw Chriſts day and rejoyced.* The Apoſtle alſo ſeems to ſpeak pretty generally, when he ſaies, that [c] *by Faith* the Elders obtained a good report: It having bin to them *the ſubſtance* of things hoped for, and *the evidence* of things not ſeen; to wit, in the Sacrifices repreſenting and exhibiting Chriſt and the Promiſes of the Covenant of Grace to the eye of their Faith. For they all died *in Faith*, [d] not having received the promiſes, but having ſeen them *afar off*, were perſwaded of them and embraced them. And in this particular, the Prieſts were Typicall ſureties to the Jewiſh Saints, acting that work to the eye of their Faith in the Sacrifice of the Creature, which was the *Arrha* and *Teſſera*, the token of the Covenant. For ſin was imputed to the Sacrafice by virtue of the ſinners impoſing and laying his hand on the head of the Beaſt before it was ſlain, who then confeſſing his ſins over it, had a Typicall expiation, relating to the great Goſpell-offering, ſo often mentioned. Indeed theſe ſacrificing rites of old to ſuch as drew not nigh to God with a holy and fervent mind, were but a [e] σωματικὴ γυμνασία, a bodily exerciſe that profited little. The Offering of the bodies of Beaſts was of no value in the ſight of God meerly in it ſelf, taken without reſpect and relation to Chriſt.

But to ſpeak unto the Sacrifices themſelves,

The Creatures choſen out for Sacrifice, were to be without ſpot and blemiſh, perfect every way. So the *Heathens* uſed to ſpeak of their Sacrifice, they were to preſent (as *Homer* cals them) πελείους ἑκατόμβας, perfect Offerings, without any mutilation. Such a Sacrifice was the Lord Chriſt, [a] ὅσιος, ἄκακος, ἀμίαντος, κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν. Holy, harmleſs, undefiled, ſeparate from ſinners.

The Sacrifice was to be ſlain, and the blood to be caſt at the foot of the Altar. [b] In the blood lies the life and ſoul of the brute Creature, though it be otherwiſe in this rationall; and therefore that was to be ſhed to make atonement. [c] *Plutarch* in his diſcourſe of *Homer* ſaith; either 'tis the ſoul or the vehicle of the *ſoul*. I remember *Virgil*, ſpeaking of one being ſlain, ſaies, *Purpuream vomit ille animam*, he did vomit out his purple ſoul, meaning his Blood. Thus Chriſt is ſaid to poure out *his blood*, and to make *his ſoul* an Offering for ſin, after he had bin in an agony heavy unto the death.

Now becauſe of theſe expreſſions in Scripture concerning blood: and for that

[d] *Heb.* 11.4.

[e] *Rom.* 6.10. *Heb.* 7.27. & 92.1.& 10.10.

[f] *Heb.* 10.3. & 9.7.

[g] *Col.* 2.14.

[a] *Rev.* 7.4.

[b] *Joh.* 8.56.

[c] *Heb.* 11. 2, 1.

[d] V. 13.

[e] 1 *Tim.* 4.8.

[a] *Homer Iliad.* α p. 305. & β p. 306. &c.

[a] *Heb.* 7.26.

[b] *Lev.* 17. 11, 14. *Jer.* 2.34.

[c] *Plutar. de Hom.* p. 111. *modral.* p. 1.

[d] *Ænead.* V. 348.

[e] *Iſa.* 53.10.

that there was a prohibition (*pro tempore*) given by the Councell againſt it in the Primitive times: Some good men have bin ſcrupulous as to eating of blood, or any thing compoſed of it. But let ſuch remember, that we
f *Act.* 10. 15. are not to call any thing common or f unclean now. g Whatſoever is ſold
g 1 *Cor.* 10. 25. in the Shambles, that eat, asking no Queſtion for Conſcience ſake. Every thing that is wholeſome or nutritive food certainly may be uſed: h Every
h 1 *Tim.* 4. 4. Creature of God is good, and nothing to be refuſed, If it be received with
i *Act.* 15. 29. Thanksgiving. It is evident that things offered to Idols, and i things ſtrangled, are conjoyned in that place with blood, where abſtinence from it is commanded becauſe of ihe *Jews.* whoſe Communion with the believing *Gentiles* was interrupted by their liberty in thoſe things. As for things Of-
k 1 *Cor.* 8. 4, 8. fered to Idols, the Apoſtle *Paul* counts it a meere indifferency k unleſs in the caſe of ſcandall or offence to weak brethren. Then indeed there is an Hy-
Rom. 14. 3, 20. poheticall neceſſity impoſed upon our abſtinence: for we muſt not by an unteaſonable uſe of our liberty give occaſion of offence unto others. Then
a 1 *Cor.* 10. 28. indeed we muſt not eat, a *For his ſake that ſhewed it, and for Conſcience ſake, The Earth is the Lords and the fulneſs thereof.* But this queſtion is more fully ſpoken to by *Chamier Panſtrat. Cathol. Tom.* 3. lib. 15. c. 10. p. 528. *Hornbeck Sum. Controverſ.* lib. 11. *de gratis,* p. 841. &c. and *Groſted* our Countryman, *de ceſſat. legal.* p. 134. &c. with others, who determine it in the affirmative, that it is lawfull to eat blood: ſo it be without offence or ſcandall to weak Brethren. But I ſhall leave this, and proceed to parallel the effuſion of Blood (out of the Sacrifice) with Chriſts ſhedding
b *Rev.* 1. 5. his Blood upon the Croſs. He hath b waſhed us *in his Blood* for our ſins. The Blood came out of the heart of Chriſt, our Goſpell Sacrifice, to cleanſe us from our impurities. The Speare opened a paſſage into his breſt, that we might enter in at the doore of his Wounds, and be healed by him, and u-
c *Zech.* 13. 1. nited to him. This is the c *Fountain opened* to the houſe of *David,* and to the Inhabitants of *Jeruſalem,* for ſin and for uncleanneſs.
d *Lev.* 3. 16. Beſides in every Sacrifice d *the fat was the Lords,* It is the beſt of the Crea-
e *Theophraſt Charakt.* p. 249. ture, and e periſhes not ſo ſoon as the lean. To ſignifie that we ought to give the choiceſt and moſt excellent of our ſervices unto God. The inwards alſo with the heart and reins were to be waſht and then Offered to God by Fire; we muſt cleanſe ourhearts, and then dedicate them to God.
f *Spelman Tithes* p. 72. The Head alſo and the Taile or Rump were to be offered up to God: the Head f *ut principium,* the Taile as *finis Actionis.* Both the principle and beginning of all our actions and ſervices, as well as the end muſt be conſecrated to God.

The dung was to be caſt away into an unclean place: to ſhew that there is impurity in our choiceſt ſervices, and that we ought to fling it away, when we approach and draw nigh to God. All the filth and defilement of ſin is to be removed as poſſible from all our approaches unto God.

But putting an end to Generals, I ſhall deſcend to ſome particular Sacrifices, which though they were various, yet they did all in ſeverall waies either allude to Chriſt, or elſe to ſomewhat of our Goſpell Services. For as
a *Groſted de Ceſſat. Legal* p. 167. our judicious a *Groſted,* a great light conſidering the times wherein he lived, doth obſerve [*Ut res una multis ſignis, ita Chriſtus multis Sacrificijs.*] the ſame thing may be noted by many ſigns, ſo Chriſt by many Sacrifices.

1. *Of the burnt Offering.*

1. The burnt Offering was called עֹלָה from עָלָה to aſcend, becauſe being wholly burnt, it did aſcend up to Heaven in ſmoak and vapour. By the Septuagint it is termed ὁλοκαύτωμα, a whole burnt Offering. There was there-
b *Lev.* 6. 13. fore a conſtant fire maintained upon Gods Altar to this purpoſe. b The Bullock, Lamb, or Kid which was thus Offered upon the account of the ſinner did note our corruptibility; even like the bodies of theſe Beaſts obnoxious

to

to the consuming wrath of God, and the punishment justly due to us, even to be tormented in the fire of his indignation. And as the vapour ascended up to Heaven, to cry for propitious mercy; so it shewed the place, from whence alone we can expect redemption and expiation for sin, even from Heaven in the acceptation of Christs offering, who was scorched in the fire of Gods wrath for sin. Hereby likewise the meanes of obtaining pardon and grace, are signified by the two properties of Fire, Light, and Heat. The Light of Faith, whereby the ancient Jewes did foresee Christ the promised Sacrifice, and the Heat of ardent prayers breathed from the Altar of an inflamed heart, whereby they did in the name of the foreseen and hoped for Sacrifice, obtain the remission of sin. Besides these were often reiterated for a constant memorial of the [c] great Sacrifice once to be offered for the sins of many: forasmuch as they were of themselves never able to purge the conscience from sin. Fire was used in the consumption of these typical Sacrifices, and what might that signifie? Sometimes in Scripture it signifies [d] [*Virtutem Divinitatis nostrorum vitiorum rubiginem consumentis.*] The force and power of the Divinity destroying the rust of our sins and vices, as it is expresst in *Deuteronomy*, (saith our *Grosted*) [a] *The Lord thy God is a consuming fire.* Sometimes it signifies Gods indignation; as the Prophet *Jeremy* expresses it against unjust oppressors, [b] *Lest my fury go out like fire, and burn that none can quench it.* Sometimes it signifies the words of God proceeding from the mouth of the Prophets, [c] *Behold I will make my words in thy mouth fire, and this people wood, and it shall devour them.* The words of the Law have the force of fire, burning [d] the hearts of men, and stirring up in them the sense of the just wrath and fury of God against sin.

[c] *Heb.* 10.14.

[d] *Grost. ibid. p.*123.

[a] *Deut.*4.24.

[b] *Jer.*21. 12.

[c] *Jer.*5. 14.

[d] *Cramer. Schol. proph.* 5ta. *par. p.*17.

Now as the fire consumed the Sacrifices, it noted the justly demerited wrath of God to consume us for our sins, and was a type of the anger of God, that fell upon Christ our Surety on the behalf of sinners. * It was anciently the token of the acceptation of their Sacrifices, when fire came down from Heaven to consume them, as in the Sacrifice of [e] *Abraham*, [f] *Aaron*, [g] *Gideon*, [h] *Solomon*, [i] *Elijah*. It was unlawfull to use any other fire then celestial, for when once God had answered by fire from Heaven, the Priests office was to conserve it perpetually burning upon the Altar, by addition of continual fuel, and therefore all culinary fire is called *strange*, and that which the Lord will not own in his Sacrifices. This was the reason of the sore punishment of *Nadab* and *Abihu*, the Sons of *Aaron*, *because they offered* [k] *strange fire before the Lord, which he commanded them not.* And therefore excellent is that place in the Psalmist according to the [l] Hebrew יִזְכֹּר כָּל־מִנְחֹתֶיךָ וְעוֹלָתְךָ יְדַשְּׁנֶה־סֶּלָה, Let him remember all thine Offerings, and thy burnt Sacrifice *turn to ashes*, that is inflaming of it with his celestial fire, in token of acceptation. This may hint to us what special care we ought to adhibit, that we draw not nigh to God with the culinary fire of our own corrupt passions; we must not lift up hands to Heaven in [m] *wrath*. If *John* the meekest of the Apostles, shall desire of Christ to call for fire from Heaven, to consume the wretched *Gadarenes*, who loved their swine better then a Saviour, even he shall meet with a rebuke together with the rest. [a] *Ye know not what manner of spirit ye are of.*

* *Cloppenb. Schol. Sacri. p.*62. *&c.*

[e] *Gen.*15.17.

[f] *Lev.*9. 24.

[g] *Judg.*6.21.

[h] 2 *Chr.*7.1.

[i] 1 *King.* 18. 38.

[k] *Lev.*10. 1.

[l] *Psal.*20 4.

[m] 1 *Tim.*2.8

[a] *Luk.*9. 55.

It is observed by [b] *Cloppinburg*, that *Jerom's* question is not rashly answered out of *Theodotio's* Translation, in these words *. [*Unde scribere potuit* Cain *quod Patris ejus munera suscepisset Deus, & sua repudiasset: nisi illa Interpretatio vera esset, quam* Theodotio *posuit. Et inflammavit Dominus super* Abel *& super Sacrificium ejus, super* Cain *vero & super Sacrificium ejus non* ἐνεπύρισεν, *inflammavit.*] How could *Cain* know that God had accepted the Offerings of his Brother, and rejected his own, unless that Interpretation were true, which *Theodotion* hath given. *And the Lord sent down fire upon* Abel *and his Sacrifice, but not on* Cain's.

[b] *V. ibid. p* 63. *Concerning Cain.*

* *Hieronym. Tom* 3. *qu. in Gen. p.*206.

[d] *Id. p.* 65. The deſcent of fire from Heaven upon the Sacrifices of old, [d] was a viſible token of the preſence of the holy Spirit, who is in Scripture compared to fire,

[e] *Act.*2.3. and therefore in the day of Pentecoſt, [e] the Spirit did ſit upon the Apoſtles in

[f] *Mat.*3.11. the ſhape of fiery tongues. And our Lord is ſaid by [f] *John* Baptiſt *to baptize with the holy Ghoſt and fire.* Hence is that metaphorical expreſſion in the A-

[g] 1 *Theſ.*5. 19. poſtle *Paul*, commanding the Saints of [g] *Theſſalonica* to take heed of *quenching the Spirit*, whoſe warming and inflaming motions are neceſſary for the offering up of all our ſpiritual Sacrifices unto God: even as the continual fire upon the Altar was for theſe of the Jewiſh Ordinances.

Of this Burnt-offering (concerning which we are treating) I ſhall at preſent obſerve but one thing more; and that is, that there was nothing of it re-

[h] *Lev.*7.8. ſerved from the fire but the skin only, and that was given to the [h] Prieſts. In like manner, when the Heads of Families were Prieſts before the giving of the

[i] *Origen Ho. 6. in Levitic. p.*145. Law, the Sacrificer had the skin. As [i] *Origen* obſerved of old concerning *Adam*, that the skins wherewith he was cloathed, were of the Beaſts which were offered in Sacrifice. To ſignifie that by the clothing of Chriſts righteouſneſs, the great Sacrifice for ſin, our nakedneſs is hidden from the ſight of God. But why muſt the Prieſt in following times after the ſolemn introduction of the ſeveral Rites of the Moſaical Law, have the skin of the Sacrifice? To ſhew thereby, that in the firſt place God would have the pains and labour of his ſervants in his worſhip to be alway rewarded. We learn alſo hereby, that every mans Offering is to have the outward skin of profeſſion pulled off, God looks to the heart and inwards of our duties, what fat and fleſh there is upon our ſervices. But the Prieſt he muſt have the skin: he is to take care of and look to the very externals of worſhip, that they be managed according to the preſcript forme of Gods will, and is to have recompence for ſuch his ſervice. 'Tis not the skin that will ſatisfie or pleaſe God in our Offerings: He that ſearches the heart, expects we ſhould worſhip him in ſpirit and truth.

The performance of the ſolemnity of this Offering conſiſted in eight particulars, as you may read pag. 116. of this Treatiſe, whereupon I ſhall briefly gloſs only by alluſion, craving a favourable and candid Interpretation: for I preſs not my own apprehenſions rigidly at any time, and then ſhall retire to the ſecond, the Sin-offering.

1. We are to confeſs our ſins over the head of the Offering, that God may

*Prov.*28.13. lay them upon and impute them to Jeſus Chriſt. Confeſſion muſt go before

[b] *Joh.*1.9. pardon; *Confeſs* and forſake, and ye ſhall find mercy. [b] If we *confeſs* our

[c] *Verſe* 7. ſins, he is faithfull to forgive us, and the [c] *blood* of Chriſt his Son ſhall cleanſe us from them.

2. As the perſon did ſlay his Offering; ſo 'tis we that by our ſins have crucified the Lord of life.

3. As the Prieſt ſprinkled the bloud round about the Altar; ſo Chriſt who offered up himſelf, ſprinkles his meritorious bloud upon the Altar, and makes his Sacrifice acceptable: Nay all our Spiritual Sacrifices are only plea-

[d] *Heb.*12. 24. ſing to God, through the ſprinkling of his precious blood. This [d] *blood of ſprinkling* ſpeaks better things then that of *Abel*. *Abel's* bloud cried for vengeance againſt his wicked Brother, this bloud of our elder Brother cries for mercy, atonement and pardoning grace, for ſuch as are elect according to the

[e] 1 *Pet.*1.2. fore-knowledge of God the Father, through ſanctification of the Spirit unto

[a] 2 *Cor.*5.1, 4. obedience, and [e] *ſprinkling* of the bloud of Jeſus Chriſt.

4. As the Prieſt flayed off the skin: So our great Highprieſt by the power

2 *Pet.*1.13, 14. of his Divinity did lay down his life, he did *exuere Tabernaculum*, lay aſide the thin [a] *Tabernacle* of his body for a while, when he gave up the Ghoſt to

[b] *Heb.*10. 20. the Father, and commended his Spirit to him. [b] *The vail* of his fleſh was rent inſunder in the day, when he made his [c] Soul an Offering for ſin.

[c] *Iſa.*53.10. 5. As the Sacrifice was cut in pieces, Oh how was his bleſſed Body mangled by

by the nails and ſpear, his head piereed with thorns! [d] They pierced his hands and feet! Oh how was his bleſſed ſoul under flaming agonies in that hour, when he cried out, *My God, my God, why haſt thou forſaken me?*

[d] *Pſa.* 22. 16

6. Fire was laid upon the Altar, and fuell to preſerve it. The wrath of God was the fire and ſin the fuel to keep it burning: till this bleſſed Saviour had fully ſatisfied for all the ſins of the elect.

7. All the parts were laid in order upon the Altar: even as Chriſt our Lord was ſtretched out upon the Croſs.

8. The inwards and legs were waſht in water, and then burnt, being an offering made by fire of a ſweet ſavour to the Lord. For Incenſe was joyned with Sacrifice to give a ſweet perfume. This might allude to the cleanneſs and holineſs of Chriſts heart, he was a moſt innocent perſon; The water of the Spirit ran alwayes thorow him, and noted the purity of his walking, the ſpotleſneſs of his life, and therefore he could [e] not ſuffer for himſelf, [f] 'twas *for our tranſgreſſions* that he was wounded, *for our iniquities* was he bruiſed. Upon our account was he ſcorched in the flames of his Fathers wrath, when the ardent ejaculations of his ſoul in prayer, like inflamed Incenſe, went up ſmoaking towards Heaven, and giving a moſt precious ſent and ſavour to his glorious Sacrifice, [g] *when through the eternal Spirit, he offered up himſelf without ſpot to God.*

Interanea diluit qui conſcientiam purgat. Orig. *Hom.* 1. *Lev. p.* 116.

[e] *Dan.* 9. 26.

[f] *Iſa.* 53. 5.

[g] *Heb.* 9. 14.

Of the Sin-Offering.

There is a common name in the Hebrew to all Offerings made by fire, and it is אִשֶּׁה from אֵשׁ fire, becauſe offered by fire. Sometimes it is applied to the [a] burnt-offering, as we tranſlate it, *an offering made by fire*, to [b] *meat-offerings*, to [c] *peace-offerings*, [d] and to *ſin-offerings*. And therefore, becauſe they were *Sacrificia ignita*. The proper name of this is taken from the reaſon or ground whereupon it was offered, and that was for the expiation of ſome ſin committed, as hath been declared in the Hiſtorical part of this Work.

[a] *Exo.* 29. 19 *Lev.* 1. 9, 13.

[b] *Lev.* 2. 2. 23. 13.

[c] *Lev.* 3. 3, 9.

[d] *Lev.* 4. 35.

This Sin-offering principally referred unto Chriſt, who was made [e] *Sin* for us, that is, as [f] *Pariſienſis* expounds the place, an offering for ſin on our behalf; according to that expreſſion concerning the Prieſts in the Prophet *Hoſea*, *They eat up the ſin of my people* [g], which ſeems to allude to the Prieſts part and ſhare in the Sacrifice. So likewiſe when the Apoſtle declares [h], that God *for ſin* did condemn ſin in his fleſh. *For ſin*, that is (ſaith he) For the Sin-offering of Chriſt, God did for the ſake, and upon the account of his infinitely precious Sacrifice condemn and deſtroy ſin, that it ſhould never have dominion over the Elect, [i] *ſeeing Chriſt hath died.*

[e] 2 *Cor.* 5. 21

[f] Pariſienſis *de Legibus cap.* 8.

[g] *Hoſ.* 4. 8.

[h] *Rom.* 8. 3.

[i] *Rom.* 8. 34.

The Sin-offering was uſually a *Male*, to ſignifie the ſtrength of Chriſts merits. *Perfect* and without ſpot, to ſhew the integrity and purity of his Nature. He offer'd himſelf *without ſpot* [k] or blemiſh, he was a Lamb without ſpot. As there were Heifers, Goats and Lambs offer'd in this caſe: ſo is our Lord in Scripture reſembled to them in his bleſſed Sacrifice.

[k] *Heb.* 9. 14.

[l] *Pet.* 1. 19. *Jer.* 11. 19. *Heb.* 9. 14.

There were ſeveral ſeaſons of the preſenting Sin-offerings to God: but the principal time was on the Expiation day, to which I would ſpeak ſomewhat largely. Firſt relating hiſtorically the ſervices of the day: and then applying them in a ſpiritual manner unto Chriſt.

Lev. 16. 14.

The Services of the ſolemn Day of Expiation, being the 10th *of the* 7th *Moneth.*

In the Morning of this ſolemn day betimes (as uſually on other dayes) the aſhes were taken off from the Altar, and the wood laid in order. Then the High-prieſt (who performed all the ſolemnities of this day) putting on his golden garments ſlew the Lamb, the conſtant Morning Sacrifice, and ſprinkled the bloud on the Altar; then he went into the Temple, and burnt the Incenſe of the Morning, and trimmed the Lamps. After this he comes out and burns the fleſh of the daily Sacrifice, and offers its meat-offering and drink-offering with it. Then he proceeds to the extraordinary work of the day, which was the offering of the [l] Bullock, Ramme and ſeven Lambs mention'd in the Book of *Numbers* Then he puts off his gorgeous attire, and performs the more ſolemn work of that

[l] *Numb.* 29. 8.

[m] *Numb.* 29. 11. that day in the atonement, wherein I shall enlarge by it self. After that work is ended, then he puts on his precious garments again, and [m] offereth the Goat
[n] *Lev.* 16. 3, 24. for the sin-offering, mentioned also in *Numbers*, together with the [n] Bullock for a burnt-offering for himself, and the [o] Ram for the burnt-offering for the
[o] *Ibid.* people. In the last place he offers the [p] Lamb for the daily Evening-sacrifice,
[p] *Num.* 28. 3, 4. and when he hath burnt the Incense, and trimmed the Lamps in the Sanctuary, he goes out, puts off his rich array, and invests himself with his own common garments, and goes to his own house.

So that on this day, besides the two Lambs for the daily Sacrifice being the
[q] *Numb.* 29. 11. [q] continual burnt-offering there were slain [r] one Bullock, one Ram, seven Lambs for a burnt-offering extraordinary, with their attendant meat-offerings and
[r] *Ib. ver.* 8, 9. drink-offerings, with a Goat for a sin-offering [f], besides the sin-offering of
[f] *Numb.* 29. 11. Atonement. If this tenth day happened on a Sabbath, then the extraordinaries of the constant Sabbath-offerings were added. So that, (as we shall see by and by) in the Atonement work there was one Bullock, two Rams, two Goats, which being added to the former makes fifteen.

The several Offerings on the Expiation Day.

Burnt-offerings, *Numb.* 29 8.	One Bullock, One Ram, Seven Lambs.	Besides the Morning and the Evening Sacrifice, and in case a Sabbath fell on the same day, two more, *Numb.* 28. 9, 10. So that here are four Sacrifices of the Expiation, *viz.* one Bullock, two Rams and one Goat, with their meat-offerings and drinkings to be added to the Catalogue, *pag.* 113.
Sin-offering, *Numb.* 29. 11.	One Goat.	
The Atonement	One Bullock, Two Rams, Two Goats, one whereof a scape Goat.	
	Fifteen.	

The solemn work of Atonement performed on the day of Expiation by the Highpriest.

[a] *Lev.* 16. 3. In the first place there was preparation made of a young [a] Bullock for a sin-
[b] *Ver.* 6. offering, which was appointed for the Highpriest himself, and for his [b] house
[c] *Ver.* 33. (that is) the [c] Priests, which were called the house of *Aaron* in Scripture.
[d] *Ver.* 31. There was likewise to be brought in a Ram [d] for a burnt-offering to make [e] A-
[e] *Ver.* 24. tonement for himself. Besides, there were [f] two Kids of the Goats to be pro-
[f] *Ver.* 5, 24. vided for a sin-offering for the people, one was to be slain, and the other to escape, and a Ram also for a burnt-offering.

The manner of the performance of this solemnity in its orderly method.

[g] *Ver.* 4. First of all, the Highpriest was to wash his flesh in water, and [g] to put on the
[h] *Ver.* 11. pure white linen garments, and then to slay the Bullock [h] which was for a sin-offering for himself. When that was done then he was to take a Censer full of burning coals from off the Altar, and a handfull of sweet Incense, and bring it
[i] *Ver.* 12, 13. within the vail, and when he was come thither, [i] to put the Incense upon the fire, which might cover the Mercy-seat with a cloud of smoke, that he die not. For he might not presume to draw so nigh to the Majesty of God sitting between the Cherubims without a cloud of Incense to interpose. Then he came forth and received some of the blood of the new-slain Bullock reserved in a golden basin, and carried it within the most holy place, and
[k] *Ver.* 14. [k] sprinkled of it with his finger on the Mercy-seat Eastward, and before the Mercy-seat seven times.
[l] *Ver.* 19. After this, the lot being cast for which of the two Goats was to be slain [l] for the sin-offering of the people, he took some of the blood of that likewise, and brought it within the vail, and did with it, as before he had done with the blood of the Bullock, and this was to make atonement for the most holy place. There was to be no man with him, when he performed this Ceremony. Afterwards
[m] *Ver.* 15, 16. he went out to the Altar which was before the Lord, that is [m] the golden Altar
[n] *Exo.* 30. 10 of Incense, and took of the blood of the Bullock and of the Goat mixt together,

ther, and put part of it [o] upon the horns of the Altar round about, and ſprinkled of the ſame bloud ſeven times upon it to cleanſe it from the uncleanneſs of the children of *Iſrael*. Thus alſo was he to cleanſe the [p] Tabernacle of the Congregation it ſelf, or in after times the Sanctuary.

[o] *Lev.* 16. 18, 19.
[p] *Verſ.* 16.

When he had made an end of [q] reconciling the moſt holy place, the Tabernacle and the Altar. Then he came to the live Goat, and layed both his hands upon his head, and confeſſed over him all the iniquities of the children of *Iſrael*, and all their tranſgreſſions in all their ſins, putting them upon the head of the Goat, and then ſent him away by the hand of a fit man into the wilderneſs, that the Goat might bear upon him all their iniquities into a Land not inhabited.

[q] *Verſ.* 20, 21.

When he had ſent away the Scape-goat into the Wilderneſſe, he comes to the Bullock and Goat which had been ſlain for himſelf and the people, opens them, [h] takes away the fat, and burns it upon the Altar; cuts the fleſh in pieces, and ſends it by the hands of others, [i] with their skinnes and dung to be burnt in fire without the Camp.

[h] *Verſ.* 25.
[i] *Ver.* 27.

Then the High-Prieſt [k] comes into the Tabernacle, puts off his linnen garments, and leaves them there, waſhes his fleſh in water, and veſts himſelf with the golden Robes belonging to him as High-Prieſt, comes to the brazen Altar, and [a] offers up the two Rams for Burnt-Offerings, the one for himſelf, the other for the people; and ſo finiſhes the great work of Expiation.

[k] *Verſ.* 23.
[a] *Verſ.* 3, 5, 24.

Two things more are mentioned about this work, That the perſon who carried away the Scape-Goat, and the other who burnt the Sin-Offering, were to [b] waſh their cloaths, and bath their fleſh, before they ſhould come into the Camp.

[b] *Verſ.* 27, 28.

Another is, That at the end of every 49 years, on this ſolemn and glorious day, the [c] Trumpet was to ſound for the year of Jubilee.

[c] *Lev.* 25. 8, 9.

The Explanation of the Myſteries of theſe grand Solemnities.

That the ſupream Officer of the Temple, who was to officiate on this great day, did ſignifie the [d] High-Prieſt after the order of *Melchizedeck*, is evident to all that have but lookt on the Epiſtle to the *Hebrews*, even [e] Jeſus the Son of God, who is paſſed into the Heavens, and is the [f] chief Shepherd and [g] Biſhop of our ſouls. No man taketh this Honour to himſelf, but he that is called of God, as was *Aaron*: So alſo *Chriſt* glorified not himſelf to be made an High-Prieſt: But he that ſaid unto him, Thou art my Son, this day have I begotten thee; ſaith alſo in another place, [h] Thou art a Prieſt for ever after the order of Melchizedeck, that ancient King of *Salem*, the great Type of our moſt glorious High-Prieſt, who is King of righteouſneſſe, and Prince of Peace.

[d] *Pſ.* 110. 4.
[e] *Heb.* 4. 14.
[f] 1 *Pet.* 5. 4.
[g] 1 *Pet.* 2. 25.
[h] *Heb.* 5. 4, 5, 6.

The firſt thing obſervable at his initiation into this great work, was to waſh his fleſh in water, which poſſibly might prelude to the Baptiſm of our Lord, [i] wherewith he was baptized of *John*, before he entred upon his Miniſterial ſervice, of teaching and ſuffering for his people. But (alas) it was not that thereby he himſelf ſhould be cleanſed, for he was the innocent Lamb of God that took away the ſins of the world: but rather that he might (as an Ancient ſpeaks) cleanſe the water by the deſcent of his bleſſed body into it, and thereby purify and conſecrate the Ordinance of Baptiſm for the benefit of his Church, which he intended to [a] ſanctifie and cleanſe with the waſhing of water by the Word.

[i] *Mat.* 3. 16.
[a] *Eph.* 5. 26.

The Ancient Prieſts carrying about them natures defiled with ſinne, needed continual waſhing: but our pure and ſpotleſſe Prieſt had nothing of impurity in him: yet, when being in the form of man, he ſubmits to this Ordinance, and [b] ſo fulfills all righteouſneſſe.

[b] *Mat.* 3. 15.

After waſhing, the High-Prieſt was not to put on his [c] gorgeous and rich attire, and to appear in all his ſplendid Ornaments, 'twas a Faſt and Humiliation day: and therefore he was to execute his place and function in mean linen garments, figuring thereby the low eſtate of our Lord here upon earth, and that he ſhould carry on the work of our Redemption without any external pomp and worldly glory. [d] His viſage was *marred* more then any man, and his form

[c] *Lev.* 16. 4.
[d] *Iſa.* 52. 14.

form more then the sons of men. He walked up and down in a mean and obscure manner, [c] making himself of no reputation, and taking upon him the form of a Servant, and being found in fashion as a man, he humbled himself, and became obedient to death, even the death of the Crosse.

[c] *Phil.* 2. 7.

The first thing that the High-Priest did after he was thus washt and cloathed, and had slain the Bullock for the Sinne-Offering, was his entrance into the most holy place [f] to burn sweet Incense within the Veil. Our blessed Lord, before he shed his most precious blood, did prepare his way to the Crosse by most ardent and heavenly Prayers [g]; and as the Incense was to be beaten small, so did it note the agony of his Spirit in Prayer: [h] ἐκτενέστερον προσηύξατο, he stretched out his heart in Prayer to the Father; [i] *If it be possible let this cup passe.* When he offered up Prayers and Supplication [k] with *strong crying* and tears unto him that was able to save him from death, and was heard in that he feared, being gloriously raised from death by the right hand of God. In these his Prayers he interceded for us, and by his intercession, hath sanctified our Prayers, that they also may smoak within the Veil, rendring us acceptable to God, when our fervent Prayers arise not from our lips only, but from the Altar of our hearts within, and are inflamed by the holy fire of the Spirit of Grace.

[f] *Lev.* 16. 12.
[g] *Joh.* 17.
[h] *Luk.* 22. 44.
[i] *Mat.* 26. 39.
[k] *Heb.* 5. 7.

After this rare perfume had fragrantly fowred about the Oracle, in sweet scented clouds, then did the High-Priest enter this most holy place, [a] *not without the blood of Bulls and Goats*, which he offered for himself, and the errours of the people, even as Christ being become an [b] High-Priest of good things to come, by his own blood entred into the holy place, having obtained eternal Redemption for us. He is not entred into a holy place, made with hands, but by the vertue of the effusion of his own most precious blood, he is gone into Heaven it self, to appear in the presence of God for us.

[a] *Heb.* 9. 7.
[b] *Vers.* 12.
[c] *Vers.* 24.

And in that the blood was to be sprinkled seven times before the Lord, it might signifie the copious and liberall effusion of Christs blood for sinners; it was [d] αἷμα ἐκχυνόμενον, not only poured, but plentifully poured out: it did not *guttatim effluere*: It came out as from a fountain, to purge away sinne and uncleanesse [e]. The number seven, in Scripture is taken (as [f] some observe) for a number of perfection: And if so, (though I am not much taken with numbers) then it might point out the perfection and compleatnesse of our Purgation and Justification in the sight of God, by the blood of Christ. It is observed by some (too curiously I doubt) that our blessed Lord had seven wounds inflicted upon him, which drew blood from his blessed body. (1.) In his scourging; (2.) in the platting of the Crown of sharp thornes upon his head; (3,4.) the nailing of both his hands, (5.6.) and both his feet, and (7) the piercing of his body with the Spear. Leaving these niceties: Oh that our souls could bleed for those sins that drew out the vitall and most precious blood of Jesus Christ! Oh that we did look upon him, whom we have *pierced*, and mourn for him as one mourneth for his only son, and be in bitternesse for him, as one that is in bitternesse for his first born! Who by his meritorious sufferings, is become a *propitiation* for our sins [a].

[d] *Mat.* 26. 28.
[e] *Zach.* 13. 8.
[f] *Parisiensis de Leg. c.* 9.
Zech. 12. 10.
[a] 1 *Joh.* 2. 2.

Mention is made of the end why the blood of the Bullock was brought into the most holy place, even to expiate for the sins of the High-Priest himself; it was his Offering. Whereby was signified the insufficiency and invalidity of the Jewish Priest-hood of it self, to impetrate from God any pardon for sin, seeing it self did need and require an annuall atonement and reconciliation for its own sins in the sight of God. So that the High Priest was to be full of compassion to the ignorant, for [b] that he himself also was compassed with infirmity; and by reason thereof, ought as for the people, so also for himself, to offer for sins. But such an high Priest became us, &c. [c] who needeth not daily (as those did) to offer up Sacrifice first for his own sins, and then for the peoples: For this he did once, when he offered up himself. Now although Christ had no sin of his own, whereupon to expiate for himself, yet he did personally bear all the sinnes of the Elect upon

[b] *Heb.* 5. 2, 3.
[c] *Heb.* 7. 27.

upon him by divine imputation; and therefore he did imputatively offer up for himself, but effectively and virtually only for the Elect. And therefore, as the Apostle saies in the last cited place, he did it but once.

Besides, as this blood was sprinkled within the Veil to purify it from uncleanness, it signified and hinted to us the wonderfull defilement, and contagious nature of sin, that had pierced into the most holy place, thereby intimating that the highest and most eminent services in our worship may be polluted with sinne, and need purification by the blood of Christ.

Moreover, as the place within the Veil signified Heaven, so the bringing the blood of Christ thither, shews that Heaven is an * *Inheritance* with the Saints in light, and [a] possession in glory *purchased* by the blood of Christ, and therefore the beginning of glory is called [b] the day of Redemption. For we are not fully redeemed from all our sins and miseries, till we set foot within the vail by virtue of the price of Christs blood. [c] Let us then lay hold upon the hope that is set before us, as an Anchor of the soul, both sure and stedfast, which entreth into that [most holy place] within the vail, whither the fore-runner even Jesus is entred for us. We may therefore now have a holy and reverent [d] boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the vail, that is to say, his flesh.

* *Col.* 1.12.
[a] *Ephes.* 1.14
[b] *Eph.* 5.30.
[c] *Heb.* 6.19.
[d] *Heb.* 10.19, &c.

It is to be observed further, That the Highpriest went into the Oracle with this blood [e] alone, he had none with him. It was his peculiar Office, which none might presume to perform besides himself. So did Christ enter alone, to shew that there is no other Highpriest or Head of his Church, but he alone. There is none of the Saints gone into Heaven with body and soul together, and continue there in so compleat a state of happiness possibly, as they shall be after the Day of Judgment. His glorified body only is in the most holy place, sitting at the right hand of God. Here we might move a Question about *Enoch*, *Elijah*, *Lazarus*, and the Saints that rose at Christs death, *Mat.* 27.52. Whether they shall receive a further state of perfection at the Resurrection, seeing Christ himself is said to be the first fruits of them that slept, 1 *Cor.* 15.20, 23. Further, as the Priest entred alone with the blood for purification: So 'twas Christ that [f] trod the winepress of his Fathers wrath *alone*, of the people there was none with him. It is recorded also that at his apprehension, his Disciples [g] all forsook him and fled.

[e] *Lev.* 16.17
[f] *Isa.* 63.3.
[g] *Mark* 14. 50

After the Highpriest had reconciled the most holy place, he was to go forth and [h] put of the blood of the Bullock and Goat upon the horns of the golden Altar, and to sprinkle seven times upon it, and do so likewise to the Tabernacle, by which I humbly conceive is meant the holy place or Sanctuary, at the upper end whereof neer the vail stood the golden Altar. What this golden Altar, and its horns signified, I have spoken before. The Incense noted Prayer. Hereby in the first place may be signified, that by virtue of Christs blood it is, that his prayers and mediations for the Church are heard and accepted before the throne of God. His Intercession is built upon his Passion, and for all that he suffered, them he prayes for. As to the prayers of the Saints, it is to be noted, that none are effectual but such as proceed through Christs Censer, perfumed with the Incense of his intermediation with the Father for us.

[h] *Lev.* 16.18

The blood put upon it, noted, that the infirmities and sinfulness of our prayers, are to be purged and taken away by the blood of Christ: As he said, *Domine lava lachrymas*, Lord wash my tears; we must say, Wash them in the blood of Christ, and perfume our sighs with his precious odours.

The four horns tipt with blood signifies the prevalency and vigorous strength of his prayers when he treats with his Father on our behalf upon the account of his precious blood.

As the four horns did look to the four winds of Heaven, and the four quarters of the Earth, which (to allude) possibly might signifie the availableness of Christs

prayers

prayers for all believers throughout the world, who put their truſt in him, and liſt up their prayers to Heaven in his bleſſed name.

The horns of this Altar might ſet forth the ſtrength of prayer, both for the good of the Church, and for the ruine of her enemies, and therefore is it that we
Revel. 8.3. read of odours ſmoaking at the golden Altar, and immediately upon the Saints prayers the ſeven Angels prepared their Trumpets to ſound warre, deſolation and ruine to the adverſaries of the Church, and at the ſounding of the ſixth Angel. There was a voice (or return of prayers) that came from the four Horns
Revel. 9.13. of the golden Altar, which is before God.

Furthermore, as the Tabernacle or Sanctuary was alſo to be purged with bloud; this might ſhew to us, that all our holy ſervices wherein we draw nigh to God, muſt be waſhed in the bloud of Chriſt: or elſe God will find matter enough therein to condemn us, unleſſe he take away the iniquity of our holy things, we ſhall never be able to ſtand in Gods ſight, or to anſwer him one of a thouſand for all the choiſeſt and higheſt performances which we yeeld to his Majeſty, with the moſt ardent and heavenly frames that our ſpirits can poſſibly be in, while we walk here below in Tabernacles of clay.

When the Prieſt had finiſhed this work of Atonement for the Oracle and Sanctuary, he then came out into the Court to the ſcape Goat, and performs the work before-recited.

You heard of two Goats, the one by lot was pitcht upon for a ſin-offering, whoſe bloud we ſee was carried into the moſt holy place.

Prov. 16.33. *The lot is caſt into the lap, but the whole diſpoſing thereof is of the Lord.* So
Act. 2.23. was Chriſt *delivered by the determinate counſel of God.*

But why ſhould our Lord, among other creatures, be ſet forth by a Goat, a rank and ſalacious creature, who himſelf was not touched with the leaſt ſhadow
[c] *Mat.* 25. 33. of ſinne? In the Scripture [c] wicked men; and cruel Heathen Kings are ſet out by Goats, *Dan.* 8. 5. Devils by Satyrs, Ægipans, *&c.* in many Authors. Poſſibly upon this account of that imputed ſin and iniquity which he ſuſtained, he
[d] *Rom.* 8.3. being found [d] *in the likeneſſe of ſinfull fleſh:* For the bloud of thoſe beaſts was
[e] *Heb.* 13.10. brought into the Sanctuary by the High-prieſt [e] *for ſin.*

Some think that the two Goats [f] repreſented the two Natures of our bleſſed Saviour; the ſlain Goat his Humanity, the ſcape Goat his Divinity. I rather
Rainold *againſt* Hart. [f] Pariſienſ. *pag.* 39. ſuppoſe they might exhibit the two States of his Humanity, his Paſſion, and his Reſurrection. For, becauſe the ſame creature could not both ſuffer death, and preſently live again without a miracle. Therefore one was appointed to death, to repreſent our bleſſed Lord his ſuffering death upon the Croſs: The other after the bloud of the former had been ſprinkled, was to eſcape, ſignifying his Re-
[g] *Rom.* 4.25. ſurrection; He was *the ſlain Goat* [g] delivered for our offences; and as the *living Goat* that ſcaped death, ſo was he raiſed again for our Juſtification. As the *ſlain*
[h] 1 *Pet.* 3. 18. *Goat* he was [h] put to death in the fleſh, as the *ſcape Goat*, he was quickned by the Spirit.

The ſcape Goat, although a poor creature in it ſelf, uncapable of ſinne,
[i] 1 *Cor.* 5.2. yet had all the ſinnes of the people confeſſed over its head: So Chriſt [i] who knew no ſinne, yet was made ſinne for us, that we might be made the righteouſneſſe of God in him. He laid on him the iniquity of us all, *Iſa.* 53. 6.

[k] *K.* Sheringham. *Joma. p.* 147. The *Rabbies* tell a ſtory [k], that when the ſcape goat was ſent into the wilderneſs, there was a ſcarlet thred tied to the Temple-gate, which when the Goat arrived at the rocks in the wilderneſs, immediately turned white, and therein do allude to that place, though your ſins be as ſcarlet, yet they ſhall be as white as
Iſa. 1.18. ſnow. Which I leave to their confirmation.

The ſcape Goat being laden with the ſins of the people, was carried from Gods preſence in the Temple afar off into the wilderneſs: So hath the Lord Jeſus removed our ſins afar off out of the ſight of God, and from his vindicative Juſtice carried them into the Land of forgetfulneſs, it being for his ſake, who bore our ſins,
[b] *Iſa.* 43 25. that he hath promiſed to remember them no more. As far as the Eaſt is from
Pſ. 103.25. the Weſt, ſo far hath he removed our tranſgreſſions from us. [b] Laſt-

Laſtly, In that the Scape-Goat went into the Wilderneſſe, it might denote the influence of Chriſts death, to bear the ſinnes of the Gentiles, who were out of the pale of the Church then, and aliens at that time from the Covenant of Promiſe; But now in Chriſt Jeſus, [c] they who ſometimes were afar off, are made nigh by the blood of Chriſt. [c] *Eph.* 2. 13.

After the work and ſervice of the Scape-Goat was finiſhed, then the fat of the ſin-offerings was laid and burnt upon the Altar. Fatneſſe ſignifies groſſeneſſe and ſtupidity of ſpirit, (Make the heart of this people groſſe, or [d] fat.) and ſo it might ſignifie the conſuming of great and groſſe ſins, by the Sacrifice of Chriſt offered up for ſinne. Or rather, as the fat is counted the choiceſt of the Sacrifice: So it might denote the giving up to God (as Chriſt did) the primeſt, chiefeſt, choiceſt of our ſpirits in holy ſervices. [d] *Iſa.* 6. 10.

Then we read, that the Bullocks and Goats fleſh, with their skin and dung, were all to be burnt without the Camp, or without the precincts and limits of the Temple; which the Apoſtle explains (ἔξω) in expreſſe termes, As the bodies of the Beaſts [e] were *burnt* without the Camp, ſo Jeſus alſo *ſuffered* without the gate, even upon Mount *Calvary*. And therefore thoſe that will ſtand to the Levitical Law, can have no ſhare in Chriſt, according to the Apoſtles Argument, drawn from the peoples having [f] no part or ſhare in that Sacrifice which was burnt without the Camp. [e] *Heb.* 13. 11,12. [f] *Heb.* 13.10. Weem. *vol.* 3. *p.* 66.

After the Prieſt had ended thoſe ſervices, he puts on his linen cloathes, waſhes his fleſh [a] in the holy place, and puts on his own gorgeous raiment, and appears to the people in his rich attire. This might ſignifie the death, buriall, and reſurrection of Chriſt. His death, by the putting off his inconſpicuous veſtments. His buriall, by the waſhing and continuing for a while hid and obſcured in the holy place. [b] To waſh the body after death, was the manner of the Jews preparation for its Sepulture. His coming forth with glorious robes, ſhewed his reſurrection, when he roſe out of the grave with his glorious body. Theſe things I dare not preſs, but mention them only alluſively with ſubmiſſion. [a] *Lev.* 16. 24. [b] *Act.* 9 37.

When theſe Solemnities of expiation were finiſht, then the [c] High-Prieſt offered up the two burnt Offerings, one for himſelf, the other for the people, after ſin was fully expiated, then they preſent their Burnt-Offerings, which were wholly burnt upon the Altar except the skin, whereof I ſpake before: and ſignified the dedicating of our ſouls wholly to God, in the newneſſe of life, and holy obedience. Our bleſſed Lord was a whole Burnt-Offering, he came to do the will of God fully in his compleat obedience. He offered up himſelf to the Father in all waies of compleat righteouſneſſe: and ſo ſhould we [d] preſent our bodies a living Sacrifice, holy, acceptable to God, which is our reaſonable ſervice. Theſe are called ὁλοκαυτώματα; and therefore the Apoſtle citing the Pſalmiſt, ſpeaks in the name of Chriſt: [e] Sacrifice and offerings thou wouldſt not, but a body haſt thou prepared me. In *Burnt-Offerings* and Sacrifices for ſin thou haſt had no pleaſure. Then ſaid I, lo I come (in the volume of the Book it is written of me) *to do thy will*, O God. Above, when he ſaid, Sacrifice and Offering, and *Burnt Offerings*, and Offering for ſin thou wouldſt not, neither hadſt pleaſure therein, which are offered by the Law; then ſaid he, Lo I come *to do thy will*, O God. Our Lord Jeſus ſaw that the Scribe anſwered [f] diſcreetly, when he ſaid, To love God with all the heart, and with all the underſtanding, and with all the ſoul, and with all the ſtrength, and to love the neighbour as himſelf, is more then all *Whole Burnt Offerings* and Sacrifices. [c] *Lev.* 16. 3, 5, 24. [d] *Rom.* 12.1 [e] *Heb.* 10. 6, &c. [f] *Mark.* 12. 33, 34.

The perſons that burnt the two Sin-Offerings without the Camp, and the other who carried the Scape Goat into the Wilderneſſe, were to waſh their cloathes, and bath their fleſh in water, before they could be admitted into the Camp again: To ſhew that though we by our ſins are the crucifyers of Chriſt, yet we may be received into favour, if baptized and waſhed in the Name of the Lord Jeſus, and afterward be admitted into the communion of the faithfull. So the Apoſtle *Peter* tels them, who [a] by wicked hands crucifyed and ſlain the Lord of life: yet if they [b] did repent, and were baptized in the Name of Jeſus Chriſt for the remiſſion of ſins, they might receive the gift of the Holy Ghoſt. [a] *Act.* 2. 23. [b] *Verſ.* 38.

Thus was the great work of this reconciling day finiſht, the ſins of Prieſt and people pardoned, the Holy place, Altar and Tabernacle purifyed through the blood of ſprinkling. So God in the day of our Lords moſt meritorious death, was in and through him, [c] reconciling the world unto himſelf, not imputing their tranſgreſſions to them. [c] 2 *Cor.* 5. 18.

To conclude, It was in this glorious day, (as I mentioned in the fore going ſtory of this ſervice) that the Trumpets were blown for the year of Jubilee, to [d] ſignifie that the Spirit of the Lord was upon Chriſt; the Lord anointed him to preach good tydings to the meek; he ſent him to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the priſon to them that were bound: To proclaim the acceptable year of the Lord, [e] and by the blood of the Covenant, to ſend forth his Priſoners out of the pit wherein is no water. Behold [f] now is the accepted time, behold now is the day of ſalvation. [d] *Iſa.* 61. 1, 2. [e] *Zech.* 9. 11. [f] 2 *Cor.* 6. 2, 3.

3. *Of the Treſpaſſe-Offering.*

Hitherto let it ſuffice to have ſpoken of Sin-Offerings, and eſpecially concerning the great and pompous day of expiation. The next that follows is the Treſpaſſe-Offering, of which I ſhall only ſay thus much, that as thereby there was an atonement and reconciliation made for more groſs and hainous ſins, the Law and manner about the Sin-Offering, and the Treſpaſſe-Offerng being all one in the main: we may obſerve, that the greateſt ſins, for which God is pleaſed to grant repentence, are pardonable through the blood of Chriſt. Only as under the Law, there was no Offering for ſins of preſumption: ſuch perſons muſt die themſelves, and their own blood muſt lie upon them. So under the Goſpel, preſuming ſinners are under a moſt dangerous ſtate, eſpecially if they preſume to ſin againſt the holy Spirit. [a] For if we ſin wilfully after that we have received the knowledge of the truth, there remains no more Sacrifice for ſins, but a certain fearfull looking for of judgment and fiery indignation, which ſhall reſtroy the adverſaries, *&c.* He that deſpiſed *Moſes* law, died without mercy under two or three witneſſes. Of how much ſorer puniſhment ſuppoſe ye, ſhall he be thought worthy, who hath trodden under foot the *Son* of God, and hath counted the blood of the the Covenant, wherewith he was ſanctified, an unholy thing, and hath done deſpite unto the Spirit of grace? [b] For whoſoever ſpeaketh againſt the Holy Ghoſt, it ſhall not be forgiven him, neither in this world, nor in the world to come.

[a] *Heb.* 10 26, 27.

[b] *Mat.* 12. 32.

Having thus briefly glanced upon this, I come next to ſpeak ſome words about the Peace-Offering.

4. *Of the Peace-Offerings.*

The Cauſes of the Peace-Offering are at large recited Chap. 5. of this Treatiſe. I ſhall only ſpiritualize ſome things about them, and ſo conclude.

In this Sacrifice principally were the joyfull Feaſts exhibited. For uſually they were divided into three parts or Portions: the firſt part was Gods, who is the great Peace-maker, and makes a [c] Covenant with his people in this Sacrifice: Another was the Prieſts, as a reward of his ſervice, and to ſhew his communion and fellowſhip with God and his people, as *John* ſaies, That ye might have *fellowſhip* with us, and truly our fellowſhip is with the Father and his Son. Here I might enlarge concerning the manner of making Covenants in ancient time, by eating together; and eſpecially at Sacrifices: but this hath been copiouſly and largely handled [e] by many Authors, but of all moſt fully and excellently by the incomparably learned Dr *Ralph Cudworth* Maſter of Chriſts Col. *Camb.* in his true notion of the Lords Supper: Wherefore I ſhall retire to ſome other things.

[c] *Pſal.* 50. 5.

[d] 1 *Joh.* 1. 3.

[e] Cloppenb. *Schol. Sacrif. p.* 8. 175. *Cocceius de fœdere, p.* 100. Molin. *ad* Greg. *Nyſſ. p.* 71. Mede *vol.* 1. *p.* 504.

The Prieſts part in this Offering was the cheeks, the right ſhoulder, the breaſt, and the maw. [f] *Jerom* in his Treatiſe of Prieſtly veſtments ſent to *Fabiola*, ſaies, The cheek was given to the Prieſt to ſignifie [*Eloquentem eruditumque,*] that he ſhould remember to be eloquent and learned in the Law of God. The Prieſts lips are to preſerve knowledge, and the people are to enquire the law at his mouth. He goes on [*In brachio bona opera & pugnam contra diabolum*] By giving the ſhoulder to the Prieſt, he was thereby taught to have a care to maintain good works, and to fight againſt the Devil. [g] *Origen* adds, becauſe 'tis commanded to be the right ſhoulder, that they muſt be [*opera dextra*, as well as *bona*: that is,] good works which a Prieſt muſt perform dexterouſly; with ſtrength and expedition, he muſt not be a bungler in the waies of holineſſe.

[f] Hierom. *ad* Fabiolam & Rivet *in Pſ.* 40. *p.* 186. *Mal.* 2. 7.

[g] Orig. *Hemil.* 9. *in Exod. p.* 98.

Beſides, the breaſt was his, and therefore *Jerom* ſaies, [*Monuit ſacerdotes in pectore geſtare mundas cogitationes, legis notitiam & dogmatum veritatem.*] the Prieſt was thereby admoniſhed to bear in his breaſt pure thoughts, knowledge of the law and truth in his opinions. And laſtly, the maw, where he adds, [*Ventet luxuriam*, &c.] It denoted his abſtinence from luxury and all manner of exceſs. Theſe I only propoſe nakedly for them who pleaſe to receive or reject theſe ancient notions. If they held forth any thing, then theſe two, the breaſts and the ſhoulder, which were Wave-Offerings, given from the people to the Prieſt, might chiefly be inſiſted on. 1. He was to have the ſhoulder, becauſe of his bearing the people, and carrying them and their Sacrifices before God. 2. The breaſt, the ſeat of the heart, to note his compaſſion, tenderneſs, and bowels to them, bearing them alwaies in his Prayers and and ardent ſighs to the throne of Grace.

The remainder was eaten by the faithfull people (who brought the Sacrifice) to manifeſt their incorporation into Chriſt. For the Saints do not only receive pardon and remiſſion of ſin, upon the account of his precious Sacrifice, but they feed upon him, and are united to him by faith. Thoſe that did eat of Idol-Sacrifices, are ſaid to ſit at the Table of Devils, and have communion with them. But ſuch as have a ſhare in the ſufferings of Chriſt, on whom the chaſtiſement of our peace was laid, he being our [d] Peace-Offering,

[b] Mede *vol.* 1. *p.* 585.

[c] 1 *Cor.* 10. 21.

[d] *Iſa.* 53. 5.

ing, do participate of this Feast of the Lords Table, and are made [c] joyfull in his house of Prayer. [c] *Isa.* 56.7.

Under the Law, the fat was the Lords, the children of *Israel* were most severely interdicted the eating of fat, as well as blood: But under the Gospel, the Lord will make unto all people a feast of [f] *fat things, of fat things full of marrow.* At the Gospel Wedding, the Oxen, and the [g] *fatlings* are slain. The poor Prodigal must feed upon the [h] *fatted* calf. Our souls shall be [i] satisfied with marrow and *fatness*. And as for blood, Christ himself most graciously tels us, [a] That except we eat the flesh of the Sun of man, and drink his *blood*, we have no life in us. [f] *Isa.* 25.6. [g] *Mat.* 22.4. [h] *Luk.* 15. 23. [i] *Psal.* 63.5. [a] *Joh.* 6.53.

This Sacrifice of the Peace-offering was usually added to other fore-recited Sacrifices: because expiation for sin would be unavailable and unprofitable, unless there were annexed a particular application of mercy, in our communion with him in a way of peace and grace. Our blessed Saviour as a High-priest doth not only as offering expiatory sacrifice for us ἀπολυτρῶσαι, redeem us from sin and misery, but he doth [b] σῶσαι, obain salvation for us, and doth yeeld unto us a [c] προσαγωγὴν, a manuduction to God his Father, in whom [d] we have boldness and access with confidence through the faith of him. [b] 1 *Thes.* 5.9. [c] 1 *Pet.* 3.18. [d] *Eph.* 3. 12.

At these festival Sacrifices there was [e] great rejoycing, joyned with Songs and Dancing: to manifest what Joy and Exultation of spirit the Peace-offering of the Lord Jesus doth procure for reconciled sinners, in the sight of God. [e] *Deu.* 16. 15. *Judg.* 21. 21.

To conclude in a word. Gods Majesty had his part in this blessed Offering, as the Remitter of sin and transgression, as being the Author of our mercy and deliverance, thereby shewing that he was infinitely well pleased with this glorious satisfaction given to his Justice, his soul smelling a Savour of rest in the Sacrifice of his Son, will now begin to hold communion with us, who are brought nigh to him by the blood of his Son. The Priest had his part as the instrument of atonement between us and God: If you take it for Christ, we may then here apply that expression of the Evangelist, [f] It behoved him when he had suffered to enter into glory, and the people had their share likewise, to make them gratefull and joyfull for this unspeakable mercy of their deliverance. [f] *Luk.* 24.46.

§. 6. *Of the Meat-offerings and Drink-offerings.*

These I shall put together in their explication, as they usually went hand in hand in their oblation. The common name of the Meat-offering was מִנְחָה a gift or present, from נָחָה to bring or offer. The word for Drink-offering was נֶסֶךְ or סֵךְ *Libamen* from נָסַךְ to pour out. Hereby was signified the constant communion that Gods Majesty held with his people. He had his presence Chamber in the Temple, *viz.* the Sanctuary, his privy Chamber in the Oracle. He had his Table, his meat and drink: according to that promise that he made of dwelling in the midst of his people *Israel*. The yeelding of these Offerings to God, shewed the great interest he had in all the things which they enjoyed, and that in token of homage, they were to give to him of all their choice enjoyments, as the soveraign Lord of all their Land, and that thereby they might obtain a blessing upon their outward comforts. [a] Bring ye all the Tithes into the storehouse, that there may be *meat* in my house, and prove me now herewith, saith the Lord, If I will not open you the windowes of Heaven, and pour you out *a blessing*, that there shall not be room enough to receive it: and I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your Vine cast her fruit before the time in the field, saith the Lord of Hosts. [b] Who knoweth, if he will return and repent, and leave a blessing behind him, even *a Meat-offering and a Drink-offering* unto the Lord your God, that is, by blessing of the fruits of the Land, that they may yeeld such plenty, as wherewithall you may prepare Offerings for his Altar, which before was [c] cut off from the house of the Lord. For the field was wasted, the land mourned, the corn was consumed, the new wine was dried up, and the oyl languished. [a] *Mal.* 3.10 [b] *Joel* 2. 14. [c] *Joel* 1.9. 13.

Several Appendices there were unto Sacrifices, under the legal Administrations. *Verse* 10. &c.

Manifold washings, to denote the purifying of our souls by way of preparation, for our solemn spiritual worship which we are to performe to God under the Gospel. In Meat-offerings [d] *oyl* was used. It was an Embleme of mercy, saith [e] *Origen*, and signified the great condescending favour and mercy of our God, to hold fellowship and communion with his poor people in Ordinances of his worship. [d] *Lev.* 2. 15. [e] *Orig. Hom.* 2. *in Levitic.* p. 118.

Salt was a constant attendant upon [f] Sacrifice, every oblation of thy Meat-offering shalt thou season with *Salt*; nay, with all thine Offerings thou shalt offer *Salt*. No Sacrifice is acceptable to God, but what's savoury. Salt resists putrefaction, and is a great digester of crude and raw humours. We must sprinkle Salt upon our Sacrifices, and draw nigh to God in his Worship, with a serious, savoury frame of spirit. If Christian conference must be [a] seasoned with *Salt*, how much more our Prayers wherein we speak to the great and infinite Majesty of Heaven? [f] *Lev.* 2. 13. [a] *Col.* 4.6.

In

In the ſacred pages, the word of God is compared to *ſalt*, as wherewith the hearts and mouths of Chriſtians are ſeaſoned againſt the wateriſh and indigeſted notions of perſons erroneous in principle and practice. Our Lord doth call his Diſciples [b] the *ſalt* of the earth; by reaſon of that ſound, ſoul-preſerving Doctrine, which they ſhould preach in his name throughout the world, and eſpecially that of repentance from dead works, and remorſe for ſin, which though it be for a time ſmarting and tedious, while men do chaſten their own ſpirits therewith, yet is it moſt ſafe and wholſom, and yeeldeth the peaceable [c] fruit of righteouſneſs to them who are exerciſed thereby.

[b] *Mat.* 5. 13.

[c] *Heb.* 12. 11.

Every true Chriſtian is an evangelical Sacrifice, and is to be *ſalted* in this wholſom manner, that he may become ſavoury and reliſhable before God. For with ſuch Gods Majeſty will make a [d] Covenant by Sacrifice, and it ſhall prove to them a perpetual Covenant, [e] a *Covenant of ſalt* for ever before the Lord.

[d] *Pſ* 50 5.

[e] *Numbr.* 18. 19.

To this ancient Levitical cuſtom of *ſalting* the Sacrifices, doubtleſs our Lord doth ſtrongly allude in the evangelical ſtory, when cautioning his Diſciples to beware of ſcandals and offences, he argues *à periculo*, preſenting before them the danger and torments of hell fire, ſpeaks thus, [f] *Every one ſhall be ſalted with fire, and every Sacrifice ſhall be ſalted with ſalt.* Concerning which place [g] *Camerarius* in his notes on the New Teſtament, affirms, that in an ancient Copy, he found the word ἄρτος added, thus [πᾶς γὰρ ἄρτος πυρὶ ἁλισθήσεται] Every loaf or cake ſhall be ſalted in the fire; as if there were an *Ellipſis* of the prepoſition ἐν. According to that copy there ſeems to be a more manifeſt alluſion made to that place in *Leviticus* before cited, concerning the ſalting of meat-offerings. For the meat-offering, which we tranſlate [h] a *Cake* in *Levit.* 7. 12, 13. according to our diviſion of the Bible into Chapters and verſes, & is found in *ver.* 2, 3. of the ſaid Chapter, as the printed *Septuagints* are diſtinguiſht and expreſly called ἄρτοι, loaves. But it is no wayes ſafe to allow ſuch varieties of readings in the holy Scripture, according to every corrupt and muſty manuſcript, giving great advantage to the Papiſts in reference to their Vulgar Latine, as is excellently noted by the moſt learned and judicious [a] Dr *Owen* in his uſefull animadverſions concerning the various readings in the late Bibles. And yet farre bolder is the cenſure and correction of [b] *Scaliger* upon this place of *Mark*, which is extant in his 442. Letter, ſent by him to *John de Laet*, *pag.* 806. where he deals with the ſacred Scriptures, as if he were criticizing upon *Theocritus*, *Pindar*, or ſome other Heathen Poet, and makes no bones of crying out, here's a fault, and there's another, *contra gentes*, it muſt be thus corrected, and *nemo prater me indicaverit*, and crows too peremptorily and irreverently, *Nihil verius eſſe poteſt*; and all the ſtir is, that πυὶ muſt be πυεὶα, and γὰρ muſt be expunged: and ſayes for certain, the Evangeliſt wrote thus, πᾶσα πυρὶα ἁλισθήσεται, &c. making at length a Tautology in Scripture, and that very unfit and improper, which clearly appears being engliſht thus according to him, *Every Sacrifice ſhall be ſalted and every Sacrifice ſhall be ſalted with ſalt.* But well have [c] *Cloppenburg* and *Spanhemius* noted, that the word πυρὶα as it is never uſed by the *Septuagint*, or New Teſtament Pen men, ſo neither is the word אֵשׁ to which the word πυεὶα ſhould anſwer, found in that place of *Leviticus*, and beſides that the Greek word is never uſed in any claſſical Author for a Sacrifice offered by fire. Whereas our bleſſed Lord in that place of *Mark*, is ſhewing, that tis better to go to heaven maim'd and halt, or blind of one eye, expreſſing matters parabolicaly, then for a man to go whole to hell, that will not pull out his right eye, and cut off his right hand in the caſe of ſcandal. For πᾶς πυρὶ ἁλισθήσεται, every one, or every whol man, as ſome gloſs upon the place, that will not ſubmit to deny himſelf in the point of ſcandal, ſhall be ſalted with fire, who being made a Sacrifice to the wrath of God in hell, ſhall be ſalted with his indignation in that fire that ſhall never be extinguiſht. Others refer πᾶς to σκώληξ, every one, that is, every worm, the worm of every ſinners conſcience in hell that never dieth, ſhall be ſalted and inflamed with the fire of Gods wrath, to make it ſting and puniſh the more accurately and ſeelingly. A reverend Divine of our Nation (whoſe uſefull Comment on *Mark* is intended for the Preſs) ſpeaks in this place concerning the fire of affliction, and the fire of the Spirit, wherewith every good Chriſtian muſt be ſeaſoned before he can be a meet Sacrifice for God: and ſo the ſenſe of the place ſeems plain and clear, That who ever ſhall be delivered from the everlaſting fire of hell, muſt be here in this life ſalted and ſeaſoned with the ſalt of repentance, and the fire of affliction, that thereby he may be fitted to be offered up as an acceptable Sacrifice unto God. For as every Sacrifice, which God accepted under the ancient Law was ſeaſoned with ſalt (and hereby the citation of that place in *Leviticus* comes in properly to good purpoſe) ſo every ſpiritual Sacrifice, that may be well-pleaſing in the ſight of God under the Goſpel, muſt be rendred ſavoury by ſome ſpiritual ſalt, and offered up in ſome ſpiritual fire, that they may prove Sacrifices of mercy and praiſe, and not of Gods wrath and juſtice, [a] ſuffering the vengeance of eternal fire.

[f] *Mark* 9. 49.

[g] Camerar. *in p.* 22 *Edit Cantabr.* 1642.

[h] *Levit.* 7. 12, 13.

[a] Dr Owen *on the Bibl. Polyglotta.*

[b] Scaliger. 442 *Edit. Lug. Bat.* 1627.

[c] Cloppenburg. *Schol. Sacrif. Patriarch. pag.* 200.

[d] Spanhem. *dub. Evang. part.* 3. *pag.* 453.

Salignii naturam ſequitur. Iſidor. *lib* 16 *c.* 2.

[a] *Jud* 7.

To

To proceed: As the charge concerning ſalt was ſtrict, ſo the prohibition of the uſe of leaven and honey at Sacrifices was very ſtrong: (b) *Ye ſhall burn no leaven, nor any honey in any offering of the Lord made by fire.* They are both of a fermenting nature, ſwelling and puffing up. Corrupt Doctrines are compared to leaven, traditions, inventions of men, falſe gloſſes and expoſitions of Scripture are ſet forth by it. *Beware*, ſays our Lord, *of the leaven of the Phariſees*, which is there expreſly interpreted of their Doctrine; and ſo when he forbids them to beware of the leaven of *Herod*, it is to be meant of that falſe Doctrine of the *Herodians*, who taught that *Herod* was the Meſſiah, *Gregor. notes on Scripture*, p. 147. *on Mat.* 22.16. *edit Oxo.* 1646. becauſe a King in *Judea*, after the Scepter was departed from *Judah*. To adde any thing of mans vain conceptions to the pure Doctrine of Scripture, and to interlace Divine Worſhip with Humane Inventions, is a highly provoking ſin in the ſight of God, and ſavours of a monſtrous ſpirit of pride, ſwelling with corrupt leaven; wherefore the Scripture doth ſtigmatize erronious perſons who corrupt the truth, that they uſually ſpeak great ſwelling words of vanity: We muſt endeavour to purge out this leaven of pride, corrupt Doctrine, or holineſs of heart and life, when we draw near to God, to preſent our Sacrifices to him; we muſt keep Goſpel feaſts, not with old leaven, which we fed upon in the houſe of Bondage in the *Egyptian* ſtate of nature, *Exod.* 12.15. neither with the leaven of malice and wickedneſs, but the unleavened bread of ſincerity and truth: For hypocriſie is Phariſaical leaven, *Luke* 12.1.

(b) *Lev.* 2. 11.

Mat. 16. 11, 12.

2 *Pet.* 2. 18.

1 *Cor.* 5. 8.

Yet as to this particular of leaven, though it was generally forbidden to be uſed in Sacrifice, yet it was permitted in one caſe; *viz.* in the Sacrifice of Thankſgiving of Peace Offerings; and here it may be either taken in a good ſenſe, as ſometimes leaven is, where the Kingdom of Heaven is compared to it, for the encreaſing and growing nature of the Kingdom of Chriſt in the world; or of the work of grace in the heart of a Saint, and ſo it may ſignifie the exuberancie, dilatation or ſwelling of the ſpirits in joy and praiſe, when the ſoul gives up its thank-offerings to God: or elſe its taken in a bad ſenſe for ſourneſs of grief and ſorrow, mixture of ſin and infirmity, to ſhew that our praiſes here in this life are imperfect, not onely as to the matter, there being great cauſe of mourning and heavineſs for the relicts and remainders of ſin in us, are attended with many griefs and ſorrows; no Chriſtian can ſay of any day in his life (*atque ibat ſine nube Dies*) that there was no cloud of ſin, or ſtorm of trouble, to hinder his viſions of peace and joy. So neither for the manner of the management of our praiſes, we cannot be upon the wing in ſo holy and ſpirituall a manner, as ſuch a heavenly and Angelical ſervice (as that of praiſe is) doth require; there will ſtill be a lump of leaven hanging to our feet, and therefore herein the goodneſs and tenderneſs of Gods love is ſeen, that he will yet accept our thankofferings though they have in them ſome mixtures of fleſh, ſome tinctures of imperfection.

Lev. 7. 13.

Amos 4. 5.

Mat. 13. 33.

Luk 13. 21.

Another thing annexed to Sacrifices was the burning of incenſe. Now this was of two ſorts, and accordingly called in our tranſlate by two names, Incenſe and Frankincenſe. Incenſe in the Hebrew is termed קְטֹרֶת from קָטַר *ſuffire, adolere, ſuffumigare*, to burn and make a ſweet ſmelling ſmoak by fire. This is that which was made of the five ingredients mentioned in the book of *Exodus* whereof largely before, and is there tranſlated *a perfume*. This was burnt upon the golden Altar of Incenſe every morning and every evening in the (a) time of the Sacrifice of the two Lambs every day, and in the Expiation day we read of Incenſe burnt, before the blood was brought into the moſt holy place, whether or no this chief and precious Incenſe were generally burnt in a ſtated quantity, at the offering of every Sacrifice, I cannot evidently determine from Scripture: In one place its called the Incenſe of Rams, *Pſal.* 66. 15. probably, becauſe

Exo. 30. 35.

Dr. *Lightf. Temple ſervice.* p. 111.

Lev. 16. 13.

usually annexed to the Sacrifices to perfume the ayr. The other sort termed *Frankincense*, is in the *Hebrew* לבונה *Lebonah*, *Arabic* لبان, whereof fully before; and was gathered of the Frankincense Tree in *Arabia*; so called, because freely swessing from it as a gum, and of it self, without any other mixture, gives a most fragrant odour. This was commanded to be offered with most Meat-offerings, & therefore are they called Offerings of a sweet savour unto the Lord. In a word, the joyning of Incense with Offerings, signified prayer to attend all our sacred services. The word must be joyned with prayer: Our blessed Lord joyned ardent prayers with his own precious offering on the Cross, when he gave himself for us an offering, and a Sacrifice to God for a sweet smelling savour.

Lev. 2. 1, 2, 15, 16. & 6. 15, *&c.*

Acts 6. 4.

Eph. 5. 2.

I have spoken so much about Frankincense in the foregoing lines, that I shall onely allude to what *Porta* speaks of it, that it cures any corrupt and foul ulcers of the head by fume, and the flux of sore eyes. I cannot experimentally seal the truth of that assertion; but of ardent spiritual prayers, we are sure there is nothing so prevalent and available against spiritual distempers of both head and heart, as breathings of a holy soul towards heaven in prayer. *Hannah* after she had prayed at the Tabernacle, was *no more sad*; it cured her, and so hath it stopt the tears of many a Saint. After *David* had called upon the name of the Lord, he findes that rich return of the deliverance of his soul from death, *his eyes from tears*, and his feet from falling. The mounting up of these fragrant vapours towards heaven, did signifie with what winged speed, with what towering meditations our souls should soar towards his holy habitation. They must be *Preces alatæ*, winged prayers, intimated by the ascent of the vapours; they must be broken hearted, hinted by the contusion of the gum before it be fired; they must be fragrant, sweetly sented of love, and they must be inflamed, full of ardor, zeal, and fervency of spirit; and yet all will be of no value, God will smell no savour of rest in them, unless the great Angel of the Covenant perfume them in his golden censer: He is the Priest that intercedes for us, and mixeth of the precious odours of his intercessions: Ours at the best are but simply *Masar Ch*, bare Frankincense, and that mixt with many sticks and straws, as the impure sort of that is; but Christs is the *Sucdamim*, the compounded incense for the Golden Altar, which the Priest alone was to offer, the former every man brought with his Meat-offering. The Saints have but vials, poor small vessels, slinted measures, though golden, yet but little; but Christ comes (with his *Ius dulce*) that he may adde or give it to their prayers, and with them, to make them acceptable: The holiest motions, the most gracious requests of Saints, are not pure without his incense, which he addes as a free gift, to render over his merit and holiness to them, that Gods Majestie may take delight in them through his beloved Son, with whom he is well pleased, and whose requests he heareth alway.

Porta Phyto. nomol. 3. *c.* 13 *p.* 215. *& p.* 126.

1 *Sam.* 1. 18.

Psal. 116. 4.

Ver. 8.

Rev. 8. 3. 4.

Rev. 5. 8.

Rev. 8. 3.

Joh. 11. 42.

Thus we see, the holy Scripture is pleased to shadow forth the spiritual Solemnities of the Gospel, by the ancient Ceremonies of the Law. But hence it doth no ways follow, that Jewish Rites must be introduced into the management of New-Testament Worship, as the Pontificians do, thereby loading the Church, and imposing a yoke of insupportable ceremonies, derived from Jewish presidents, and mixed with their own carnal inventions, who by their multiplied traditions do even make void the Commandments of God; and particularly in this of Incense, which they have introduced into the Church, that ought not to be used by Christians: But this the Holy Ghost hath foretold us should be the merchandize of *Rome*, in her pompous and garish ornaments, to amaze the minds of the vulgar, and thereby take off the hearts from spiritual service, by their gold, silver, precious stones, and pearls, fine linnen, purple, silk and scarlet, and all Thyine wood, vessels of ivory, and of most precious wood, Cinnamon, odours, ointments *and Frankincense*, &c.

Molin. de altar. p. 96, 97.

Rev. 18. 13.

whereas

whereas now God seeketh such to worship him, that shall wait upon him in Spirit and Truth. *Joh.* 4. 23, 24

To conclude, The last thing which did accompany Sacrifice, was Musick, both Instrumental and Vocal. In the day of your gladness, in your solemn days, and in the beginnings of your moneths, ye shall *Blow* (saith God) *with Trumpets* over your Burnt-offerings, and over the sacrifices of your Peace-offerings. *Blow the Trumpet* in Zion, &c. Call the solemn Assembly. Accordingly in the days of *Hezekiah*, when the Burnt-offering began, *the Song* of the Lord began also with *the Trumpets*, and with the *Instruments* ordained by *David* King of Israel. It is recorded, that the Levites sang their Songs on the steps arising up to the great East gate of the Priests Court; and therefore are they called *Songs of Degrees*: to intimate, that in our ascent to Duties, our hearts should be prepared for Thanksgiving and Praise. *O enter into his gates with thanksgiving, and into his Courts with praise*: Psal. 100. 4. On the Sabbath day they sang in the morning at the sacrifice of a Lamb (which was added for that day above the ordinary) the Song of *Moses*, in Deut. 32. and in the evening, the Song of *Moses*, in Exod. 15. and finish'd them in six Sabbaths, and then began again. Wherefore the New Testament Saints are said to sing the song of *Moses*, and of the *Lamb*, in the time of their eternal Sabbath, and rest from all their labours. *Num.* 10. 10. *Jud.* 2. 15. *2 Chron.* 29. 27. *D. Light. Templi serv. p.* 61.

The Papists have together with many other Jewish Ceremonies, introduced this also into the Church, enjoyning the use of Instrumental Musick in Divine Service. A thing no where commanded in the New Testament, and not practised in the Primitive time: Nay *Clemens Alexandrinus* in his days rejected it, and spiritualizes the ancient Musick: Αἰνῶτε αὐτὸν ἐν ψαλτηρίῳ, ὅτι ἡ γλῶττα τὸ ψαλτήριον κυρίου· καὶ ἐν κιθάρᾳ αἰνῶμεν αὐτὸν· κιθάρα γοῦν τὸ στόμα, ὀργανον πλήκτρῳ κρουόμενον τῷ πνεύματι, &c. Praise him with the Psaltery; for the Tongue is the Psaltery of the Lord: and praise him with the Harp; by the Harp we are to understand the Mouth, which is plaid upon with the Bowe of the Spirit. In a Book likewise ascribed to *Justin Martyr*, though justly suspected not to be his, yet is it ancient; in the answer to one question about Church Musick; the reply is, ἐν δὲ ἐκκλησίαις παύεσθαι ἐκ τῶν ἀνωφελῶν ἡμᾶς χρῆσθαι τούτων ὀργάνων, &c. καὶ ἐκκλίνεσθαι τὸ ἁπλοῦν ἁπλῶς. The use of such Instruments is taken away from songs in Churches, and of all others; fit rather for children, or foolish people; and there remains only bare singing. Very excellent are the expressions of another most famous Worthy of the Church of Christ on Psal. 150. Ὥσπερ ἐν οἱ Ἰουδαῖοι διὰ πάντων τῶν ὀργάνων ἔστησαν αἶνον τῷ θεῷ, διὰ πάντων τῶν μελῶν ἀνυμνοῦντες τὸν Θεὸν, δι' ὀφθαλμῶν, διὰ γλώττης, δι' ἀκοῆς, καὶ διὰ χειρὸς, &c. As therefore the Jews [did praise the Lord] with all Instruments, so we are in like manner commanded to glorifie God with all our Members; by the Eye, by the Tongue, by the Ear, and by the Hand, &c. The Eye praiseth him, when it looks not upon lascivious objects; the Tongue, when it sings; the Ear, when it entertains no filthy songs, nor accusations against our neighbour; the minde or soul, when it muses not upon deceits, but brings forth love; the Feet, when they run not to wickedness, but to the dispensation of good works; and the hands, when they are not stretched out to rapine, covetousness, and fighting; but to Alms, and the patronage of the Injured: Then is man a melodious Harp, yeilding to God most harmonious and spiritual Musick. And then he goes on thus, καὶ τὰ ὄργανα ταῦτα διὰ τῶν ἐκείνοις τότε διὰ τὴν ἀσθένειαν αὐτῶν, &c. Such Instruments were then permitted for this cause, even for their weakness sake, to stir up their mindes to perform their external Worship with some delight. *Clem. Alex. Pædagog. l.* 2. *p.* 121. *Edit. Lugd. Bat.* 1616. *Just. Martyr Quæst. & Resp. ad Orthodox.* 107. *p.* 308. *Commeli.* 1593. *Chrysostom. in Psal.* 150. *To.* 1. *p.* 909. *Edit. Savil.*

Instruments of Musick were not heard in the Latine Church till the days of *Vitalian* the Pope, as 'tis manifest by *Volaterranus*, *Platina*, & the Author of *Fasciculus* *Volaterran. Anthropolog.*

c. 22. p. 501. *Edit Basil.* 1559. Platin. p. 89. *Col. Agrip.* 1626. *Fasc. Temp. ad Ann. Chr.* 654. p. 60. *East Hano.* 1613. M. Terry's *Voyage to the Indies*, in Purch. part 2. p. 1467. *Eph.* 3. 14, 21. *Phil.* 4. 6. *Eph.* 5. 19. *Col.* 3. 16, 17, 18. 1 *Tim.* 2. 1. *Psa.* 5. 8, 9. *Rev.* 15. 3.

Fasciculus Temporum, and others; by whom it appears, that till after 650. years, there were no such things in the Service of God, but that these began in the depth of Popish darkness. Nay, 'its observable, that the Turks (great strangers to the Truth) are offended at this custome in the Christian Churches: As a petty King of *Socotora* near the mouth of the Red Sea, coming to the water side, heard some of the Wind-Instruments of the English; and being a Mahumetan, asked if they played *David's* Psalms (which he had heard of) and being answered affirmatively, replyed, *That it was an ill invention of him that first mingled Musick with Religion; for, before God was worshipped in Heart, but by this in Sound.* Which may well be applyed to the times of *Vitalianus* before spoken of.

Let us rather in a few words shew why Temple Musick was of old annexed to Sacrifice: Doubtless for our Instruction, to shew that praise and thanksgiving ought to accompany our prayers and solemn services. The Apostle *Paul* did so, *Bowing his knees* (in one verse) *unto the Father of our Lord Jesus Christ:* and in another, *ascribing glory to him by Jesus Christ:* and enjoyns the Philippian Church, in *every thing by Prayer, and supplication with Thanksgiving, to make their request known unto God.* Further, he advises his Colossians, to *teach and admonish one another in Psalms, and Hymns, and spiritual songs, singing with grace to the Lord in their hearts.* He counsels the Ephesians to speak to themselves in *Psalms, and Hymns, and spiritual songs, making melody in their hearts to the Lord.* He enjoyns the Thessalonians to joyn *Prayer* and *Praises* together; *Pray without ceasing, in every thing giving thanks; for this is the will of God in Christ Jesus concerning you:* and exhorts *Timothy*, That *Intercessions and giving of thanks be made for all men.* In like manner we finde the Saints with *Harps* and *Vials* full of odours, praying and praising together: and in another place we finde them singing the Song of *Moses* and the *Lamb*, saying, *Great and marvellous are thy works, Lord God almighty; just and true are thy ways, thou King of Saints*, &c.

Having now finished the Interpretation of some of the chief Legal solemnities, I shall put a period to this Section with the recital of some Gospel sacrifices, which are called so in the holy Scriptures, in allusion to those of the Temple in former days.

Under the Gospel, Saints have their spiritual sacrifices, as well as they under the Law had their carnal: Indeed all theirs had some significancy in them, they were not able of themselves to purge the Conscience. Christ is the great High Priest that presents his whole Church to himself, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish: yea *Eph.* 5. 27. 1 *Pet.* 2. 5. v. 9. *Rev.* 1. 6. 5. 10. 20. 6. he hath made his people to become a holy *Priesthood*, to offer up spiritual sacrifices; and a royal *Priesthood*, to shew forth the praises of him who hath called us out of darkness into his marvellous light. Singing of God's praises is a most royal and princely service: He hath joyned the *Crown* to the *Altar*, and made us *Kings* as well as *Priests* to God and his Father, to whom be glory and dominion for ever. [*Habeat in se* (saith an Ancient) *defixum & Altare, in quo orationum hostias & misericordiæ victimas offerat Deo. In quo contumacia cultro superbiam quasi Taurum immolet, iracundiam quasi Arietem jugulet, Luxuriam omnemque libidinem tanquam Hircos & Hædos libet.*] Let him have an Altar fixed within him, on which he may offer up to God the sacrifices of Prayers, and the oblation of Mercy: In which he may slay pride like a Bullock, with the slaughtering knife of abstinence; he may cut the throat of wrath as of a Ram, and may make a burnt sacrifice of luxury, and all lust, as of Goats and Kids. Origen *in Exod. Hom.* 9. 98. *Psal.* 100. 3.

When we enter the Courts of his Temple with the voice of joy, being his people, and the sheep of his pasture, let us give up our selves as sacrifices to his praise.

praiſe. All the ſheep of Chriſts flock (ſaith our Learned *Groſted*, alluding to that place in *Canticles*) bring forth Twins, and there is not one barren among them; and the twins are (ſaith he) the love of God and our Neighbour. Groſted *de Ceſſat. Leg.* p. 125.

The firſt and prime Goſpel ſacrifice is our heart and ſoul. Son, give me thy *heart*, is that which God principally calls for, and expects at our hands. The *Inwards* of the ſacrifice were always to be burnt upon the Altar. God delights in *hearty* ſervice, when our ſouls are inflamed with love to him, in communion with him in the Ordinances. *Cant.* 4. 2. Concerning the *Magi* in Perſia (ſo *Strabo* calls their *Prieſts*) it is related by him, that they diſtributed the parts of the ſacrifice to be eaten: τοῖς Θεοῖς οὐδὲν ἀνενέμαντες μέρος· τῆς γὰρ ψυχῆς φασὶ τὸν ἱερεῖον δεῖσθαι ὑπὸ Θεῶν ἄλλου οὐδενός. Setting apart no ſhare for the Gods; for they ſay that God requires nothing of the ſacrifice ſave the ſoul. Strabo *Geog.* l. 15. p. 732. *Edit. Caſ.* I am ſure, whatever ſuperſtitious cuſtoms were among the Heathens, that the glorious and infinite God, that ſearcheth the heart, and tryeth the reins, expects them principally and wholly to be ſacrificed in all our approaches to him, whom we ought to ſanctifie in our hearts. 1 *Pet.* 3. 15.

Therefore in Scripture we ſhall finde, that the actings of the ſeveral graces implanted in the ſoul by the Spirit of God, are called by the name of ſacrifices.

Contrition and brokenneſs of heart are the ſacrifices of God, which he will not deſpiſe. *Pſal.* 51. 17.

Faith is a ſacrifice: *If I be offered upon the ſacrifice and ſervice of your faith*, &c. which ſome interpret thus, That the Apoſtle had conſecrated and dedicated them as a ſacrifice to God by believing; and now drawing nigh his Martyrdom, was to have his blood ſpilt (as the Drink-offering of Wine anciently was joyned with the Meat-offering) upon the ſacrifice of their Faith. *Phil.* 2. 17. Dutch notes.

Joy is an other ſacrifice, alluding to the Peace-offerings: *I will offer* (ſays *David*) *in his Tabernacle, ſacrifices of joy, I will ſing, yea I will ſing praiſes unto the Lord.* *Pſal.* 27. 6.

Thankſgiving is another. *Offer unto God Thankſgiving, and pay thy Vows unto the moſt High.* He that *offereth praiſe*, glorifieth me, ſaith God: *Let them ſacrifice the ſacrifices of Thankſgiving, and declare his works with rejoycing.* The Church in the Prophet *Hoſea* cries unto the Lord, *Take away all iniquities, and receive us graciouſly, ſo will we render the Calves of our lips.* *There ſhall be heard in this place* (ſaith the Prophet *Jeremiah*) *the voice of them that ſhall ſay, Praiſe the Lord of Hoſts; for the Lord is good for his mercy endureth for ever; and of them that ſhall bring the ſacrifice of Praiſe into the houſe of the Lord. By him*, that is, by Chriſt, (ſaith the Apoſtle) *let us offer the ſacrifice of Praiſe to God continually*: that is, the fruit of our lips, giving thanks to his Name. *Pſal.* 50. 14. v. 23. *Pſ.* 107. 22. *Hoſ.* 14. 2. *Jer.* 33. 10, 11. *Heb.* 13. 15.

Mercy alſo is deſired of the Lord rather then *ſacrifice*. *Hoſ.* 6. 6.

Good works and alms are a *ſacrifice* likewiſe. *I have all, and abound* (ſays *Paul*) *having received of* Epaphroditus *the things which were ſent from you, an odour of a ſweet ſmell, a ſacrifice acceptable, well-pleaſing to God. Wherefore to do good, and communicate, forget not; for with ſuch ſacrifices God is well pleaſed.* *Phil.* 4. 18. *Heb.* 13. 16.

Righteouſneſs is another. *Offer the ſacrifices of Righteouſneſs, and put your truſt in the Lord. Do good in thy good pleaſure to Zion, build thou the Walls of Jeruſalem. Then ſhalt thou be pleaſed with the ſacrifices of Righteouſneſs.* *Pſal.* 4. 5. *Pſal.* 51. 19.

Prayer is another moſt excellent and ſweet ſmelling ſacrifice under the Goſpel: *My houſe ſhall be called of all Nations a houſe of Prayer.* Of this we have treated more copiouſly above, when handling the ſervice of Incenſe. Not only our ſouls in their ſeveral heavenly breathings at the Throne of Grace, and in all their Divine ſervices preſented to God, are repreſented in Scripture under the ancient ſhadows of ſacrifice: but our *Bodies* alſo are to be preſented *Mar.* 11. 17.

Heb. 12.9. as a living *Sacrifice*, holy, acceptable to God, which is our reasonable service. As God is the Father of our spirits, so is he the Creator of our bodies, and expects from both (as is most due from creatures) all manner of homage, obedience, adoration and praise for ever: *Wherefore let us draw near with a true* *Heb.* 10.22. *heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.*

Also the vocation of the Gentiles, is represented in the Holy Scripture, as a *Sacrifice* in the days of the Gospel to be presented to God, when in every place *incense shall be offered to the name of the Lord, and a pure offering: for* *Mal.* 1.11. *my name shall be great among the Heathen, saith the Lord of Hosts.* The Apostle *Paul* says, that he was the Minister of Jesus Christ to the Gentiles, minis- *Rom.* 15.16. tring the Gospel of God, that *the offering up of the Gentiles* might be acceptable, being sanctified by the Holy Ghost.

In the last place, *Martyrdom* is esteemed a *Sacrifice*, and that which is most *Psa.* 116.15. precious in the sight of God. *Paul* compares himself to a *Sacrifice*, when *Phil.* 2. 17. near to his death at *Rome*: The Souls under the Altar, that were slain for the word of God, and for the testimony which they held, are related to cry with *Rev.* 6.9. a loud voyce, saying, *How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth*: There being therein a strong allusion to the blood of the Sacrifices of old, which was poured out besides the Altar, the warm vapours whereof went up reaking towards heaven: In which sense *Cyprian* speaks of the Ministers Exhortations of the godly to suffering in his days, that thereby they might prepare Sacrifices for God. *Cypr. Ep.* 2. p. 4. *edit. Bas.* 1530.

Sect. VI.

The Endowments of the Temple Officers Spiritualized.

WHat Priviledges, Possessions and Revenues the Servants of God in the Temple-Worship under the Law enjoyed, I have formerly explained in a set Chapter: The end is set down by *Jerome* in his Epistle to *Fabiola*, [*Primitiæ ciborum, &c. ut habens victum atq; vestitum securus & liber serviat* *Hieronym. ad Fabio. loc. Tim.* 3. p. 58. *Domino.* The Firstfruits of meats, &c. were given to the Priests, that having food and raiment, he might with security and freedom give up himself to the service of the Lord: Wherefore such as came up to worship God at the Temple, were charged never to appear empty before the Lord: Nay, God *Exod.* 23.15. & 34.20. himself, who challenged the tythes from the people of Israel as his own, did *Deut.* 16.16. make an act of assignment of them to the Levites in consideration of their *Lev.* 27. 30. service in his worship. From whence it follows by the same rule of Equity, *Num.* 18.21. that such as serve God in the great work of the Gospel, should have a competent and convenient maintenance to encourage them in the work and service of God: Nay, *A minori ad majus*: By how much more excellent their Dispensation is, and the glad tidings of the Gospel to be preferred before the shadows and ceremonies of the Law; by so much the more ought the Christian people to manifest greater love, countenance, encouragement and obedience to those *Heb.* 13.17. that watch for their souls.

But we shall see that the Apostle *Paul* doth draw an inference from the ancient

ancient legal maintenance in behalf of the Gospel-Ministrey, in these words, *Who goeth a warfare at any time of his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man, or saith not the Law the same also: For it is written in the Law of Moses, Thou shalt not muzzle the mouth of the Ox that treadeth out the corn. Doth God take care for Oxen, or saith he it altogether for our sakes? For our sakes no doubt this is written, That he that plow eth, should plow in hope, and that he that threshe th in hope, should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? Do you not know, they which minister about holy things, live of the things of the Temple? and they which wait at the altar, are partakers with the altar; even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel.* This place is glosst upon and expounded by a very learned and able hand, who hath discussed this matter clearly and fully. In another Epistle, the great Teacher of the Gentiles commending the communication of the Church at *Philippi* to him in necessities, tells them, it was not therefore because *he desired a gift; but fruit, that might abound to their account.* It was not to be accounted a matter of meer benevolence and favour, which they needed not to do; but it was a piece of justice and equity, thereby demonstrating their obedience to the faith, and laying up in store a treasure in heaven against the great day of account. For it is an injunction from God, *Let him that is taught in the word, communicate unto him that teacheth in all good things: Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he reap.* Again, in his first Epistle to *Timothy* he exhorts; *Let the Elders that rule well, be counted worthy of double honour, especially they who labour in Word and doctrine: For the Scripture saith, Thou shalt not muzzle the Ox that treadeth out the corn*; and, *The labourer is worthy of his reward*; which brings me to that place of the Evangelist, where, when our Lord was sending out his Disciples to preach the word of the Kingdom; he charges them thus, *Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey; neither two coats, neither shoes, nor yet staves: For the workman is worthy of his meat: And into whatsoever house ye enter; first say, Peace be to this house, and if the Son of peace be there, your peace shall rest upon it; if not, it shall turn to you again: and in the same house remain eating and drinking such things as they give: For the labourer is worthy of his hire. He that heareth you, heareth me; and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.*

1 Cor. 9. 7, &c. Verse 13. Dr. Edw. Reynolds on Psal. 110. 4. at the end of v. 4. p. 479. Phil. 4. 17. Gal. 16. 6. 1 Tim. 5. 17, 18. Mat. 10. 9, 10. Luke 10. 5, &c, Verse 16.

By these places of Divine Authority, we learn, how careful the Lord is of his instituted Ministrey under the Gospel, and what weighty and strong commands do lie upon the consciences of those who participate of their spiritual labours. Besides, as the Priests had their Cities and habitations assigned them; so the vine-dressers are said to have a Tower built in the vineyard for them to dwell in. Mat. 21. 33.

Now many will say, A maintenance for a Gospel-Ministrey we allow, and that competent and fitting for their estate and condition, that so they may serve the Lord without distraction. But the way of maintenance as it is in our Nation, *by Tythe*, we allow not of: 1. Because Jewish, and annexed to the Ceremonial Law. 2. Because brought in under Popery, and is therefore Antichristian: And in the next place they like not a forced and compulsory maintenance of that or any other manner, but that every one should give freely, and this to be counted the Gospel way.

Here I shall premise, that it is not my purpose to handle this question, nor to declare my own opinion upon it, onely so far as to cut the nerves of those objections in some, it is sufficiently done already by many learned and judicious

cious persons, Sir *Henry Spelman*, Sir *James Strupil*, Doctor *Carleton*, Doctor *Sclater*, M. *Nesse*, and others: I shall only speak a little to the branches of this objection.

To the first, That it was a part of the Jewish and Ceremonial law given by *Moses*, and therefore to be abrogated by the death of Christ.

Gen. 14. 20. *Heb.* 7. 4 &c. v. 6. I answer, That long before the Law was given, the Patriarch *Abraham* did pay tythes to *Melchisedec*, who was a signal Type of Christ, and had not his descent from the loyns of *Levi*, being yet unborn; and yet *received Tythes of Abraham, and blessed him that had the Promises*: which Argument the Apostle clearly urgeth against Levitical Ceremonies in the seventh chapter to the *Hebrews*. *For* Levi *who received Tythes, paid Tythes in* Abraham; *for he was yet in the loyns of his Father when* Melchisedec *met him*. Now whereas 'tis urged that the Levitical Priesthood being changed, there is made of necessity a change also of the Law. I grant it to be true, that this Law ought to cease, and did so, in respect of the Levitical Priesthood, which was finished at the death of Christ. But the Lord Jesus, who was so eminently typified by *Melchisedec*, the receiver of Tythes before the exhibition of the Law, hath an unchangeable Priesthood, and therefore the Tythes which he received as due annexed to it, do still continue to be his due by Divine sanction. But now Christ our High Priest being in heaven, counts that done and given to him, which is given to a Prophet in his Name: he having no where repealed or disanulled his right.

v. 9, 10. v. 12. *Heb.* 7. 24. *Mar.* 9. 41. *Mat.* 10. 40, 41, 42.

Gen. 28. 22. Besides this, holy *Jacob* also when he was at Bethel in his journey toward Padan Aram, made this vow, *Of all that thou shalt give me, I will surely give the Tenth unto thee*; after this being about to depart from his cruel and hard Uncle, and being enriched through the good hand of God, he was by the God of Bethel put in minde of his vow which he made at the anointing of the pillar, which no doubt he fully performed (but whether at *Shalem*, a City of *Shechem*, whereof *Melchisedeck* was King (a place not far from *Shaveh Kiriathaim*, where he met *Abraham*) for *Shalem* was in the Tribe of *Ephraim*, not far from *Jordan*, and *Kiriathaim* in the Tribe of *Reuben*, not far off on the other side the River) or whether at *Bethel* it self, for at both places he offered on an Altar: but at the last, especially where he was blessed of God, probably upon the performance of his Vows: At which of the two places he consecrated his tenths to God, is not much material, seeing that it was done doubtless, and that a great while before the Ceremonial Law was delivered by *Moses* at Mount *Sinai*.

Gen. 31. 13. *Gen.* 33. 18. *Gen.* 14. 5, 17, 18. *Gen.* 33. 20. 35. 7.

Again, God commanded the rendring to him the *first fruits, and other offerings*, an appendix of Tythes, before ever the Levites were assigned to their service about the Tabernacle: *The Tythe, whether of the seed of the Land, or of the fruit of the Tree, is the Lords; it is holy unto the Lord*, and was given by God unto the children of *Levi* for an inheritance. Wherefore we make it not to have been Typical, but as a Moral Duty, grounded upon equity, and the Law of Nature in the main: that is, as maintenance; and the *quota pars*, or the tenth of mens substance upon a positive Law observed by the Patriarchs before the Law. Now such things as were before the Ceremonial Law, and continued under the Law, though sometimes fortified by the Moral and Judicial Laws, were also to remain after the abrogation of the ceremonies, and not to determine at that time: As for example, the seventh part of our time stands dedicated to God by a moral Institution, being appointed before the Law was given in the Wilderness, even in the state of Innocence, and therefore continues after the Law, even in the times of the Gospel, although the seventh part part of the week be changed to another day, yet a seventh part still continues; so likewise some acknowledgement of our substance and goods, the encrease

Exod. 22. 29. *Exod.* 38, 21. *Lev.* 27, 30. *Numb.* 18. 21.

of our grounds, and the fruit of our labours, is to be rendred up to God as a moral duty, as thereby owning him to be our God, and the giver of all our blessings. But now the *quota pars*, or how much of this is to be dedicated, stands in force by the positive Law of his Declarative Will; which I have shewn to be the tenth: God declaring that the tenth is his, 'tis his portion in the world, which he gives to his servants whom he appoints for the celebration of his worship. Wherefore even Heathens by the light of nature knowing that there is a God, and consequently that this God is to be worshipped, and then, that there must be administrators, or managers of this Worship, who because of their constant attendance thereon, could not, nay might not employ themselves in any worldly affairs, therefore ought to have some set maintenance, whereby their lives might be preserved, according to the dignity of their place: wherefore they generally assigned them the tenths; either deducing it by tradition from the ancient Patriarchs after the flood, to whom they were allyed in collateral lines, or else by imitation of the Worship of God in *Canaan*. This I could abundantly testifie out of *Plutarch*, and other grave Authors in this case. But I cannot say that the *tantum*, or such a quantity dedicated to God, could be discerned by the light of Nature. *Plut. in Lut. & alibi.*

A second branch of the objection is, That this way of maintenance is Popish and Antichristian, being brought into the Church after the defection from the Truth, and the rise of the man of sin.

As to this, the want of skill and knowledge in the history of the Church, may be indulged and pardoned: for no man is bound to speak more then he knows; yet to assert it so vehemently, as some have done, that's unhandsom, and not befitting any sober spirit.

Let them then know, that after the ten persecutions of the Primitive times were ended, and peace and rest given to the churches of Christ by the great blessing of God under the glorious Reigne of *Constantine* the great, that godly Emperour, that he made a Decree and Law, That the Christian people should give a certain fixed rate of their estates to the maintenance of the Gospel-Ministery about the year 325. after the overthrow of *Licinius*: which certain rate that it was a Tenth, is attested by some, and was fully enjoyned by after Emperours. Whence we infer, First, That this work was not done by the Pope; for then there was but a Bishop at *Rome*, without a super-eminent title or power over others, which is the character the Apostle gives, whereby we should know the rise of Antichrist. Sozom. *Hist. Eccl. l.* 1. *c.* 8. *vid. Zipp. 363. ex Hermanno.* 2 *Thes.* 2. 4.

That it was many years before the clear manifestation of the Man of sin, which was in the year 602, when the cruel *Phocas* constituted the Bishop of *Rome* head over all Bishops, and then was he revealed with power: It is true, an Antichristian spirit catching after superiority, and usurping of the place of Christ, to be Head of the Church, did work even in the Apostles days; and yet no sober person will say (I hope) that those times were Popish. But to clear up all, The Nicene Council manifests the days of *Constantine* to have shined with great luster of truth, as appears by the Nicene Creed or Confession of Faith, composed by three hundred and thirteen Fathers then met together in Council, which is commonly to be seen: for five of the three hundred and eighteen did disagree from it, (*Hotting. Eccles. Hist part.* 1. p. 174.) They determined also clearly against *Arius* the Heretick, who opposed the Divinity of Christ. *Whitak. Oper. Theol. Tom. 2. cont. de Rom. Pont. praef. p.* 517. 2 *Thes.* 2. 7. *An.* 325. *Pet. Dav. Doct. Tempor. part.* 2. *p.* 720.

In these times of the Sun-shine of the Gospel was it that the godly Emperour *Constantine* stated a set rate for the Ministery. Afterwards here in *Britain*, the Saxon Kings having expelled the British out of their ancient Seats, being themselves then Pagans, at last were converted to the Faith, and holding possession of the Land by the Title of Conquest, of what Lands they kept to

the Crown, and of what they enfeoffed their great Lords in, to hold under them, they retained nine parts, and made a donation, or deed of gift of the tenth part to the Clergie: so that there is no one person in the land that hath at present any injury, or is oppressed thereby. For if Landlords, they never purchased the tenth: If they be Tenants, they never paid for any Hold or Tenure of the Tenths, either by Fine or Rent: The tenth part being always reserved upon the account of the ancient Donation, as the Ministers particular stated portion; unless what is alienate by Impropriation in the days of *Henry* the eighth: so that all the great men of the Nation holding their lands either by Grant from the Crown, or Patrimonial descent, or purchase, do thereupon still retain the right of Patronage, or presentment to such places, whereof their Ancestors were possessed at the time of the Donation. So that this Tenure and possession proceeds from the free gift of Christian Magistrates, who seeing a necessity of maintaining a godly, learned, and painful Ministry, thought it the highest prudence to fix upon some setled rate and portion annually to be assigned over to that use and behoof; who because of the example of the ancient Patriarchs before the Law, and the command and institution of God under the Law, thought no course could be better taken, then to follow those leading examples, and not to give either an eighth, or ninth, or a twelfth, or twentieth part of their estates, but a tenth, which hath since been confirmed by manifold Acts and Decrees of successive Parliaments of this Nation, both before and since the Reformation. But as to the manner and way, I think no sober and serious person will much hesitate, in case there be a fixed rate set and appointed; that so their condition may not fluctuate, and be subject to inconstancy; their hopes of supply being else frustrate under some necessities of Providences.

Hence then, as to the third branch of the objection which lies against forced maintenance. There is no person in this point unjustly and unrighteously forced and compelled, nor in the least measure oppressed; When the godly Magistrates of the Nation do cause the Laws touching that ancient Free gift and Donation, granted by their Ancestors, to be put in execution: for the Supreme Magistrate is *Custos utriusque Tabulæ*, and doubtless may, as godly *Hezekiah* did, command the people that dwelt in *Jerusalem*, to give the portion [of the Lord's Ministers] that they might be encouraged in the Law of the Lord. So that there was not of late, even in the times of the Bishops one peny but that which was called the Easter-offering that was paid of 2d a piece out of the peoples purses, which is now generally fallen with the late Hierarchy: Insomuch that what people will give freely to such with whom they are in Communion and Church-Fellowship, is wholly left to their Christian love, and zeal to the Ministry and Ordinances. So that if men throughout the Nation generally were left to their own Free-wills, unless it be for such whose hearts the Lord hath touched with ardent affections, and tender love to his Sanctuary; if the godly Civil Magistrate did not interpose for the conservation of the Rights of Ministers, the generality of the carnal, formal, and ungodly people, (who hate a sound soul-searching, and convincing Ministry, and are by the conscientious and faithful dispensers of the Word, by reason of their scandalous sins, justly kept off from ruining their own souls in eating and drinking their own damnation, by receiving unworthily at the Lord's Table) they would be so far from contributing freely and liberally to the maintenance of such a Sound, Holy, and Godly Ministry, as that they would generally deny to render those very Dues, to which the people can never in any Justice lay the least Claim to, as being by a Deed of Gift past over to the Ministry by our Zealous Fore-fathers, in the first Plantation of the Gospel, and since established by so many strong and binding Laws.

2 *Chro.* 31. 4.

But

But there are ſtill ſome perſons (who I charitably hope) would not foſter and cheriſh in their breaſts any obſtinacy and oppoſition againſt a faithful, holy, able and ſincere Miniſtrey) that yet do fly to the examples of the Apoſtle *Paul*, who that he might not be *chargeable* to the Churches, would rather work with his hands, and think it a fit preſident for Miniſters to uſe ſome calling whereby to get their livelihoods. To whom I would reply in the ſpirit of meekneſs and ſoberneſs: First, That the Apoſtles needed not to ſtudy, they had the gift of Tongues and utterance, they had an extraordinary meaſure of the Spirit of God poured out upon them in the day of Pentecoſt; they had the gifts of miracles to conciliate and gain Authority to their Doctrine where ever they came, and the revelation of the myſterie of grace clearly manifeſted to them; whereas now ſuch extraordinary gifts being ceaſed, Miniſters muſt give attendance to reading, to exhortation, to doctrine; they muſt meditate on theſe things, and give themſelves *wholly* to them, that their profiting may appear to all, which work if they conſcionably perform, looking at the injunction of God, and the profit of ſouls, they will finde little time to ſpend in outward vocations and buſineſſes of the world, which take off the edge of the affections from ſpiritual things, and put them out of a prepared frame for Goſpel ſervices, unleſs they were ſure to enjoy infallibly the preſence and anointing of the Holy Spirit in an extraordinary manner, unto the ſeveral emergencies of their duties. I doubt not, but godly Miniſters, if they had ſuch eminent and miraculous aſſiſtance (which the primitive times enjoyed) for the performance of their incumbent ſervices in the Goſpel, they would be content to betake themſelves to ſuch moderate imployments in Trade and Merchandize, as whereby poſſibly they might attain to ſome good eſtates, by the bleſſing of God, as well as others, they being generally no more deſtitute of parts then other men, if this were the minde of God, and the rule of the Goſpel.

1 *Theſ.* 2.9.

Acts 2.4.

1 *Tim.* 4.13, 15.

But ſecondly, The ſtate of the Churches in the Apoſtles times was generally poor and mean, and not able to contribute to their neceſſities. The Apoſtle doth frequently complain of the poverty of the Saints, and acquaints us, that *not many mighty, not many noble were called:* If any Goſpel-Miniſter ſhould in this caſe deny to ſet himſelf to ſome labour or work, and ſtill preſs upon the peoples pure neceſſities, he would then not walk as he had *Paul* for an enſample: But bleſſed be God, there are thouſands that have given their names to Chriſt in *England*, who enjoy ſuch ſplendid and ample patrimonies, that they might eaſily take off from the poorer ſort any burden, and yet ſufficiently maintain their Teachers, if there were no ſtated and legal maintenance, and not neceſſitate them to work in callings, to the great diſhonour both of themſelves and the Goſpel in theſe times: Such are to be charged from God, that they be not high-minded, nor truſt in uncertain riches, but in the living God, who giveth us richly all things to enjoy, that they do good, that they be rich in good works, ready to diſtribute, willing to communicate, laying up in ſtore for themſelves a good foundation againſt the time to come, that they may lay hold on eternal life. But alas, it is to be feared, that there are many great ones, (whoſe caſe is ſadly to be bemoaned and lamented over) that ſpend far more annually in the maintaining of Faulconers and Huntſmen (to ſay no worſe) then they expend upon pious uſes: The Lord lay not their ſin unto their charge. How far are ſuch perſons from the temper of the primitive Saints in the Apoſtles days, who mutter and grumble at the preſent condition of the Miniſtrey, which at this day is generally ſo low and mean, that their very Miniſtrey is almoſt brought into contempt and reproach among the wicked and prophane ſpirits of the vulgar. The ſtate of the Church of Chriſt before *Conſtantines* days, was generally under perſecution, and afflicted in moſt places with deep poverty, then indeed there was a neceſſitous duty lying upon the Miniſters (to take

Rom. 15,26. 1 *Cor.* 19,1,3 2 *Cor.* 9. 12. *Philem. v.* 7. *Hebr.* 6.10. 1 *Cor.* 1. 26.

1 *Tim.* 6.17, 18,19.

some care for their Families, or else they would prove worse then Infidels.

Such persons who insist so warmly upon this point of Ministers working according to the example of some of the Apostles (for it seems all did not; excepting *Barnabas* and *Paul*, others did forbear working) I would wish them to look to their duty likewise, to follow the example of the Primitive Saints: (for the same rule in all equity bindes them on the other side) For, *there was none among them that lacked: For as many as were possessours of lands or houses, sold them, and brought the prices of the things that were sold, and laid them down at the Apostles feet.* I fear me, those that are rich persons, who press this labouring of Ministers in worldly vocations so much, will come off very dully and slowly to this work of selling all and laying it down at the Ministers feet. I am sure the poor would not complain so generally as they do, nor the Ministrey be driven from their duties to worldly labours (if this their absurd inference should take place) if such would do their duty in this case, which is inferred upon their own supposition.

1 *Cor.* 9.6.

Acts 4. 34.

But thirdly, As to the times of the Apostles, we are to consider likewise, that Christian Religion had not then so far prevailed, as to get any strong footing in Princes Courts: So that there were no Christian Magistrates to be a hedge about the Church, and to take care in this particular for the comfortable support of the Ministrey. The Apostles declared the will of God sufficiently, but they had no coercive power in this point, and though doubtless, many might make conscience, who were able to do it, yet there wanted not a *Demas* to forsake even them, and to embrace this present world: No doubt, there were several persons, that being not soundly wrought upon, did pull back and withdraw; as we read in the case of *Ananias* and *Saphira*, else what needed the frequent and fervent exhortations to this duty of communicating. But when once Christian Magistrates arose, they took care for a certain rate or tribute to be imposed on the people for this purpose, as it was in the days of *Constantine* and *Licinius*: And why that which is incumbent as a duty upon Christians, may not be made one of the Topicall or Municipal Laws in any Christian Kingdom, State, or Commonwealth, I see no reason, since it tends to the preservation of Gods publique Worship under the Gospel.

Acts 4. *ult.* & 5. 1, *&c.*

But however, in this case it is very dangerous for any persons who have this worlds goods, to plead poverty, and going behinde hand, to palliate their want of love to the Ministrey, to excuse them from this important work. Possibly the Lord may providentially blast such mens estates ere they are aware: Certainly whatever is detracted secretly from that use, will make bad portions for their posterity. I am sure God did of old promise particular blessings to such as brought in of their substance, what was enjoyned for the honourable and splendid maintenance of the Temple; and do we think that God hath less care of, and love to his Gospel Ambassadours, who are the Ministers of the New-Testament? No certainly! But let such consider, that the very Heathens dealt more nobly and candidly with their Idolatrous Priest, who helpt on the poor creatures towards heil, Yet because under the sense of some Religious, though false worshipt, they were most of them very liberal. It is not my design to quote any Humane testimonies at present, I shall content my self with the citation of one example out of Scripture, which the Spirit of God takes notice of, and that is, of the people of *Egypt* in the days of *Joseph*, although they were then exercised under a sore judgement of Famine, when all the other people of the Land had sold their goods and possessions to *Joseph* for the Kings use, yet the lands of the Priests were *even then* excepted.

Pro. 3. 9, 10. *Hag* 2. 18, 19. *Mal* 3. 9, 12 Dr. *Edw. Reyn. ib. sup.*

Gen, 49. 26.

I heartily wish, that such poor souls as are tainted with disaffection to the maintenance of the Gospel Ministrey (that otherwise possibly some of them may

may be honeſt good meaning people) were a little ſenſible that the hand of *Joab* is in all this: I mean, the Jeſuits and perſons of other Orders, among the Papiſts, many whereof have been in theſe late years diſcovered to have been among thoſe people in their meetings that withdraw from the publique Aſſemblies, and have been known by ſome of our Nation, that have ſeen them beyond Sea in the proper habits of their Orders, whoſe great deſign is to ſubvert the Univerſities and the Miniſtrey, and then they know well enough we muſt bid farewel to the Proteſtant Religion, and the game will be theirs: How many Popiſh opinions have been vented by them, and here cryed up for New Lights, is too ſadly known [as, the Doctrine of Perfection, Voluntary Humility, and neglect of the body, attainable in this life, and that the Miniſters of the Reformed Church are no true Miniſters, and a number of the like, ariſing out of the Bottomleſs Pit] our ſad diſcords, make ſweet harmony in Popiſh ears: So that what on the one ſide, betwixt poor ſeduced ſpirits, and carnal and prophane, who love none but daubers with untempered morter, the faithful Miniſters of Chriſt are objected to great reproach and rebuke this day; ſo that the ſpirits of the godly, and ſuch as are ſtedfaſt in Goſpel-truths are grieved and wounded, the wicked Popiſh ſeducers warmed by ſucceſs, the Devils expectations raiſed, and the Papiſts hopes of a great harveſt greatly enlivened, to whom in the Northern parts many have declined already, and more will daily. Nay, in concluſion, they will ſtrike at the Proteſtant Magiſtracy as well as Miniſtrey, it is their great aim to bring it about: And I doubt not but godly Magiſtrates do conſider, that there is no one ſort of people under their Government, that can ſo effectually promote their intereſt, as a godly faithful Miniſtrey can, when encouraged by them; ſince they have ſo much influence upon the conſciences of men: I hope God of his infinite mercy will ſtir up the wiſdom and courage of our godly Magiſtrates that ſit at the Helm, to reform what is amiſs, to be a terrour to evil works, and an encouragement to the upright in the Land; that ſo a godly Miniſtrey may be protected, maintained and cheriſhed, to the glory of the Goſpel, that the Ark of Gods preſence may ever continue among us, in deſpite of all the gates of Hell, ſo long as the Ordinances of Heaven ſhall endure. To which end, it is well worth the conſideration of the faithful, to take ſpecial care for their preſervation, and all due encouragement, ſince there is a neceſſity for their coſtly and chargeable education in the famous Seminaries of Learning; ſeeing now abilities for Miniſterial ſervice, are not given in miraculouſly: The Scriptures being written in the Learned Languages, there is great neceſſity for them to be well skilled in them.

Their preparatory ſtudies, and their actual ſervices, do greatly waſte the vital ſpirits more then thoſe of the Law did.

They are commanded to be wholly in theſe things ἐν τούτοις, ſays *Paul* to *Timothy*, *Be in them*, converſe in them, make them thy buſineſs; whence may be inferred, that the Miniſtrey ſhould not immerſe themſelves in ſecular affairs, leſt thereby their progreſs and proficiency in the ſtudy of the Scriptures, and their own hearts, ſhould be obſtructed and hindred, So that unleſs ſtrongly neceſſitated by want and poverty, and the wickedneſs of thoſe that are able, and deny ſubminiſtration and ſupply to their wants, they ought not to diſturb their ſpirits with the overwhelming and ſoul-dividinging cares of this life. 1 Tim. 4. 15.

Beſides, it is neceſſary for them, as the caſe now ſtands, that they ſhould have a well-furniſh'd Library, and be well acquainted with the Hiſtory of the Church all along ſince the world began, eſpecially ſince the time of Chriſt to our days. Nay, there is not one Art or Science in the whole Circle or Compaſs of Learning, but ſome way or other may contribute to the capacitating

of a Minister for his work in the explication and applying of Scripture: They ought also to be well versed in controversie; that they may be able to oppose gain-sayers, and maintain the Truth. To this purpose speaks a learned and faithful Dispenser of the Gospel in his days, That they ought to have [*The skill of Arts*, of Tongues, the ancient Hebrew, the copious Greek, the elegant Latine: (Tongues are necessary for Embassadors, and these Tongues are very necessary for God's Embassadors.) All which must be assisted (as the Orb in his motion, with his Intelligence) or rather informed, as the Body with the Soul in all his operations) with pithy Logick, perswasive Rhetorick, profound Philosophy, that I may not name others; every one of which apart, would make a noble Profession in another; and yet all together make but a small part of the Noble Profession of Theologie; and rather, not a part, but a Porch of this Royal Building: For I have not yet told you of the Scripture, in which not a word, not a jot, not a tittle, but hath its weight, and must not be suffered to perish, the depth of the Scripture, lest it be said by some scoffing Samaritan, *The Well is deep, and thou hast never a Bucket.* Lastly, The infiniteness of Divinity (there is no infinity in Philosophy, but here there is) positive, controversal, Ecclesiastical, experimental, for the chair, for the Schools, for the pulpit, for the conscience, &c. All which are necessary for him that would be a worthy Divine.]

D. *Stoughton Preachers Dignity and Duty*, p. 87. &c.

5. He must provide for his own Family, or else he will lie under that heavie doom of the Apostle, To be worse then an Infidel, and deny the Faith: which to do as a Man, as a Christian, as a Scholar, as a Minister; that is, not in a sordid, mean, base, and precarious way, lest the Dignity of his Office be objected to contempt in the eyes of carnal vulgar people, who generally receive the Truth with the more respect and obedience, from such as having some moderate and comfortable estates, and are not obliged to unworthy and pedantick shifts and cringings to every insulting *Balak*; nor the ensnaring of their Consciences to satisfie corrupt lusts and humours, by intrenching upon their glorious Commissions received from Christ: This being certain, that converting work is the main and principal work of the Ministry, which will be greatly advanced, when their persons are not obnoxious to scorn by their meanness: which was found fully true in the person of our blessed Lord, and his holy Apostles and Disciples.

1 *Tim.* 3. 2. Lastly, Every Gospel Minister is commanded to maintain *Hospitality* themselves, as well as to preach it; Alas! they may indeed teach it to others while their Lungs and Heart strings crack for want of supply, but are not able (generally) themselves to go to the cost to practise it in our Nation, through inability. They are so far from being capable to perform this Duty, that many have not for their present necessities, much less for their conveniency and refreshment.

These things being premised and duly considered, *viz.* The noble Provision which God made for his servants under the Law, the Dispensation whereof was far inferiour to this under the Gospel: Though some will say, that the pomp of those Ordinances consisted much in external splendour; and they say true: but yet, thence can by no means be inferred, that God requires not the service of our Bodies and Estates under the Gospel: for its evident, the whole New Testament teaches the quite contrary.

Besides, the necessary and costly provision of all acquired knowledge, the enjoyned seclusion of themselves from worldly occupations, their required sustentation of their Families, and provision of a subsistence for them after their departure. The honour and reputation of the Gospel. The occurring and obviating the secret designs and machinations of our Popish adversaries (who like the Spartans of old to the Athenians, did but desire their Orator, and then)

then) ſtudy by all means to ruine Proteſtant Religion among us, and not finding any directer courſe to ſteer then this, the pulling down of Univerſities, in the which proviſion is made for able Workmen in the Lord's Vineyard, and for ſuch as manage the controverſie againſt them (as bleſſed be God hitherto ſucceſsfully by *Reynolds, Whitaker, Willet, Abbot, Davenant*, and many others) and further, to ſubvert the ſtated and fixed maintenance of the Miniſters, when come abroad whereby the Devel's ayms will be gratified, the enemy overjoyed, the Goſpel ruined, and Ark depart from our Iſrael. But bleſſed be the Lord who hath fixed his memorial ſtone in *Eben Ezer*; hitherto hath the Lord helped them, and we hope the ſame mercy will yet continue to make them againſt thoſe ſubtle inſinuating enemies *a fenced brazen Wall: They ſhall fight againſt them, but they ſhall not prevail againſt them; for I am with you to ſave you, and to deliver you, ſaith the Lord. And I will ſet you out of the hand of the wicked, and I will redeem you out of the hand of the Terrible. Surely his ſalvation ſhall be nigh them that fear him, that glory may dwell in our Land; That mercy and truth may meet together, righteouſneſs and peace may kiſs each other. Truth ſhall ſpring out of the earth, and righteouſneſs ſhall look down from heaven; yea the Lord ſhall give that which is good, and our Land ſhall yeild her encreaſe: Righteouſneſs ſhall go before him, and ſhall ſet us in the way of his ſteps.* Though the Kings of the earth ſet themſelves, and the Rulers take counſel together againſt the Lord, and againſt his anointed, yet hath he ſet his King upon his holy hill of Zion, and will give him the heathen for his Inheritance, and the uttermoſt parts of the earth for his poſſeſſion. As for thoſe that break his bands in ſunder, and caſt away his cords from them: He that ſitteth in the heavens ſhall laugh, the Lord ſhall have them in deriſion; He ſhall ſpeak unto them in his wrath, and vex them in his ſore diſpleaſure: He ſhall break them with a rod of iron, he ſhall daſh them in pieces like a Potters veſſel. O then, kiſs the Son leſt he be angry, and ye periſh from the way, when his wrath is kindled but a little. Bleſſed are all they that put their truſt in him.

1 *Sam.* 7. 12.

Jer. 15. 20, 21

Pſ. 85. 9. &c.

CHAP.

Chap. X.

OF THE Temples Destruction.

2 *Chro.* 36. 12 *Ver.* 14. *Jer.* 5. 31.

WE are now arrived at the fatal and final period of that first and most Magnificent Temple; which by reason of the manifold and hainous sins of the Kings and Nobles, the Priests and Levites, the lying false Prophets, and the willingly seduced people of the Land of *Judah*, was consumed with fire, and utterly laid waste by *Nebuzaradan*, the Captain of the

2 *King.* 25. 8 *Jer.* 52. 13. King of *Babylons* Guard, in the 19th year of the Reign of *Nebuchadnezzar* his Imperial Master. This great and potent Emperour, who employed his

Joseph. contr. Apion. l. 1. *p.* 144. Captain in that dismal design, is called *Nabuchodonosor* by *Josephus* out of *Berosus*, a *Chaldean* Writer; by *Strabo* in the 15th Book of his *Geography*, *Navocodrosor*; by *Ptolomy* in that his most *Golden Canon* of the *Assyrian* Mo-

Strabo Geog. l. 15 *p.* 687. narchs, *Nabocolassar*, according to a very correct Copy of it communicated

Calvis. Isag. Chronol. f. p. 79. by Dr. *Overal* (sometime Dean of *Pauls* in *London*) to *Scultetus* living at *Heydelberg*, and since printed by *Calvisius*, agreeing with another of the same kinde published by *Petavius* out of the Kings Library at *Paris*: The

Petav. Ration. Tem. p. 2 *l.* 4. *p.* 234. *edit. Par.* 1656. same Canon for substance, though different in some letters of the names, and the years of their Reigns, is presented to us by *Eusebius* in his Chronicle, where this King is called *Nabupolassar*, or *Nabuchodonosor*. But to leave the variation of Authors in the several letters of his name, I shall proceed to accommodate the time of the ruine of this once glorious Pile, to the year of the worlds Creation wherein it hapned, according to the best account yet extant. Here, because I am not willing at present to trouble any with that controversie, I

Usserii An. Lat. p. 1. *p.* 131 shall follow the calculation of the elaborate pen of the late famous Primate of *Ireland*, in his *Scripture-Annals*, accordingly as I have hitherto generally done all along this work.

First of all, it is to be noted, that the 19th year of *Nebuchadnezzar*, was coincident with the 160th year current of the *Nabonassarean* Æra: for although his Father *Napopollasar*, died in the 143 year of that Æra, as appeares evident by *Ptolomies* forecited Canon, and therefore the Sons 19th year must

Dan. 1. 1. fall in with the 162 year of *Nabonassar*; yet the Scripture doth expressly af-

Jer. 25. 1. 46. 2. firm in one place, that the first year of *Nebuchadnezzar* was the third; and in another, that it was the fourth of *Jehoiakims* Reign, that is the third ending, or ended compleatly, and in the beginning of the fourth. At what time he went upon an expedition against *Pharaoh Necoh* at *Carchemish*, by the River *Euphrates*,

Euphrates, which *Joſephus* affirms out of *Beroſus*, to have been done by his Fathers direction being then alive; Although I know the learned *Petavius* differs in his judgement: Yet there ſeems to be truth in the Primates aſſertion, if we compare the current and compleat years of the Kings of *Judah* diligently together with this preſent *Aſſyrian* Canon, and the Eclypſes which confirm it, recited by *Ptolomy* in his *Almageſt*, which would take up much room, and not tend much to my purpoſe at preſent to ampliate in it. There are four Eclypſes noted by *Ptolomy* to have been ſeen at *Babylon* before the date of the 160 year of this Æra; yea, before *Nebuchadnezzar* entred upon Dominion: For the laſt of the four (which was of the Moon) fell out in the fifth year of *Nabopollaſar* his Father, and the 127 of the Æra, and all of them are found by calculation from our preſent Tables, to correſpond very near with the quantities of the eclypſed digits mentioned by *Ptolomy*. Hence it is, that Aſtronomers have eſteemed this *Epocha* to be one of the firmeſt *Baſis* of all Chronology.

Joſeph. p. 144
Petav. de doctr. Temp. l. 9. c. 61. p. 143.
Bulliald. Aſtron. Phil. l. 3. c. 7. p. 251

Now then to apply the time of this ſad Cataſtrophe and diſſolution of the Temple, to the *Julian* period: For which purpoſe, we muſt at preſent aſſume ſome things (but yet ſuch are now generally agreed on, and demonſtrated by able Authors) 1. That the firſt year of the true time of our Lords Incarnation, was co-incident with 4710 year of that happily-invented *Julian* Period, and alſo with the 4000 year of the world. 2. That the firſt of *Nabonaſſars* Æra did correſpond with the 3967 year of the forementioned Period. To which if we adde 159 compleat years of *Nabonaſſar's* (for it was in the 160 current) the Sum brings us to the 4126 year of the *Julian* Period; in which the 19 year of *Nebuchadnezzar* (deduced from his firſt beginning to reign, while his Father was yet alive) doth compleatly fall, If further, we ſhall ſubſtract 4126 from 4710. the year of the *Julian* Period at our Lords birth; the reſidue will be 584 years before Chriſts true birth-time, or 588 before the vulgar computation, which is four years behinde the truth, when the Temple was deſtroyed. Laſtly, If we deduce thoſe 584 years before Chriſt, from 4000 the year of the world wherein Chriſt was born, according to the beſt computations, the reſidue points out 3416. for the year of the world wherein the Temple was burnt, according to this calculation of the times.

In this deplorable year, on the ſeventh day of the fifth Moneth (anſwering to *Auguſt* the 24 of the *Julian* year, being *Wedneſday*) the Great Commander of the King of *Babylons* Army, ſets fire to the houſe of the Lord, and the Kings Palace, and to all the houſes of *Jeruſalem*, ſo that every great mans houſe was burnt with fire; which diſmal and flaming conſumption continued, till it had fully devoured all thoſe forementioned ſtately Palaces on the 10 day of the ſame fifth moneth, anſwering to the 27 of *Auguſt*, being *Saturday*, and the Jewiſh Sabboth, when the City reſted in its cinders for the ſins of the Inhabitants, who had ſo greatly polluted the Sabboths of the moſt High God. After this, they brake down all the walls of *Jeruſalem* round about; then they battered in pieces the two famous pillars of Braſs, the ten Baſes with their lavers, together with that admirable Brazen Sea, all to ſhivers, and carried away all the braſs to *Babylon*, with the Cauldrons, Candleſticks, Cups, Snuffers, Spoons, Shovels, Fire-pans, Bowls, and Baſons, and all the Veſſels of Gold, Silver and Braſs, great and ſmall wherewith they miniſtred in the houſe of the Lord; yea, the treaſures of the Temple, and of the King and his Princes were conveyed to the Triumphal City: So that now the Lamentations of *Jeremy* the weeping Prophet, may well ſuit the ſubject of this Chapter, ſeeing the once delicate Daughter of *Zion* now ſits deſolate upon the ground, while her dear children, hanging up their harps upon the willows by the rivers of *Babylon*, convert the ſongs of the Temple into bitter howlings, and their Sacrifices into the bread of

2 King. 25. 8
Jer. 52. 12.
Jer 6. 2.
Amos 8. 3.

Hoſ. 9. 4. *Pſal.* 137. 1. 2 *Kin.* 21. 13. *Hoſ.* 2. 11. *Mal.* 2. 3. *Hieronym. t.* 3. *in Iſa.* 64. *p.* 293. *c.* *Job* 30. 31. *Iſa.* 27. 9. *Lam.* 4. 1. *Mic.* 3. 12. *Lam.* 5. 18. *Jer.* 7. 12. *Iſa.* 13. 21. 34. 14, 15. *Iſa.* 64. 11. *John* 4. *Pſal.* 14. 7. *Luke* 2. 25. *Rev.* 21. 23. *Rev.* 22. 1.

mourners, and ſwell the rivers they ſit by, with floods of tears, and weep unſpeakably while they remember *Zion*: Alas for *Jeruſalem*, the line of *Samaria*, and the plummet of the houſe of *Ahab* is now ſtretched over that beautiful City: God had now cauſed all her mirth to ceaſe, her Feaſt-days, her New-Moons, her Sabbaths, and all her Solemn Feaſts: The dung of her Solemnities was now ſpread upon her face; nay, the very place where the Temple once ſtood in full beauty and glory, was in the days of *Jerom*, an eye witneſs, after its laſt ruine, turned [*in ſterqui liniuum urbis novæ*] into the dunghil of the new city, called Æ'lia. Well may the harps of the Temple be now changed into mourning, and the organ into the voyce of them that weep, when the ſtones of the Altar become as vile as chalk ſtones, that are beaten in ſunder; and the ſtones of the Sanctuary are poured out in the top of every ſtreet, and the fine gold thereof become dim, and the precious Sons of *Zion* eſteemed as earthen pitchers: *Zion* it ſelf is plowed like a field, *Jeruſalem* laid on heaps, and the Mountain of the Houſe, as the high places of the Forreſt, and the Foxes walk upon that mountain without controul.

Whence we learn, That as God did to *Shiloh*, ſo he dealt with his Houſe at *Jeruſalem*, turning an *Eden* into a Deſart; a pleaſant Land into an howling Wilderneſs, cauſing ſtately Palaces to become a throne for bryars and nettles to triumph in, and their ſad ruinous heaps, to be dens of Dragons; for *Iim* and *Ohim*, and the wilde Satyrs to dance their meaſures, for the wickedneſs of them that dwelt therein: Whereby let us be warned (if we act over their ſins) leſt God act over us their judgements. If we ſhall abuſe ſuch places (which our devout fore-fathers have erected) by Idolatry and Superſtition, to the high provocation of the pure eyes of Gods glory to jealouſie againſt us; certainly he will proceed yet further, as he hath in ſome meaſure begun in his wrath, to make even our *Jeruſalem* become a deſolation, and our beautiful houſes, wherein we and our Fathers have praiſed him, to be burnt with fire, and all our pleaſant things to be laid waſte. 'Tis not outward glittering pomp that God looks at: The hour is now come, that neither in the Mountain of *Samaria*, nor at *Jeruſalem*, will the Father be worſhipped; but thoſe that now preſent their homage to him, muſt perform it in Spirit and in truth: For the Salvation of Iſrael hath long ſince appeared from *Zion*, and hath abrogated all the ancient Ceremonies, and God hath revealed himſelf in a ſpiritual way to ſuch as have waited for the Conſolation of Iſrael: They muſt now expect a Temple (not made with hands) coming down from God out of Heaven, which ſhall need no Golden Candleſtick to enlighten it, no Sun or Moon to ſhine in to it: But the Glory of God and of the Lamb ſhall be the light thereof, moſt radiantly beautiful is the place where his Honour dwelleth: From out of whoſe Throne rivers of Water of Life, clear as Chryſtall ſhall, ſhall proceed, for the true Worſhippers that ſhall reign with him for ever to bathe themſelves in, being ſtreams of inexpreſſible pleaſure, that flow at his right hand for evermore.

The Epilogue.

HAving now finish'd the main Design through the merciful conduct of Providence; I might here add a discourse about the Visionary Temple, described by the Prophet *Ezekiel* exhibited to him in a Divine extasie of spirit, during the Babylonian captivity, and take notice out of the most approved Writers, how far the building of *Zorobabel* did square with it, and wherein it dissented; and therein speak of the five memorable things wherein it fell short of the glory of *Solomon's* Temple, *viz.* The Ark of the Propitiatory, the Cherubims, and the fire descending from heaven, as at the Dedication in *Solomons* days, The Oyl of Unction, in the room thereof others place the presence of the holy Spirit, speaking to the Prophets; and the answer by Urim and Thummim. I know that the *Pseudo-Hegesippus* relates concerning *Pompey*, that when entering this second Temple, he saw therein among other things, the Tables of the Testament, and the Cherubims standing upon the Mercy-seat. But alas, this story is built upon a very sandy foundation; *viz.* that passage in the Author of the *Macchabees*, that the Prophet *Jeremiah* should take with him the Tabernacle, the Ark, and the Altar of Incense, and hide them in a Cave in Mount *Horeb*, ἕως ἂν συναγάγῃ ὁ Θεὸς τὴν συναγωγὴν τοῦ λαοῦ καὶ ἵλεως γένηται. Until the time that God shall gather together the congregation of his people, and be merciful to them. Against which Jewish fiction, some of their own Rabbies have plainly declared, in that they held the five afore-mentioned things to be utterly wanting in the second Temple, as is attested out of their writings by *Galatinus*. Nay *Josephus*, an Author to be brought against the Jews without exception, speaks plainly of it in his time, ἔκειτο δ' οὐδὲν ὅλως ἐν αὐτῷ, treating of that part of the Temple called the Oracle, and by him in that place τὸ ἐν δοτάτω μέρος, the innermost part of the house says it had nothing at all within it. Yet there were many excellent and costly ornaments wherewith it was beautified in a marvellous manner: As particularly it is related, That *Artaxerxes* the Persian King gave all the gold and silver which was found in Babylon to it: A strange story, if creditable, but 'tis found in an Apocryphal Writer; πᾶν χρυσίον καὶ ἀργύριον, &c. I might mention what gifts *Alexander* the great, *Ptolomy Philadelphus*, his son *Evergetes* did bestow upon that Temple, or what was done by *Antiochus* the great, or his son *Seleucus Philopater*, by *Simon* the son of *Onias*. I might treat of the restauration of that Temple by *Judas Macchabeus*, the valiant Captain of the Jews, after the profanation of it by *Antiochus Epiphanes*, or of what *Helena* the Queen of *Adiabene* did contribute: Concerning all which things, the Authors of the Apocrypha, and *Josephus* in many places speak amply, with high commendations: I might lastly, if I would follow *Josephus*, tell great stories of the building of a Temple from the very foundations by K. *Herod* in the space of eight years, But yet says one, he gives in some couchant expressions, whence we may gather, that he did not build all the body of the covered Temple anew, but perhaps raised it higher, adorned and beautified it with many rare Porches, and other external buildings: As to this point; at present I shall enter no contest, though to me it seems very evident from *cap. ult.* of his 15. book, that *Josephus* doth directly assert it from these words, ἀνελὼν γὰρ τὰς ἀρχαίας θεμελίους, καὶ καταβαλόμενος ἑτέρους ἐπ' αὐτῶν τὸν ναὸν ἤγειρε. That taking away the foundations, he did substitute others in their room, upon which he raised the Temple] and then in the following words, plainly declares both the length and height of it, μήκει μὲν γὰρ ὅλα πήχων, τὸ δὲ ὕψος καὶ περιττοῖς· for its length 100 cubits, and in height 20 more, that is above 100, being 120. in all. But how this will stand with the assertion of the Prophet *Haggai*, that the

Sherringham Jom p.102.

Hegesip. l. 1. c. 17. p. 42. &c. Edit. Colon. 1575.

2 Macchab. 2. 7.

Pet. Galat. de Arcan. Catthol. Relig l. 4. c 9. p. 211 Edit. Franc. 1612.

Jos. de Bell. Judaic sec. Gr. l. 5. c. 14. secund. Lat. Ruffin. l. 6. c. 6. p. 918. A.

3 Esd. 8. 14.

Hag. 2. 9.

glory of this latter house (speaking of *Zorobabel's* Temple) shall be greater then the former: Why? Because in that house the Lord promised to give peace, which is plainly spoken of Christ, who brought peace upon earth, especially seeing the word in the Hebrew Text is וְאֶתֵּן is by the 70. translated δώσω, by *Pagnine*, and the Volgar Latine as we have it, and the ancienter of *Jerome* himself in his own works set forth more purely; it is turned by *Novissima*, the last House; and so the word will bear it. But not to lean upon any versions, the seventh verse speaks plainly, that therein the glory of that House should consist and excel that other of *Solomon's*; because the desire of all Nations should come and fill that very House with glory; which by the Jews themselves is interpreted of the Messiah: This as it is a most strong Argument against the Jews, to prove that the true Messiah is long since come because that Temple is long since ruin'd; so it seems also to evince, that *Zorobabels* Temple should not be pull'd down before the coming of Christ: for how could he come into that very Temple, if it were pluckt up by the very foundations, as to its self, and all its Buildings, and another more pompous built by *Herod*, before Christ appeared in the flesh? Besides, the Jews (who had little reason to maligne the glory of *Herod*, as a great Benefactor to, and adorner of their land with sumptuous Buildings) do plainly reply to our Lord concerning the Temple then extant in his days, that it was 46. years in Building, whereas *Herod's* by the testimony of *Josephus* was but 8. This I leave to be solved by others, as *Tarnovius* and *Chemnitius* cited by him, who think that the same Temple stood in its entire body, but sumptuously repaired and adorned by *Herod* with great magnificence. Insomuch that *Josephus*, and the Jewish Author of the *Code Middash*, do seem to ascribe it wholly to K. *Herod*. So likewise *Tacitus* in the fifth book of his Histories, cited by *L.* Emperour, seems to manifest, That the Temple which *Pompey* invaded, and *Titus* destroyed were the same: Although that learned Author in his Comment on *Middoth* thinks that *Herod* did build one anew from the very foundations: but because it was done with the free consent of the Jews (to whom he makes an Oration extant in *Josephus*) and for as much as the old materials were used in the frame of the work, they still counted it one and the same Temple with the former of *Zorobabels*; and with him the learned Primate agrees. Though the former speaks in conclusion somwhat dubiously in these words [*Non deſt tamen unde argumenta, qui aſſerant Templum ab Herode non de integro extructum, ſed immutatum & auctum, veteri conſervato, fuiſſe*] They want not arguments, who do assert the Temple not to have been wholly built anew by *Herod*, but changed and augmented, the old being conserved. But leaving this to the fuller disquisition of others, we are sure that the last Temple (by who ever it was built) was destroyed by the Roman Army of *Titus*, who was that Prince prophesied of by *Daniel*, that should come, and destroy the City, and the Sanctuary, the end whereof should be with a flood, and unto the end of the War desolations were determined; Sacrifice and Oblation was then utterly to cease, when the over-spreading of abominations should make all desolate, even till the consummation, and that which was determined should be poured upon the desolate: when the ships of Chittim should afflict *Eber*, and he should perish for ever; when God brought a Nation from far, from the end of the Earth, as the Eagle flyeth, (even under the Banners of the Roman Eagle) a Nation whose Tongue they knew not, and of a fierce countenance, so that they should eat the fruit of their own bodies, by reason of that strait siege wherewith they should be girt in all their gates. A Prophesie most fully accomplished in the days of Jerusalems final ruine, as is wofully and sadly related by *Hegesippus* and *Josephus*, then the ten miracles finally ceased, such as the Jews usually relate concerning their Temple, Then the glory of the Lord indeed departed fully from the Temple, and stood upon

Luk. 2. 14. *Hieron. in Hagg.* 2. *Vol.* 6. *p.* 279.

Hag. 2. 7. *Mal.* 3. 1.

Joh. 2. 20. Casaubon *in* Baron. *exerc.* 13. *num.* 38. *p.* 203.

Tarnov. in Joh. p. 223.

Tacit l 5. *Hist p* 626. *Edit. Lugd. Bat.* 1640.

Usser. *Anna. part.* 2. *Las, p.* 516.

L'Empereur praefat. in Middoth, p. 20.

Dan. 9. 26.

v. 27.

Num. 24. 24.

Deut. 28. 49. v. 53.

Greg. Thol. *Hist. Mir. b. Vol.* 2. *p.* 167 *ex Babylon Talmud.*

Ezek. 11. 23.

Mount

Mount Olivet on the East side of the City, the place from whence Christ our Lord ascended up into heaven: to shew to us, that upon Christ's Ascension, that all the glory of an external Temple was then consummated and fully ended.

Of these and the like matters I might have enlarged copiously; But when I reflect upon the Title of this Treatise, which leads me to speak only of the Temple of *Salomon*, that being finished [*manum de Tabula*] my poor labours must also receive their period, which I humbly commit to the blessing of God, whose gracious hand hath enlarged my life through his abundant mercy to arrive at length to the conclusion of this present work; for which, with all adoration of the Divine Majesty, I give most humble and hearty thanks to his holy name, and freely submit my self, and all my endeavours, to the judgement of pious, learned, candid, and ingenious breasts.

Only for a peroration of the whole work, give me leave to observe the admirable fulfilling of the Prophesie of our blessed Lord concerning the irreparable ruine of the last Temple: which although *Julian* the Apostate Emperour endeavoured with all his might to enervate and invalidate; yet his design by the most just judgment of God, could never take effect. Two witnesses whereof I shall alledge, the one of a heathen, the other of an Ecclesiastical Writer.

The former, because precedent in time, I shall name first, and it is of *Ammianus Marcellinus*, who relates this story of *Julian* in these words [*Ambitiosum quondam apud Hierosolymam Templum quod post multa & interneciva certamina, absidente* Vespasiano, *postaque* Tito *egre est expugnatum, instaurare sumtibus cogitabat immodicis, negotiumque maturandum Alypio dederat Antiochensi, qui olim Britannias curaverat pro præfectis. Cum itaque rei idem fortiter instaret Alypius, juvaretque Provinciæ Rector, metuendi globi flammarum prope fundamenta crebris assultibus erumpentes, fecere locum exustis aliquoties operantibus inaccessum: hocque modo elemento destinatius repellente cessavit incaptum.*] He designed with excessive costs and charges to restore the somtime most magnificent Temple at Jerusalem, which after many fatal skirmishes in the siege of *Vespasian*, and afterwards of *Titus*, was with great difficulty won by assault. This business he had committed to be hastned by *Alypius* of Antioch, who had formerly ruled Britain in the room of the Præfects. When as then *Alypius* did strenuously set himself to the work, being assisted by the Ruler of the Province, fearful balls of fire breaking out near the foundations with frequent assaults rendred the place unapproachable, the workmen being several of them consumed; and in this manner the enterprize ceased through the resolute opposition of that element.] So much from him. *Ammian. Marcel. l. 23 ad initium, p. 429. Edit. Lug. Bat. 1632.*

The other testimony of *Nicephorus Callistus*, is extant in chap. 32. & 33. of his Ecclesiastical History, which for the Press sake I shall not transcribe in Greek, but relate the principal things in English. These are his words. *Niceph. Callisti Eccles. Hist. l. 10. c. 32. p. 74. vol. 2. Paris. 1630.*

The Jews having got together as many as were skilful in the art of Building, & prepared materials for the structure, and fully cleansed the place, they provided spades made of silver, their charges being allowed out of the publique stock. With such earnestness and alacrity did they labour in the work, that the very women did carry away the rubbish in their laps, & whatsoever Jewels or other precious ornaments they had, they expended upon that business, &c. and when as they had dug up the remainders of the old building from the lowest foundations and had cleared the ground, so that now there was not a stone remaining upon a stone, according to the prophesie. The next day coming to the place to lay the first foundation, they say there was a great earthquake, insomuch that the stones were cast out of the foundation, so that many of the Jews were slain, who either came to see the work, or had the oversight of the Structure. The publike buildings also wch were neerest the Temple were loosed, & falling down with great force, *Luk.* 21.

proved the Sepulchres of those that were in them: Some that attempted to fly away, were found half dead; some lost their legs, hands, and other members, according as the violence of that sudden accident seized upon them, The Earthquake was scarce over, but those that remained fell upon the work again, &c. But when the second time they attempted it, some fire violently issued out of the foundations, and [other] fire fell down impetuously from Heaven, and consumed more then before. *There is* (he saith) *some variations among Authors of the punctual time and manner of this accident of fire, but the main of the truth is without doubt.* Moreover, the fire which came down from Heaven consumed to ashes the hammers, graving tools, saws, hatchets, axes, and all the other instruments which the Workmen had brought for their service, continuing a whole day together, &c. when *Cyril*, who was at that time Bishop of *Jerusalem*, saw these things: He considered in his minde the word of the Prophet *Daniel*, to which Christ also had set his seal in the holy Gospel: He told them all, that now was the time that the Oracle of our Saviour had its accomplishment; which said, That a stone should not remain upon a stone in the Temple. And when he had spoken this, a sore earthquake assailed the foundations, and cast out all the remaining stones, and dispersed them. Upon this, there arose a fearful storm, and whirled into the ayr many thousand bushels of lime and plaister, and sudden flames of fire flashing from beneath, burnt up in a moment an innumerable company of people, that were as yet either labouring in the work, or that came to behold it. Thus did *Julian* fulfil Christs predictions concerning *Jerusalem*, which he designed to have made void, &c. These prodigies are sufficient to prove the truth of the Oracle: But what shall be now declared, being very wonderful, will further confirm it, which I shall report, as I have found in the Archives, and it is thus: When the foundations were a laying, as I have said, there was a stone among the rest, to which the bottom of the foundation was fastned, that slipt from its place, and discovered the mouth of a cave which had been cut in the rock. Now when they could not see to the bottom by reason of its depth; the Overseers of the building being desirous to have certain knowledge of the place, tied a long rope to one of the Labourers, and let him down: He being come to the bottom, found water in it, that took him up to the mid-ancles, and searching every part of that hollow place, he found it to be four square, as far as he could conjecture by feeling. Then returning toward the mouth of it, he hit upon a certain little pillar, not much higher then the water, and lighting with his hand upon it, found a book lying there wrapped up in a piece of thin and clean linnen. Having taken it into his hands, he signified by the rope that they should draw him up. When he was pulled up, he shews the book, which struck them with admiration, especially seeming so fresh and untoucht as it did, being found in so dark and obscure a hole. The Book being unfolded, did amaze not onely the Jews, but the Grecians also, holding forth even at the beginning of it in great Letters [*In the beginning was the Word, and the Word was with God, and the Word was God.*] To speak plainly, that Scripture did manifestly contain the whole Gospel, which the Divine tongue of the Virgin-Disciple had declared. This, together with the other miracles, which at that time were proclaimed from Heaven, did demonstrate, that not any word of our Lord should fall to the ground, which had foretold the utter desolation both of City and Temple.

Cap. 33.

John 1. 1.

Socr. Eccles. hist l. 3. *c.* 17. *Theod. l.* 4. *c.* 20. *Sozomen. l.* 5 *c.* 21.

For the truth of this story, I am not bound to undertake: yet this I may safely say, that the main substance thereof concerning the miraculous fire, causing the work to cease is true, being attested by grave and sober Authors that lived not far from the times wherein it was acted.

One

One having declared briefly the ſum of the ſtory, goes on thus. Καὶ νῦν ἐὰν *Chryſ. ſer 2.*
ἔλθῃς εἰς Ἱεροσόλυμα, γυμνὰ, φησὶ, τὰ θεμέλια, καὶ τῶν αὐτῶν ζαλήσῃς, ἀκριβῶς, *contr. Jud p.*
ἀλλ' ἢ ταύτῃν ἀκούσῃς· Καὶ τίτε μάρτυρες ἡμῖν πάντες, ἐφ' ἡμῶν γὰρ ἡ πρᾶξις ἐγένετο 334. *vol. 6.*
ταῦτα γέγονε χρόνοις. And now, ſays he, if you come to *Jeruſalem*, you will *edit. Savil.*
ſee the foundations naked and bare; and if you ask the reaſon, you ſhall hear
none but this ſtory, and of this matter we are all witneſſes, for theſe things *A.C. vulg.*
happened in our own age, not very long ſince. 363.

But *Julian* that great and ſubtile enemy of the Chriſtians, preſently upon this went on his expedition againſt the *Perſians*, and there felt the direful weight of Gods judgements upon him for thoſe and other his enormous crimes acted againſt the Truth. Happy were it for the Jews, could they but diſcern the ſtrong and marvellous actings of Providence againſt them, when deſigning the re edification of the Temple, Ἅπαξ, καὶ δὶς καὶ τρὶς, ſaith the former Author in *P. 337. ibid.*
his third Oration againſt them: For once, twice, and thrice, under *Hadrian*, *Conſtantine*, and *Julian* they attempted it, but were beaten off the two former times by the Roman Souldiers, the laſt time, by fire flaſhing from the foundations. They have formerly talked of a third Temple under the Meſſiah. Their diſcourſes are accompliſhed at this day, but in a ſpiritual way, which they poor ſouls cannot yet diſcern, while the vail of *Moſes* is upon their hearts. 'Tis the Temple of the Church wherein Chriſt delights to walk: Let us who upon their caſting away, were reconciled to God, Pray for their reſurrection from the *Rom. 11.15.*
dead. that ſo the blindeneſs which is hapned unto Iſrael, until the fulneſs of the *Verſ. 25.*
Gentiles be come in, may be viſited with the Day-ſpring from on high, that
even to them the Deliverer may come out of *Zion*, to turn away ungodlineſs *Verſ. 26.*
from *Jacob*; that they who have continued many days without a King, and *Hoſ. 3.4, 5.*
without a Prince, and without Sacrifice, &c. may ſeek the Lord their God,
and *David* their King. and fear the Lord and his goodneſs in the latter days: *Rev. 21. 1.*
That ſo both Jew and Gentile having one Shepherd, and one fold, may wor-
ſhip him in the New *Jeruſalem*, that cometh down from above, wherein dwel- *2 Pet. 3. 13.*
leth righteouſneſs, when the New Heavens and the New Earth ſhall be manifeſt,
where there is no Temple to be ſeen: For the Lord Almighty and the Lamb *Rev. 21, 22.*
are the Temple of it.

Ariſtot. Rhet. l. 1. c. 9.

Ἐπὶ τῷ περιγενέσθαι τὰ μέλλοντα καταμαθεῖν ῥᾴδιόν ἐστι.

FINIS.

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Errata.

Courteous Reader, *be pleased to correct some places in the foregoing Work, according to these Directions; a. After, d. Dele, l. Line, m. Margin, p. Page. r. Read.*

EPistle, line 18. is, read hath, l. 32. this r. the: Preface, p. 2. l. 21. there being, r. and yet there was, l. 31. a. himself r. is.

[Page 3. line 16. as in, read, as much in, [p. 15. l. 6. after hundred r. and, [p. 17. l. 39. a. Remember, r. *William of Malmsbury* lib. 1. fol. 91. b. l. 19. Edit. Lond. [p. 19. l. 47. are r. is, [21. l. 48. that r. but l. 49. d. built on, [22. l. 27. a. because r. neither, l. 34. a. said, r. in one place that, [25. l. 3 r. Dagobert. l. 4. our, r. that, [27. l. 16. The windows of, r. Q. whether windows in, [29. l. 5. a. necessarily r. be therein also, l. 12. l fall r. if all, [36. l. 22. Ghosts r. Ghost, [37. l. 35. their work were, r. there were. l. 36. a. which, r. proof. [38. l. 13. r. denomination, [49. l. 7. a. *Aristæas*, r, pag. 31. l. 9. d. pag. 31. against, r. for, [50 l. 43. a. him r. treating of the 2d. l. 46. Cubits r. Courts, [52. l. 40. d. also, d. so, [53. l. 5. a. watching r. in several stations, [58. Title Chap. 3. r. 4. [59. Title Chap. 3. r. 4. l. 21. a. 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FINIS.

MVSEVM BRITANNICVM